THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

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1813.

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

CRICHTON (JAMES), was a Scotch gentleman, who lived in the sixteenth century, and has furnished a sort of biographical romance. His endowments both of body and mind were esteemed so great, that he obtained the appellation of "The admirable Crichton," and by that title he has continued to be distinguished down to the present day. The accounts given of his abilities and attainments are indeed so wonderful, that they seem scarcely to be credible; and many persons have been disposed to consider them as almost entirely fabulous, though they have been delivered with the utmost confidence, and without any degree of hesitation, by various writers. The time of Crichton's birth is said, by the generality of authors, to have been in 1551; but according to lord Buchan, it appears from several circumstances, that he was born in the month of August, 1560. His father was Robert Crichton of Elliock in the county of Perth, and lord advocate of Scotland in queen Mary's reign, from 1561 to 1573; part of which time he held that office in conjunction with Spens of Condie. The mother of James Crichton was Elizabeth Stuart, the only daughter of sir James Stuart of Beath, who was a descendant of Robert duke of Albany, the third son of king Robert II. by Elizabeth Muir, or More, as she is commonly called. It is hence evident, that when the admirable Crichton boasted, as he did abroad, that he was sprung from Scottish kings, he said nothing but what was agreeable to truth. Nevertheless, Thomas Dempster, who sufficiently amplifies his praises in other

respects, passes a severe censure upon him on this account; which is the more remarkable, as Dempster lived so near the time, and was well acquainted with the genealogies of the great families of Scotland. James Crichton is said to have received his grammatical education at Perth, and to have studied philosophy in the university of St. Andrew. His tutor in that university was Mr. John Rutherford, a professor at that time famous for his learning, and who distinguished himself by writing four books on Aristotle's Logic, and a commentary on his Poetics. But nothing, according to Mackenzie, can give us a higher idea of Rutherford's worth and merit, than his being master of that wonder and prodigy of his age, the great and admirable Crichton. However, it is not to this professor alone that the honour is ascribed of having formed so extraordinary a character. There are others who may put in their claim to a share in the same glory; for Aldus Manutius, who calls Crichton first cousin to the king, says that he was educated, along with his majesty, under Buchanan, Hepburn, and Robertson, as well as Rutherford. Indeed, whatever might be the natural force of his genius, many masters must have been necessary, in order to his acquiring such a variety of attainments as he is represented to have possessed. For it is related, that he had scarcely reached the twentieth year of his age, when he had run through the whole circle of the sciences, and could speak and write to perfection in ten different languages. Nor was this all; for he had likewise improved himself to the highest degree in riding, dancing, and singing, and in playing upon all sorts of instruments. Crichton, being thus accomplished, went abroad upon his travels, and is said to have gone to Paris; of his transactions at which place the following account is given. He caused six placards to be fixed on the gates of the schools, halls, and colleges belonging to the university, and on the pillars and posts before the houses of the most renowned men for literature in the city, inviting all those who were well versed in any art or science to dispute with him in the college of Navarre, that day six weeks, by nine o'clock in the morning, where he would attend them, and be ready to answer to whatever should be proposed to him in any art or science, and in any of these twelve languages, Hebrew, Syriac, Arabic, Greek, Latin, Spanish, French, Italian, English, Dutch, Flemish, and Sclavonian; and this

either in verse or prose, at the discretion of the disputant. During this whole time, instead of closely applying to his studies, he regarded nothing but hunting, hawking, tilting, vaulting, riding of a well-managed horse, tossing the pike, handling the musquet, and other military feats; or else he employed himself in domestic games, such as balls, concerts of music, vocal and instrumental; cards, dice, tennis, and other diversions of youth. This conduct so provoked the students of the university, that, beneath the placard that was fixed on the Navarre gate, they caused the following words to be written: "If you would meet with this monster of perfection, to search for him either in the tavern or the brothel is the readiest way to find him." Nevertheless, when the day appointed arrived, Crichton appeared in the college of Navarre, and acquitted himself beyond expression in the disputation, which lasted from nine in the morning till six at night. At length, the president, after extolling him highly for the many rare and excellent endowments which God and nature had bestowed upon him, rose from his chair; and, accompanied by four of the most eminent professors of the university, gave him a diamond ring and a purse full of gold, as a testimony of their approbation and favour. The whole ended with the repeated acclamations and huzzas of the spectators; and henceforward our young disputant was called "The admirable Crichton." It is added, that he was so little fatigued with the dispute, that he went the very next day to the Louvre, where he had a match at tilting, an exercise then in great vogue; and, in presence of some princes of the court of France, and a great many ladies, carried away the ring fifteen times successively, and broke as many lances on the Saracen, whatever that might be; probably a sort of mark.

The next account we have of Crichton is, that he went to Rome, where he fixed a placard in all the eminent places of the city, in the following terms: "Nos Jacobus Crichtonus, Scotus, cuicunque rei propositæ ex improviso respondebimus." In a city which abounded in wit, this bold challenge, to answer to any question that could be proposed to him, without his being previously advertised of it, could not escape the ridicule of a pasquinade. It is said, however, that being nowise discouraged, he appeared at the time and place appointed, and that, in presence of the pope, many cardinals, bishops, and doctors of divi-

nity, and professors in all the sciences, he displayed such wonderful proofs of his universal knowledge, that he excited no less surprise than he had done at Paris. Boccalini, who was then at Rome, gives something of a different relation of the matter. According to this author, the pasquinade against Crichton, which was to the following effect, "And he that will see *it*, let him go to the sign of the Falcon, and *it* shall be shewn," made such an impression upon him, that he left a place where he had been so grossly affronted as to be put upon a level with jugglers and mountebanks. From Rome he went to Venice, at his approach to which city he appears to have been in considerable distress, of mind at least, if not with regard to external circumstances. This is evident from the following lines of his poem, "In suum ad urbem Venetam appulsum:"

> "Sæpè meo animo casus meditabar iniquos,
> Sæpe humectabam guttis stillantibus ora."

The chief design of Crichton in this poem was to obtain a favourable reception at Venice, and particularly from Aldus Manutius, whose praises he celebrates in very high strains. When he presented his verses to Manutius, that critic was struck with a very agreeable surprise; and judged, from the performance, that the author of it must be a person of extraordinary genius. Upon discoursing with the stranger, he was filled with admiration; and, finding him to be skilled in every subject, he introduced him to the acquaintance of the principal men of learning and note in Venice. Here he contracted an intimate friendship not only with Aldus Manutius, but with Laurentius Massa, Spero Speronius, Johannes Donatus, and various other learned persons, to whom he presented several poems in commendation of the city and university. Three of Crichton's odes, one addressed to Aldus Manutius, and another to Laurentius Massa, and a third to Johannes Donatus, are still preserved; but are certainly not the productions either of an extraordinary genius, or a correct writer. At length he was introduced to the doge and senate; in whose presence he made a speech, which was accompanied with such beauty of eloquence, and such grace of person and manner, that he received the thanks of that illustrious body; and nothing was talked of through the whole city but this *rara in terris avis*, this prodigy of nature. He held likewise disputations on the subjects of

theology, philosophy, and mathematics, before the most eminent professors, and large multitudes of people. His reputation was so great, that the desire of seeing and hearing him brought together a vast concourse of persons from different quarters to Venice. It may be collected from Manutius, that the time in which Crichton exhibited these demonstrations of his abilities, was in the year 1580. During his residence at Venice, he fell into a bad state of health, which continued for the space of four months, and before he was perfectly recovered, he went, by the advice of his friends, to Padua, the university of which city was at that time in great reputation. The day after his arrival, there was a meeting of all the learned men of the place, at the house of Jacobus Aloysius Cornelius; when Crichton opened the assembly with an extemporary poem in praise of the city, the university, and the company who had honoured him with their presence. After this, he disputed for six hours with the most celebrated professors, on various subjects of learning; and he exposed, in particular, the errors of Aristotle, and his commentators, with so much solidity and acuteness, and, at the same time, with so much modesty, that he excited universal admiration. In conclusion, he delivered, extempore, an oration in praise of ignorance, which was conducted with such ingenuity and elegance, that his hearers were astonished. This display of Crichton's talents was on the 14th of March, 1581. Soon after, he appointed another day for disputation at the palace of the bishop of Padua; not for the purpose of affording higher proofs of his abilities, for that could not possibly be done, but in compliance with the earnest solicitations of some persons, who were not present at the former assembly. However, several circumstances occurred, which prevented this meeting from taking place. Such is the account of Manutius; but Imperialis relates, that he was informed by his father, who was present upon the occasion, that Crichton was opposed by Archangelus Mercenarius, a famous philosopher, and that he acquitted himself so well as to obtain the approbation of a very honourable company, and even of his antagonist himself. Amidst the discourses which were occasioned by our young Scotchman's exploits, and the high applauses that were bestowed on his genius and attainments, there were some persons who endeavoured to detract from his merit. For ever, therefore, to confound these invidious impugners of

his talents, he caused a paper to be fixed on the gates of St. John and St. Paul's churches, in which he offered to prove before the university, that the errors of Aristotle, and of all his followers, were almost innumerable; and that the latter had failed, both in explaining their master's meaning, and in treating on theological subjects. He promised likewise to refute the dreams of certain mathematical professors; to dispute in all the sciences; and to answer to whatever should be proposed to him, or objected against him. All this he engaged to do, either in the common logical way, or by numbers and mathematical figures, or in an hundred sorts of verses, at the option of his opponents. According to Manutius, Crichton sustained this contest without fatigue, for three days; during which time he supported his credit, and maintained his propositions, with such spirit and energy, that, from an unusual concourse of people, he obtained acclamations and praises, than which none more magnificent were ever heard by men.

The next account we have of Crichton, and which appears to have been transmitted, through sir Thomas Urquhart, to later biographers, is of an extraordinary instance of bodily courage and skill. It is said, that at Mantua there was at this time a gladiator, who had foiled, in his travels, the most famous fencers in Europe, and had lately killed three persons who had entered the lists with him. The duke of Mantua was much grieved at having granted this man his protection, as he found it to be attended with such fatal consequences. Crichton, being informed of his highness's concern, offered his service, not only to drive the murderer from Mantua, but from Italy, and to fight him for fifteen hundred pistoles. Though the duke was unwilling to expose such an accomplished gentleman to so great a hazard, yet, relying upon the report he had heard of his warlike achievements, he agreed to the proposal; and, the time and place being appointed, the whole court attended to behold the performance. At the beginning of the combat, Crichton stood only on his defence; while the Italian made his attack with such eagerness and fury, that, having over-acted himself, he began to grow weary. Our young Scotchman now seized the opportunity of attacking his antagonist in return; which he did with so much dexterity and vigour, that he ran him through the body in three different places, of which wounds he imme-

diately died. The acclamations of the spectators were loud and extraordinary upon this occasion; and it was acknowledged by all of them, that they had never seen art grace nature, or nature second the precepts of art, in so lively a manner as they had beheld these two things accomplished on that day. To crown the glory of the action, Crichton bestowed the prize of his victory upon the widows of the three persons who had lost their lives in fighting with the gladiator. It is asserted, that, in consequence of this, and his other wonderful performances, the duke of Mantua made choice of him for preceptor to his son Vincentio di Gonzaga, who is represented as being of a riotous temper and a dissolute life. The appointment was highly pleasing to the court. Crichton, to testify his gratitude to his friends and benefactors, and to contribute to their diversion, framed, we are told, a comedy, wherein he exposed and ridiculed all the weaknesses and failures of the several employments in which men are engaged. This composition was regarded as one of the most ingenious satires that was ever made upon mankind. But the most astonishing part of the story is, that Crichton sustained fifteen characters in the representation of his own play. Among the rest, he acted the divine, the philosopher, the lawyer, the mathematician, the physician, and the soldier, with such inimitable grace, that every time he appeared upon the stage he seemed to be a different person *.

* This may be no improper place to give our readers a specimen of the style of sir Thomas Urquhart, one of Crichton's biographers, a style which, while it has been censured by modern critics, must be allowed a very happy imitation of the romances which turned don Quixote's brain, and is no less happily employed on a hero whose exploits are equally romantic. Speaking of the fifteen characters played by Crichton, sir Thomas says, "Summoning all his spirits together, which never failed to be ready at the call of so worthy a commander, he did, by their assistance, so conglomerate, shuffle, mix, and interlace the gestures, inclinations, actions, and very tones of the speech of those fifteen several sorts of men whose carriages he did personate, into an inestimable ollapodrida of immaterial morsels of divers kinds, suitable to the very Ambrosian relish of the Heliconian nymphs, that in the peripetia of this drammatical exercitation, by the inchanted transportation of the eyes and eares of its spectabundal auditorie, one would have sworne that they all had looked with multiplying glasses, and that (like that angel in the Scripture, whose voice was said to be like the voice of a multitude) they heard in him alone the promiscuous speech of fifteen several actors; by the various ravishments of the excellencies whereof, in the frolickness of a jocund straine beyond expectation, the logofacinated spirits of the beholding hearers and auricularie spectators, were so on a sudden seazed upon in their risible faculties of the soul, and all their vital motions so universally affected in this extremitie of agitation, that to avoid the inevitable charmes of his intoxicating ejaculations, and the accumulative influences of so powerfull a transportation, one of my lady dutchess chief maids of

From being the principal actor in a comedy, Crichton soon became the subject of a dreadful tragedy. One night, during the time of carnival, as he was walking along the streets of Mantua, and playing upon his guitar, he was attacked by half a dozen people in masks. The assailants found that they had no ordinary person to deal with; for they were not able to maintain their ground against him. In the issue, the leader of the company, being disarmed, pulled off his mask, and begged his life, telling him that he was the prince his pupil. Crichton immediately fell on his knees, and expressed his concern for his mistake; alleging, that what he had done was only in his own defence, and that if Gonzaga had any design upon his life he might always be master of it. Then, taking his own sword by the point, he presented it to the prince, who immediately received it, and was so irritated by the affront which he thought he had sustained in being foiled with all his attendants, that he instantly ran Crichton through the heart. Various have been the conjectures concerning the motives which could induce Vincentio di Gonzaga to be guilty of so ungenerous and brutal an action. Some have ascribed it to jealousy, asserting that he suspected Crichton to be more in favour than himself with a lady whom he passionately loved; and sir Thomas Urquhart has told a story upon this head which is extravagant and ridiculous in the highest degree. Others, with greater probability, represent the whole transaction as the result of a drunken frolic; and it is uncertain, according to Imperialis, whether the meeting of the prince and Crichton was by accident or design. However, it is agreed on all hands, that Crichton lost his life in this rencontre. The time of his decease is

honour, by the vehemencie of the shock of those incomprehensible raptures, burst forth into a laughter, to the rupture of a veine in her body; and another young lady, by the irresistible violence of the pleasure unawares infused, where the tender receptibilitie of her too too tickled fancie was least able to hold out, so unprovidedly was surprised, that with no less impetuositie of ridibundal passion then (as hath been told) occasioned a fracture in the other young ladie's modestie, she, not able longer to support the well-beloved burthen of so excessive delight, and intransing joys of such mercurial exhilarations, through the ineffable extasie of an overmastered apprehension, fell back in a swown, without the appearance of any other life into her, then what by the most refined wits of theological speculators is conceived to be exerced by the purest parts of the separated entelechies of blessed saints in their sublimest conversations with the celestial hierarchies: this accident procured the incoming of an apothecarie with restoratives, as the other did that of a surgeon, with consolidative medicaments." See Sir John Hawkins's Life of Johnson, and Urquhart's Tracts, p. 71—76.

said, by the generality of his biographers, to have been in the beginning of July 1583; but lord Buchan, most likely in consequence of a more accurate inquiry, fixes it to the same month in the preceding year. There is a difference likewise with regard to the period of life at which Crichton died. The common accounts declare that he was killed in the thirty-second year of his age; but Imperialis asserts that he was only in his twenty-second when that calamitous event took place; and this fact is confirmed by lord Buchan. Crichton's tragical end excited a very great and general lamentation. If the foolish ravings of sir Thomas Urquhart are to be credited, the whole court of Mantua went three quarters of a year into mourning for him; the epitaphs and elegies that were composed upon his death, and stuck upon his hearse, would exceed, if collected, the bulk of Homer's works; and, for a long time afterwards, his picture was to be seen in most of the bed-chambers and galleries of the Italian nobility, representing him on horseback, with a lance in one hand and a book in the other. From all this wonderful account we can only infer, with any degree of confidence, that Crichton was a youth of such lively parts as excited great present admiration, and high expectations with regard to his future attainments. He appears to have had a fine person, to have been adroit in his bodily exercises, to have possessed a peculiar facility in learning languages, to have enjoyed a remarkably quick and retentive memory, and to have excelled in a power of declamation, a fluency of speech, and a readiness of reply. His knowledge likewise was probably very uncommon for his years; and this, in conjunction with his other qualities, enabled him to shine in public disputation. But whether his knowledge were accurate or profound, may justly be questioned; and it may equally be doubted whether he would have arisen to any extraordinary degree of eminence in the literary world, which, however, his early and untimely death prevented from being brought to the test of experiment.[1]

CRIGHTON, or CREIGHTON (ROBERT), bishop of Bath and Wells, was born of an ancient family at Dunkeld, in Scotland, in 1593, and was educated at Westminster school, whence in 1613 he was elected to Trinity college,

[1] Biog. Brit. principally from a MS. drawn up by the earl of Buchan.—Mackenzie's Scots Writers, &c. &c.

Cambridge, where he took his degrees in arts, and was chosen Greek professor, and university orator. In 1632 he was made treasurer of the cathedral of Wells, and was also canon residentiary, prebendary of Taunton, and had a living in Somersetshire. In 1637 he was admitted to the degree of D. D. and, as reported, was made dean of St. Burian, in Cornwall, but this seems doubtful. In the beginning of the rebellion, Dr. Crighton's loyalty endangered his person and property, and to save the former he joined the king's troops at Oxford. But from this place he was obliged afterwards to escape into Cornwall, in the dress of a day-labourer, and contrived to go to Charles II. abroad, who employed him as his chaplain, and bestowed on him the deanery of Wells, of which he took possession at the restoration. In 1670 he was promoted to the bishopric of Bath and Wells, which he held until his death Nov. 21, 1672. He was accounted a man of much learning, and in the discharge of his duty as a preacher, reproved the vices of the court with great boldness and plainness. His only publication was a translation from Greek into Latin, of Sylvester Syguropolus's history of the council of Florence, Hague, 1660, fol. which was animadverted upon by Leo Allatius, to whom the bishop wrote an answer. Wood says he has some sermons in print. His son, who was chanter of Wells, published a volume of Sermons in 1720.[1]

CRILLON (LOUIS DE BERTHON DE), of an illustrious family of Italy, established in the comtat Venaissin, knight of Malta, and one of the greatest generals of his age, was born in 1541, and entered into the service in 1557. At the age of fifteen he was at the siege of Calais, and contributed greatly to the taking of that place, by a brilliant action that brought him to the notice of Henry II. He afterwards signalized himself against the Huguenots, or protestants, at the battles of Dreux, of Jarnac, and of Moncontour, in 1562, 1568, and 1569. The youthful hero so greatly distinguished himself in his caravans, especially at the battle of Lepanto in 1571, that he was made choice of, though wounded, to carry the news of the victory to the pope and to the king of France. We find him two years afterwards, in 1573, at the siege of la Rochelle, and in almost all the other considerable rencontres of that pe-

[1] Wood's Fasti, vol. I. and II.—Salmon's Lives of the English Bishops.—Walker's Sufferings of the Clergy.—Barwick's Life, p. 400.

riod. He every where shewed himself worthy of the name usually given him by Henry IV. of the Brave Crillon. Henry III. who was well acquainted with his valour, made him knight of his orders in 1585. The specious pretences of the league, the mask of religion which it put on, could never shake the fidelity of the brave Crillon, however great his antipathy to the Huguenots. He rendered important services to his prince in the affair of the Barricades, at Tours, and elsewhere. Henry III. ventured to propose to Crillon to assassinate the duke de Guise, a rebellious subject whom he was afraid to put to death by the sword of the law. Crillon offered to fight him; but disdained to hear of assassination. When Henry IV. had made the conquest of his kingdom, Crillon was as faithful to him as he had been to his predecessor. He repulsed the leaguers before Boulogne. The army of Villars having invested Villebœuf in 1592, he vigorously defended that place, replying to the besiegers, on their summoning the besieged to surrender, "Crillon is within, and the enemy without." Henry, however, did but little for him; "because," said he, "I was sure of the brave Crillon; and I had to gain over my persecutors." The peace of Vervins having put an end to the wars that had troubled Europe, Crillon retired to Avignon, and there died, in the exercises of piety and penance, the 2d of December 1615, at the age of seventy-four. Francis Bening, a jesuit, pronounced the discourse at his funeral: a piece of burlesque eloquence, printed in 1616, under the title of "Bouclier d'Honneur," the "Buckler of Honour," and reprinted not many years since, as a specimen of ridiculous jargon. Mademoiselle de Lusson published in 2 vols. 12mo, 1757, the life of this hero, called by his contemporaries l'homme sans peur (the man without fear), le brave des braves (the bravest of the brave). This was translated into English by Miss Lomax, of Hertfordshire, and after being revised by Richardson, the author of Clarissa, was published at London, 1760, 2 vols. 12mo. Crillon appears to have been a second chevalier Bayard, not on account of his fantastic and sullen humour, but from the excellence of his heart and his attachment to religion. It is well known that being present one day at a sermon on the sufferings of Christ, when the preacher was come to the description of the flagellation, Crillon, seized with a sudden fit of enthusiasm, put his hand to his sword, crying out, "Where wert thou, Cril-

lon?" These sallies of courage, the effect of an exuberant vivacity of temper, engaged him too frequently in duels, in which he always came off with honour. Two instances are recorded of an intrepidity highly characteristic of Crillon. At the battle of Moncontour in 1569, a Huguenot soldier thought to serve his party by dispatching the bravest and most formidable of the catholic generals. In this view he repaired to a place where Crillon, in his return from pursuing the fugitives, must necessarily pass. The soldier no sooner perceived him than he drew the trigger of his piece. Crillon, though severely wounded in the arm, ran up to the assassin, laid hold on him, and was instantly going to thrust him through with his sword, when the soldier threw himself at his feet and begged his life. "I grant it thee," said Crillon; "and if any faith could be put in a man that is at once a rebel to his king, and an apostate to his religion, I would put thee on thy parole never to bear arms but in the service of thy sovereign." The soldier, confounded at this act of magnanimity, swore that he would for ever shake off all correspondence with the rebels, and return to the catholic religion.—The young duke of Guise, to whom Henry IV. had sent him at Marseilles, was desirous of trying how far the fortitude of Crillon would go. In this design he caused the alarm to be sounded before the quarters of his brave commander, and two horses to be led to his door. Then, running up to his apartments, pretended that the enemy was master of the port and town, and proposed to him to make his escape, that he might not swell the triumph of the conquerors. Though Crillon was hardly well awake when he heard these tidings, he snatched up his arms without the least trepidation, maintaining that it was better to die sword in hand, than survive the loss of the place. Guise, finding it impossible, by all the arguments he could use, to alter his resolution, accompanied him out of the chamber; but, when they were about the middle of the stairs, he burst out into a violent laughter, which plainly discovered the trick to Crillon. He then put on a graver countenance than when he thought he was going to fight; and griping the duke of Guise by the hand, he said, with an oath, according to his custom, "Young man, never again amuse thyself with putting to the test the heart of an honest man. Par la mort! if thou hadst found me weak, I would have poignarded thee!" After these words he retired without

saying any thing more.—We will conclude with the laconic billet written to him from the field of battle by Henry IV. after the victory of Arques, where Crillon was unable to be present: "Hang thyself, Crillon! We have been fighting at Arques, and thou wert not there. Adieu, brave Crillon! I love thee whether right or wrong."[1]

CRINESIUS (CHRISTOPHER), a learned Bohemian, was born at Schlackowald, in 1584, and after receiving the first rudiments of education at home, was sent in 1603, first to Jena, and afterwards to Wittemberg, where he studied divinity, philosophy, and the learned languages, in which last, particularly the oriental languages, he became critically skilled. He also taught the oriental languages at Wittemberg, published several critical works, which were highly esteemed, and had for his pupils many young men who were afterwards authors of great name. His reputation extending to Austria, he was invited in 1614 to become pastor at Geschwend, where he remained five years, until he was induced to accept the pastoral office at Muhlgrub, the residence of a nobleman named Fenzelius, who offered him the situation, with a liberal income; and here, probably, he would have spent his days, had not Ferdinand II. banished all Lutheran preachers and teachers, which obliged him to go to Ratisbon, and afterwards to Nuremberg. He was then made professor of divinity at Altdorff, which he enjoyed only four years, dying there, of what his biographers call the falling sickness, (comitialis morbus), Aug. 28, 1629. His principal works are, 1. "A Dissertation on the Confusion of Tongues." 2. "Exercitationes Hebraicæ." 3. "Gymnasium & Lexicon Syriacum," 2 vols. 4to. 4. "Lingua Samaritica," 4to. 5. "Grammatica Chaldaica," 4to. 6. "De auctoritate verbi divini in Hebraico codice," Amsterdam, 1664, in 4to, &c.[2]

CRINITUS (PETER), or more properly Peter RICCI, an Italian scholar, whose memory Mr. Roscoe has rescued from the misrepresentations of his biographers, was descended from the noble family of the Ricci, of Florence, and, when young, was instructed by, and obtained the friendship of Politian. He afterwards became an associate in the literary and convivial meetings at the palace of the

[1] Moreri.—Dict. Hist.—Life and Heroic Actions, 1760, 2 vols. 12mo.
Born's Effigies Virorum, vol. I.—Freheri Theatrum.

Medici at Florence, and after the death of Lorenzo still continued to enjoy the society of Picus and Politian till the death of these distinguished scholars, in 1494. After this it is probable that he quitted his native place, and took an active part in the political commotions which soon occurred, as he frequently refers in his writings to the labours and misfortunes which he sustained, and avows his determination to return to his literary studies. Some part of his time he appears to have passed at Naples, and at Ferrara. He died, according to Negri, about the close of the fifteenth century, at the age of thirty-nine years; but his writings refer to many events beyond that period; and his dedication of his treatise "De Poetis Latinis" to Cosmo de Pazzi, is dated in 1505, which period, it is probable, he did not long survive. His death was the issue of a long sickness, on which he wrote a beautiful and pathetic Latin ode, from which we learn that he resigned himself to his untimely fate, at the same time asserting his claim to the esteem of posterity from the integrity of his life and conduct. The principal work of Crinitus, "De Honesta Disciplina," as well as his treatise on the Latin poets, before mentioned, Paris, 1520, fol. demonstrates the extent of his learning, and the accuracy of his critical taste. His poetry, all of which is in the Latin language, is also entitled to commendation, and is frequently introduced by Mr. Roscoe, as illustrating the public transactions of the times in which he lived.[1]

CRISPE (Sir Nicholas), an eminent and loyal citizen in the reigns of king Charles the First, and king Charles the Second, the son of a very eminent merchant of London, was born in 1598, and bred, according to the custom of those times, in a thorough knowledge of business, though heir to a great estate. He made a considerable addition to this by marriage; and being a man of an enterprizing genius, ever active and solicitous about new inventions and discoveries, was soon taken notice of at court, was knighted, and became one of the farmers of the king's customs. When the trade to Guinea was under great difficulties and discouragements, he framed a project for retrieving it, which required a large capital, but his reputation was so great, that many rich merchants willingly engaged with him in the prosecution of the design; and to

[1] Roscoe's Leo.—Gresswell's Politian.—Moreri.—Saxii Onomasticon.

give a good example, as well as to shew that he meant to adhere to the work that he had once taken in hand, he caused the castle of Cormantyn upon the Gold Coast, to be erected at his own expence. By this judicious precaution, and by his wise and wary management afterwards, himself and his associates carried their trade so successfully, as to divide amongst them fifty thousand pounds a year. When the rebellion began, and the king was in want of money, sir Nicholas Crispe, and his partners in the farming of the customs, upon very short warning, and when their refusing it would have been esteemed a merit with the parliament, raised him one hundred thousand pounds at once*. After the war broke out, and in the midst of all the distractions with which it was attended, he continued to carry on a trade to Holland, France, Spain, Italy, Norway, Moscovy, and Turkey, which produced to the king nearly one hundred thousand pounds a year, besides keeping most of the ports open and ships in them constantly ready for his service. All the correspondence and supplies of arms which were procured by the queen in Holland, and by the king's agents in Denmark, were consigned to his care, and by his prudence and vigilance safely landed in the north, and put into the hands of those for whom they were intended. In the management of so many nice and difficult affairs, he was obliged to keep up a very extensive correspondence, for which he hardly ever made use of

* It will not, we hope, lessen the value of the liberal patriotism of the present race of London citizens, when they are told, that their exertions and privations during the present disastrous war, are not without a precedent. The partners of sir Nicholas Crispe, mentioned above, were sir Abraham Dawes, sir John Jacob, and sir John Wolstenholme. When the matter was proposed to sir Nicholas, he said, "it was a large sum, and short warning; but that Providence had made him able, and his duty made him willing, to lay down his proportion, whenever his majesty called for it." Sir Abraham Dawes had some relations, whose affections leaned to the republican party, and who besides had great expectations from him: they magnified the sum that was desired, the uncertainty of its being repaid, and the danger that it would be taken ill by parliament, who might insist upon the like sum. "Well," said sir Abraham, "this then is the worst that can happen, and I bless God, who has made me able to pay my allegiance, and to pay for it." Something of the same kind was insinuated to sir John Jacob, who was not only very sincerely loyal, but a man of a warm temper and a tender heart. "What," said he in reply, "shall I keep my estate, and see the king want wherewithal to protect me in it? If it please God to bless the king, though I give him all I have, I shall be no loser; if not, though I keep all I have, I shall be no saver." Sir John Wolstenholme, a stout and plain man, advanced his proportion, as he afterwards did larger sums, without any speeches. He and sir Nicholas Crispe, lived to see the restoration, and to be farmers of the customs again under king Charles the Second, after they and the rest had paid deeply for this proof of their loyalty.

cypher, but penned his letters in such a peculiar style, as removed entirely his intentions from the apprehension of his enemies, and yet left them very intelligible unto those with whom he transacted. He had also great address in bringing any thing to bear that he had once contrived, to which it contributed not a little, that in matters of secrecy and danger he seldom trusted to any hands but his own, and made use of all kinds of disguises. Sometimes, when he was believed to be in one place, he was actually at another; letters of consequence he carried in the disguise of a porter; when he wanted intelligence he would be at the water side, with a basket of flounders upon his head, and often passed between London and Oxford in the dress of a butter-woman on horseback, between a pair of panniers. He was the principal author of a well-laid design for publishing the king's commission of array at London, in which there was nothing dishonourable, so far as sir Nicholas Crispe was concerned, which, however, Clarendon inadvertently confounds with another design, superinduced by Mr. Waller, of surprizing the parliament, in bringing which to bear he proceeded very vigorously at first, till, finding that he had engaged in a matter too big for his management, he suddenly lost his spirits, and some of the chief men in the house of commons gaining intelligence that something was in agitation to their prejudice, May 31st, 1643, they presently seized Mr. Waller, and drew from him a complete discovery, which, from the account they published, plainly distinguished these two projects. By the discovery of this business, sir Nicholas Crispe found himself obliged to declare openly the course he meant to take; and having at his own expence raised a regiment of horse for the king's service, he distinguished himself at the head of it as remarkably in his military, as he had ever done in his civil capacity. When the siege of Gloucester was resolved on, sir Nicholas Crispe was charged with his regiment of horse to escort the king's train of artillery from Oxford, which important service he very gallantly performed; but in the month of September following, a very unlucky accident occurred, and though the circumstances attending it clearly justified his conduct to the world, yet the concern it gave him was such as he could not shake off so long as he lived. He happened to be quartered at [illegible]ouslidge, in Gloucestershire, where one sir James Ennyon, bart. of Northamptonshire, and some

friends of his took up a great part of the house, though none of them had any commands in the army, which, however, sir Nicholas bore with the utmost patience, notwithstanding he was much incommoded by it. Some time after, certain horses belonging to those gentlemen were missing, and sir James Ennyon, though he had lost none himself, insinuating that some of sir Nicholas's troopers must have taken them, insisted that he should immediately draw out his regiment, that search might be made for them. Sir Nicholas answered him with mildness, and offered him as full satisfaction as it was in his power to give, but excused himself from drawing out his regiment, as a thing improper and inconvenient at that juncture, for reasons which he assigned. Not content, however, sir James left him abruptly, and presently after sent him a challenge, accompanied with a message to this effect, that if he did not comply with it, he would pistol him against the wall. Upon this, sir Nicholas Crispe taking a friend of his with him, went to the place appointed, and finding sir James Ennyon and the person who brought him the challenge, sir Nicholas used his utmost endeavours to pacify him; but he being determined to receive no satisfaction, unless by the sword, they engaged, and sir James received a wound in the rim of the belly, of which he died in two days. Before this, however, he sent for sir Nicholas Crispe, and was sincerely reconciled to him. Upon the 2d of October following, sir Nicholas was brought to a court-martial for this unfortunate affair, and upon a full examination of every thing relating to it, was most honourably acquitted. He continued to serve with the same zeal and fidelity during 1644, and in the spring following; but when the treaty of Uxbridge commenced, the parliament thought fit to mark him, as they afterwards did in the Isle of Wight treaty, by insisting that he should be removed from his majesty's presence; and a few months after, on April 16th, 1645, they ordered his large house in Bread-street to be sold, which for many years belonged to his family. Neither was this stroke of their vengeance judged a sufficient punishment for his offences, since having resolved to grant the elector palatine a pension of eight thousand pounds a year, they directed that two thousand should be applied out of the king's revenue, and the remainder made up out of the estates of lord Culpeper and sir Nicholas Crispe. Sir Nicholas finding himself no longer

in a capacity to render his majesty any service, thought it expedient to preserve himself; and in April 1646 embarked with lord Culpeper and colonel Monk for France, but as he had many rich relations who had interest with those in power, they interposed in his favour; and as sir Nicholas perceived that he could be of no service to the royal cause abroad, he did not look upon it as any deviation from his duty, to return and live quietly at home. Accordingly, having submitted to a composition, he came back to London, to retrieve his shattered fortunes, and very soon engaged again in business, with the same spirit and success as before. In this season of prosperity he was not unmindful of the wants of Charles II. but contributed cheerfully to his relief, when his affairs seemed to be in the most desperate condition. After the death of Oliver Cromwell, he was instrumental in reconciling many to their duty, and so well were his principles known, and so much his influence apprehended, that when it was proposed that the royalists in and about London should sign an instrument signifying their inclination to preserve the public tranquillity, he was called upon, and very readily subscribed it. He was also principally concerned in bringing the city of London, in her corporate capacity, to give the encouragement that was requisite to leave general Monk without any difficulties or suspicion as to the sincerity and unanimity of their inclinations. It was therefore very natural, after reading the king's letter and declaration in common-council, May 3d, 1660, to think of sending some members of their own body to present their duty to his majesty; and having appointed nine aldermen and their recorder, they added sir Nicholas Crispe, with several other worthy persons, to the committee, that the king might receive the more satisfaction from their sentiments being delivered by several of those who had suffered deeply in his own and in his father's cause. His majesty accordingly received these gentlemen very graciously, as a committee, and afterwards testified to them separately the sense he had of their past services, and upon his return, sir Nicholas Crispe and sir John Wolstenholme, were re-instated as farmers of the customs. Sir Nicholas was now in years, and somewhat infirm, spent a great part of his time at his noble country seat near Hammersmith, where he was in some measure the founder of the chapel, and having an opportunity of returning the obligation he had received from some of his relations, he

procured for them that indemnity from the king, gratis, for which he had so dearly paid during the rebellion. The last testimony he received of his royal master's favour, was his being created a baronet, April 16th, 1665, which he did not long survive, dying February 26th, the next year, in the sixty-seventh year of his age, leaving a very large estate to his grandson, sir Nicholas Crispe. His corpse was interred with his ancestors, in the parish church of St. Mildred, in Bread-street, and his funeral sermon was preached by his reverend and learned kinsman Mr. Crispe, of Christ-church, Oxford. But his heart was sent to the chapel at Hammersmith, where there is a short and plain inscription upon a cenotaph erected to his memory; or rather upon that monument which himself erected in grateful commemoration of king Charles I. as the inscription placed there in sir Nicholas's life-time tells us, under which, after his decease, was placed a small white marble urn, upon a black pedestal, containing his heart.[1]

CRISP (TOBIAS), a puritan writer of considerable eminence, the third son of Ellis Crisp, esq. an alderman, and probably related to the family of the subject of the preceding article, was born in Bread-street, London, in 1600, and educated at Eton-school. He afterwards went to Cambridge, where he studied until he took his degree of B. A. and was, on his removal to Oxford, "for the accomplishment," says Wood, "of certain parts of learning," incorporated in the same degree as a member of Baliol-college, in the end of Feb. 1626, and the degree was completed by him in the act following, July 1627. In this year he was presented to the rectory of Newington Butts, near Southwark, but enjoyed the living only a few months, being removed on account of a simoniacal contract. In the same year, however, he became rector of Brinkworth, in Wiltshire, and a few years after proceeded D. D. At Brinkworth he was much followed for his edifying manner of preaching, and for his great hospitality. But on the breaking out of the rebellion, being noted among those who were inclined to favour the republicans, he met with such harsh treatment from the king's soldiers, as obliged him to repair to London, where his preaching, although at first acceptable, was soon accused of leaning to Anti-

[1] Biog. Brit.—Lloyd's Memoirs.—Lysons's Environs, vol. II. with a fine portrait.

nomianism, and involved him with many of his brethren in a controversy. He was baited, says Wood, by fifty-two opponents, in a grand dispute concerning the freeness of the grace of God in Jesus Christ; and by this encounter, which was eagerly managed on his part, he contracted a disease that brought him to his grave. This disease, communicated by infection, and probably nowise connected with the eagerness of his dispute, was the small-pox, of which he died Feb. 27, 1642, and was buried in the family vault in St. Mildred's, Bread-street. In his last sickness, he avowed his firm adherence in the doctrines he had preached. The dispute mentioned by Wood, was probably carried on in person, or in the pulpit, for we do not find that he published any thing in his life-time; but, after his death, three 4to volumes of his sermons were printed by his son, under the title of "Christ alone exalted," containing in all forty-two sermons. When they appeared, we are told, that the Westminster assembly proposed to have them burnt; and although we do not find that this was done, Flavel, and other non-conformists, endeavoured to expose the danger of some of his sentiments. Here, probably, the controversy might have rested, had not his works been again published about the revolution, by one of his sons, with additions. This excited a new controversy, confined almost entirely to the dissenters, but in which some of the most eminent of that body took a part, and carried it on with an asperity which produced considerable disunion. In particular it disturbed the harmony of the weekly lecture established at Pinners'-hall, and the congregation mostly inclining to Dr. Crisp's sentiments, the minority seceded, and began a weekly lecture at Salters'-hall. The principal writers in this controversy were Williams, Edwards, Lorimer, &c. against Crisp; and Chauncey, Mather, Lobb, &c. for him; and after a contest of seven years, they rather agreed to a suspension of hostilities than came to a decision. The truth appears to have been, that Crisp was extremely unguarded in many of his expressions, but was as far as the fiercest of his antagonists from intending to support any doctrine that tended to licentiousness. A very full account of the whole controversy may be seen in the last of our authorities.[1]

[1] Ath. Ox. vol. I[illegible] Lysons's Environs, vol. I.—Bogue's History of the Dissenters, vol. I. p. 399.

CRISPIN (GILBERT), abbot of Westminster in the eleventh and twelfth centuries, was born in Normandy, of a considerable family, and educated in the monastery of Bec, under Lanfranc, afterwards archbishop of Canterbury, who was then prior of that convent, and taught the liberal arts with great reputation. In this seminary Crispin became a monk, under Anselm, who was at that time abbot.* He was much esteemed by both these eminent men, the former of whom, after his advancement to the see of Canterbury, sent for him to England, and made him abbot of St. Peter's, Westminster, and Lanfranc parted with him reluctantly, and continued to correspond with him as long as he lived. Crispin was abbot of Westminster thirty-two years, during which he was sent on different embassies by king Henry I. Leland says, that he was some time at Rome, probably on some ecclesiastical errand. He died in 1117, and was buried in the south part of the great cloisters. Leland, Bale, and Pits, who give him the character of a very learned and pious ecclesiastic, attribute a great many works in divinity to him, of which we know of one only that was published, "De fide ecclesiæ, contra Judæos," Cologne, 1537, and Paris, 1678, with Anselm's works. This was occasioned by a disputation which he held with a very learned Jew at Mentz, whose arguments, with his own, he drew up in the form of a dialogue.[1]

CRISPIN, or CRESPIN (JOHN), an ingenious printer in the sixteenth century, and a native of Arras, was originally clerk to Charles du Moulin, and admitted advocate to the parliament of Paris; but afterwards, forming a friendship with Beza, he embraced the reformed religion, and retired to Geneva, where he gained great reputation by his printing, and died of the plague, 1572. Crispin was author of a Greek Lexicon, Geneva, 1562, 4to, and reprinted in folio. He also published a martyrology under the title of "Histoire des vrais temoings de la verité, &c. depuis Jean Hus, jusqu'au tems present," ibid. 1570, fol. and reprinted in 1582, 1597, and 1609. Moreri and Foppen, while they allow Crispin's merit as a man of learning and an useful and accurate printer, cannot forgive him for this last publication.[2]

[1] Leland.—Bale.—Pits.—Tanner.
[2] Gen. Dict.—Moreri.—Foppen Bibl. Belg.

CRISPUS (Anthony), a divine and physician, was born June 11, 1600, at Trapani, a town in Sicily, and received the early part of his medical education under his father, whom he succeeded in his practice, and became one of the most popular physicians of his time. Some years before his death, which happened in 1688, he united the office of priest to that of physician, and retired altogether from business. Among his publications are: "In lethargum febri supervenientem acutæ, Commentarii duo," Panorini, 1668, 4to, and "De sputo sanguinis a partibus corporis infirmis, supervenientis cum Tussi, &c." 1682, 4to, the practice recommended in which has been very little altered since his time. He wrote also a treatise on the cure of infectious fever by venæsection and cathartics, the mode now recommended in the yellow fever, and another on the most celebrated mineral waters of the island, with an examination of their constituent parts.[1]

CRISPUS, or CRISPO (John Baptist), an Italian divine and poet, of the sixteenth century, was born at Gallipoli, in the kingdom of Naples. Having entered into the church, his merit procured him the friendship of many of the most learned men of his time, and particularly of the cardinal Jerome Seripando, to whom he was for some time secretary; and he was also in great request as a teacher of jurisprudence, philosophy, and theology. He died about 1595, at the time when pope Clement VIII. intended to have promoted him to a bishopric. His principal work is a piece of criticism, much admired in his time, "De ethnicis philosophis cauté legendis," Rome, 1594, folio. Crispus's other works are two orations concerning the war against the Turks, printed at Rome in 1594, 4to. "De Medici Laudibus, Oratio ad cives suos Gallipolitanos," Rome, 1591, 4to. The "Life of Sannazarius," Rome, 1583, reprinted at Naples in 1633, 8vo. A draught or map of the city of Gallipoli, dedicated to Flaminio Caraccioli January the 1st, 1591. Some of his Italian poems are in a collection published by Scipio de Monti, under the title "Le Rime," &c. 1585, 4to.[2]

CRITOPYLUS. See METROPHANES.

CROCUS, RICHARD. See CROKE.

CROESE (Gerard), a protestant divine, and author of a "History of the Quakers," was born at Amsterdam April

[1] Moreri.—Haller.—Rees's Cyclopædia. [2] Gen. Dict.—Moreri.

27, 1642. He was partly educated there, but principally at Leyden, where he studied polite literature under Gronovius and Hornius, and divinity under Cocceius and Hoornbek. He then accompanied the son of admiral de Ruyter to Smyrna, and on his return came to England, and had some intention of residing at Norwich, but preferring his own country, he was appointed chaplain to the garrison of Ypres, and pastor of the church of Alblas near Dort, where he died May 10, 1710. His principal work was his "History of the Quakers," entitled "Historia Quakeriana," Amst. 1695, 8vo, and translated into English 1696. It does not appear that this history gave much satisfaction to the sect, and it is certainly very inferior to that of Sewell, who furnished him with some materials, of which, according to Sewell, he did not make a judicious use. It was also answered by a quaker at Amsterdam, in a work entitled "Dilucidationes quædam valdé necessariæ in Gerardi Croesii Hist." 1696, 8vo. Croese's other publication, a singular mixture of misapplied learning and fanciful criticism, is entitled "Homerus Hebræus, sive Historia Hebræorum ab Homero, Hebraicis hominibus ac sententiis conscripta, in Odyssea et Iliade, exposita et illustrata," Dort, 1704. Perizonius, and after him Saxius, conceives that nothing can be imagined more foolish than this book, in which probably our readers will agree, when they are told that his object is to prove that the Odyssey contains the history of the Jews in the patriarchal ages, and the Iliad is an account of the siege and capture of Jericho. Croese left also some dissertations.[1]

CROFT (SIR HERBERT), the son of Edward Croft, esq. of a very ancient family at Croft-castle in Herefordshire, was educated at Christ-church, Oxford, and became a member of parliament in the latter end of queen Elizabeth's reign. On the accession of James I. he waited on him at Theobalds, and his majesty being informed of his family and personal merits, he was honoured with knighthood. After he had lived fifty-two years as a protestant, he became a member of the Roman catholic church, and going over to Doway, had an apartment in the monastery of the English Benedictines, and, as some say, became a lay brother of the order. After residing here about five years

[1] Moreri.—Dict. Hist.—Niceron.—Saxii Onomast.—Preface to Sewell's Hist. of the Quakers.

he died April 10, 1622, a rare example, says his popish biographer, of piety and resolution. He left four sons: William, also knighted and a colonel in the civil wars, who was killed in battle in 1645; James and Robert, both colonels; and Herbert, the subject of the following article. He wrote, 1. "Letters persuasive to his wife and children, to take upon them the Catholic religion," Doway, 1619, 12mo. 2. "Arguments to show that the church in communion with the see of Rome, is the true church; against Dr. Field's four books of the church," 1619. 3. "Reply to the answer of his daughter (Mary) which she made to a paper of his, sent to her concerning the Roman church," 1619, 12mo, 255 pages. This must be a very rare book if, according to Wood, eight copies only were printed.[1]

CROFT (HERBERT), an eminent prelate, and third son of the preceding, was born Oct. 18, 1603, at Great Milton near Thame, in Oxfordshire, in the house of sir William Green, his mother being then on a journey to London. In his thirteenth year he was sent to Oxford; but upon his father's embracing the popish religion, and removing to Doway, he was taken there, and after some time sent to the English college of Jesuits at St. Omer's; where he was not only reconciled to the church of Rome, but persuaded also to enter into the order. Some time before his father's death in 1622, he was sent back into England, to transact some family affairs; and becoming acquainted with Morton, bishop of Durham, he was by him brought back to the church of England. At the desire of Dr. Laud, he went a second time to Oxford, and was admitted a student of Christ-church; and the university generously allowing the time he had spent abroad to be included in his residence, he soon after took the degree of B. D. entered into orders, and became minister of a church in Gloucestershire, and rector of Harding in Oxfordshire. August 1639 he was collated to a prebend in the church of Salisbury; and the year after took the degree of D. D. being then chaplain in ordinary to the king. The same year he was made a prebendary of Worcester, and the year after a canon of Windsor. In 1644 he was nominated dean of Hereford, where he married Mrs. Anne Brown, the daughter of his predecessor, though in constant peril

[1] Ath. Ox. vol. I.—Dodd's Ch. Hist.—Biog. Brit. note in art. Herbert Croft, bishop.

of his then small fortune, and sometimes of his life. He suffered extremely for his loyalty to Charles I; but at length, in 1659, by the successive deaths of his two elder brothers, became possessed of the family-estate. At the restoration he was reinstated in his preferments; and Dec. 2, 1661, promoted to the see of Hereford, which he never would quit, though he was offered a better see more than once. He became afterwards, about 1667, dean of the royal chapel, which he held to 1669, and then resigned it; being weary of a court life, and finding but small effects from his pious endeavours. He then retired to his diocese, where he lived an example of that discipline he was strict in recommending to others; and was much beloved for his constant preaching, hospitable temper, and extensive charity. He was very intent upon reforming some things, in the church, which he thought abuses, and not tending to edification. He was very scrupulous in his manner of admitting persons into orders, and more especially to the priesthood; and he refused to admit any prebendaries into his cathedral church, except such as lived within his diocese, that the duty of the church might not be neglected, and that the addition of a prebend might be a comfortable addition to a small living. In all these resolutions, it is said, he continued inflexible.

In the mean time, he was not so intent upon his private concerns in his diocese, but that he shewed himself ready to serve the public as often as he thought it in his power. Accordingly, in 1675, when the quarrel with the non-conformists was at its height, and the breach so artfully widened that the Roman catholics entertained hopes of entering through it, he published a piece, entitled, "The Naked Truth; or, the true state of the primitive church," 4to, which was printed at a private press, and addressed to the lords and commons assembled in parliament. This, though no more than a small pamphlet of four or five sheets, excited an uncommon degree of attention, and was read and studied by all people of sense and learning in the kingdom. The author's design was to recommend to the legislature measures for reconciling the differences among protestants, and for securing the church against the attempts of papists. He begins with articles of faith; and having shewn the danger of imposing more than are necessary, especially as terms of communion, he proceeds next through all the great points in dispute between the church of England and

those that dissent from her: labouring to prove throughout, that protestants differ about nothing that can truly be styled essential to religion; and that, for the sake of union, compliances would be more becoming, as well as more effectual, than enforcing uniformity by penalties and persecution. The whole is written with the best intentions, and with great force of argument: nevertheless it was attacked with great zeal by some of the clergy, particularly by Dr. Turner, master of St. John's college in Cambridge, in his Animadversions on a pamphlet called "The Naked Truth;" 1676, 4to. This was answered by Andrew Marvell, in a piece, entitled, "Mr. Smirke, or the Divine in Mode;" in which after descending, as the title shows, to personal ridicule, he says, that bishop Croft's work is a treatise, which, "if not for its opposer, needs no commendation, being writ with that evidence and demonstration of truth, that all sober men cannot but give their assent and consent to it unasked. It is a book of that kind, that no Christian can scarce peruse it, without wishing himself to have been the author, and almost imagining that he is so: the conceptions therein being of so eternal idea, that every man finds it to be but a copy of the original in his own mind." Many other pamphlets were written against "The Naked Truth;" but the author did not vouchsafe them any reply, and it continued for a considerable time to be read and reprinted.

This was the first thing bishop Croft published, except two sermons: one on Isaiah xxvii. verse last, preached before the house of lords upon the fast-day, Feb. 4, 1673; the other before the king at Whitehall, April 12, 1674, on Philipp. i. 21. In 1678 he published a third sermon, preached Nov. 4, at the cathedral church in Hereford, and entitled, "A second call to a farther Humiliation." The year after he published "A Letter written to a friend concerning popish idolatry:" and also a second impression, corrected, with additions, of his "Legacy to his diocese; or a short determination of all controversies we have with the papists by God's holy word," 4to. Besides the epistle to all the people within his diocese, especially those of the city of Hereford, and a preface, this work consists of three sermons upon John v. 39. "Search the scriptures, for in them ye think ye have eternal life;" and a supplement, together with a tract concerning the holy sacrament of the Lord's Supper, promised in the preface. This work

was calculated by him to preserve the people of his diocese from the snares of popish missionaries, who were then very active all over the kingdom. In 1685 he published some animadversions on a book entitled "The Theory of the Earth;" and in 1688, "A Short Discourse concerning the reading his majesty's late declaration in Churches." This, which was the last employment of his pen, was shewn by a certain courtier to king James; who ordered so much of the discourse, as concerned the reading of the declaration, to be published to the world, and the rest to be suppressed, as being contrary to the views with which that declaration had been set forth. It is remarkable of this excellent prelate, that he had taken a resolution some years before his death, of resigning his bishopric: to which, it seems, he was moved by some scruples of conscience. His motives he expressed in a long letter to Dr. Stillingfleet; who, however, in an answer, persuaded him to continue his episcopal charge with his usual earnestness and vigour. He died at his palace at Hereford, May 18, 1691, and was buried in the cathedral there, with this short inscription over his grave-stone: "Depositum Herberti Croft de Croft, episcopi Herefordensis, qui obiit 18 die Maii A. D. 1691, ætatis suæ 88; in vitâ conjuncti:" that is, "Here are deposited the remains of Herbert Croft of Croft, bishop of Hereford, who died May 18, 1691, in the 88th year of his age; in life united." The last words, "in life united," allude to his lying next dean Benson, at the bottom of whose grave-stone are these, "in morte non divisi," that is, "in death not divided:" the two grave-stones having hands engraven on them, reaching from one to the other, and joined together, to signify the lasting and uninterrupted friendship which subsisted between these two reverend dignitaries.

As bishop Croft lived, so he died, without the least tincture of that popery which he had contracted in his youth, as appears clearly enough from the preamble to his will: "I do," says he, "in all humble manner most heartily thank God, that he hath been most graciously pleased, by the light of his most holy gospel, to recall me from the darkness of gross errors and popish superstitions, into which I was seduced in my younger days, and to settle me again in the true ancient catholic and apostolic faith, professed by our church of England, in which I was born and baptized, and in which I joyfully die," &c. He

had one only son, Herbert, who was educated in Magdalen college, Oxford, was created baronet by Charles II. Nov. 1671, and was twice knight of the shire in the reign of king William. He died 1720, and was succeeded by his son Archer, and he by his son and namesake in 1761, who dying in 1792, without male issue, the title descended to the rev. Herbert Croft, a gentleman well known in the literary world.[1]

CROFT (WILLIAM), a musician, was born at Nether-Eatington in Warwickshire, about 1657. He was educated in the royal chapel under Dr. Blow, and became organist at St. Anne's, Westminster. In 1700 he was admitted a gentleman-extraordinary of the chapel royal, and in 1704 organist of the same. In 1708 he succeeded Dr. Blow as master of the children, and composer to the chapel royal, and also as organist at Westminster-abbey. In 1712 he published, but without his name, "Divine Harmony, or a new collection of select anthems;" to which is prefixed, "A brief account of Church Music." In 1715 he was created doctor in music at Oxford: his exercise for that degree was an English and also a Latin ode, written by Mr. (afterwards Dr.) Joseph Trapp, which, with the music, were published with the title of "Musicus apparatus Academicus." In 1724 he published by subscription a noble work of his own, entitled "Musica Sacra, or Select Anthems in score," in 2 vols. the first containing the burial service, which Purcell had begun, but lived not to complete. He died Aug. 1727, of an illness occasioned by attending upon his duty at the coronation of George II; and there is a monument erected for him in Westminster-abbey, by his friend Humphrey Wyrley Birch, esq. a gentleman of the bar, of a whimsical character, and extremely fond of funeral music. The character of Croft's musical compositions is given in our authorities.[2]

CROFTON (ZACHARY), a non-conformist divine, of the family of sir Edward Crofton, was born in Ireland, and for the most part had his education in Dublin. When the Irish troubles broke out, he came over to England; and having but one groat in his pocket, he spent it the first night at his quarters. His first living in the church was at Wrenbury in Cheshire, from whence he was expelled for

[1] Biog. Brit.—Ath. Ox. vol. II.—Salmon's Lives of the Bishops.
[2] Hawkins's Hist. of Music.—Burney's Hist. vol. III.

refusing to take the engagement, 1648. He then came to London, and after being for some time minister at St. James's Garlike-hithe, obtained the living of St. Botolph's near Aldgate, where he continued until the restoration, when he was ejected for non-conformity. Not long after he entered into a controversy with bishop Gauden concerning the solemn league and covenant, for his defence of which he was imprisoned in the Tower, until he was obliged to petition for his liberty. He afterwards went into Cheshire, where he was again imprisoned; but obtaining his liberty, took a small farm, or as Calamy says, kept a grocer's shop, for the support of his family. In 1667 he returned to London, and taught a school near Aldgate, where he died about 1672. He published a great number of controversial pamphlets, and some sermons, few of which have outlived their day. He was a man of learning, and acuteness in controversy; but, Calamy allows, of a warm and hasty temper.[1]

CROIUS, or DE CROI (JOHN), a learned protestant clergyman in France, in the seventeenth century, was born at Usez, and being educated to the church, was appointed pastor, first of Beziers, and afterwards of Usez. His life appears to have been spent in the exercise of his duties as a clergyman, and in writing on the controversies of the times, in which he was enabled to take a distinguished part, being a man of extensive learning, a critic, and an able Oriental scholar. He died Aug. 31, 1659. He wrote many controversial pieces in French, particularly a defence of the Geneva confession of Faith, 1645, 8vo, and "Augustin supposé," &c. proving that the four books on the creed in St. Augustine's works are not the production of that author; but his Latin works gained him greater reputation, particularly his "Specimen Conjecturarum in quædam Origenis, Irenæi, et Tertulliani Loca," 1632; and "Observationes Sacræ et Historicæ in Nov. Test." chiefly against Heinsius, 1644.[2]

CROIX DU MAINE (FRANCIS DE GRUDE' LA), was born in the province of Maine in 1552. He was sieur or lord of the manor of Croix du Maine, and of Vieille Cour, four leagues from Mans. From his youth he had a passionate inclination for learning and books, and collected so large a library at the university in Greek and Latin authors, and

[1] Calamy. [2] Gen. Dict.—Saxii Onomast.

most European languages, that, as he says himself, the catalogue of them would make a volume. He began to make this collection in his seventeenth year; and in his thirty-second, viz. in 1584, he published his "French Library," being a general account of all authors that wrote in that language, fol. Of this we shall take particular notice under the article VERDIER. In 1579 he addressed a discourse to viscount de Pauliny, and speaks of a great many works which he had written, none of which, however, are known, except a small 4to, "Desseins ou projets, &c. pour dresser une bibliotheque parfaite," Paris, 1583, and a long Latin epitaph on the poet Monin, who was assassinated at Paris in 1586, a fate which befell himself at Tours in 1592.[1]

CROIX. See PETIS.

CROKE, or CROOK (SIR GEORGE), the third son of sir John Croke of Buckinghamshire, was born at Chilton in that county in 1559, and educated at the free school of Thame, from whence, about the year 1576, he went to Oxford, and became a commoner, or gentleman commoner, of University college; but before he took any degree, he was removed to the Inner Temple, where he studied law. Here he was autumn reader in 1599, treasurer in 1609, and double reader in Lent 1617. In June 1623 he was knighted and made king's serjeant; and Feb. 22, 1624, was created one of the justices of the common-pleas, which office he held till 1628, when, upon the death of sir John Doderidge, he succeeded him as justice of the king's bench. In 1636 he gained great credit by taking the part of Hampden in the case of ship-money, without losing the king's favour. Sir George had purchased an estate at Waterstoke, in Oxfordshire, and not long before his death he petitioned king Charles to be discharged from his office of judge on account of his age, being then upwards of eighty years old, when his majesty was pleased, in consideration of his long and faithful services, to excuse him from any farther attendance, either on the bench or circuit, but ordered that he should remain in office, and his salary be continued. After this he retired to Waterstoke, where he died Feb. 16, 1641. Sir George had another estate at Studley, near Waterstoke, where, in 1639, he endowed some almshouses. His epitaph at Waterstoke gives him

[1] Moreri.

a character which has never been contradicted; that he was distinguished for acute judgment and presence of mind; inherited an integrity of heart which neither threats nor honours could seduce; and that he poised in equal balance the prerogative of the crown and liberties of the people.

The "Reports" of sir George Croke have obtained the character of great authenticity. There have been several editions, as in 1657, 1658, 1661, all of which are called the first edition, and are frequently without tables of the principal matters; there is also a very incorrect edition, varying in the numbers from the other editions, and the dates are printed in numerical letters MDCL. &c. An edition of 1669, which is called the second, is well printed in 3 vols. but has no references. The third, also in 3 vols. fol. was translated and published by his son-in-law, sir Harbottle Grimstone, in 1683 or 1685, with tables and references. This first led the way in divesting this branch of legal literature of the foreign idiom, and substituting the author's native language. The fourth and last edition, in 4 vols. 8vo, 1790—1792, with additions and marginal notes, and many references to later authorities, including several from the MS notes of lord chief baron Parker, was published by Thomas Leach, esq. There is an accurate abridgment of Croke's Reports, three parts, 8vo, by Will. Hughes, esq. published in 1685. Sir George Croke's arguments on ship-money were published with those of sir Richard Hutton. Lloyd, no friend to the patriots of Charles I.'s time, remarks that the share in this tax for which Hampden went to law was eighteen shillings, and that it cost the nation eighteen millions.[1]

CROKE (Richard), in Latin *Crocus*, one of the revivers of classical learning, was a native of London, educated at Eton, and admitted scholar of King's college, Cambridge, April 4, 1506. During the time of his scholarship he went to Oxford, and was instructed in the Greek language by Grocyn. He then went to Paris and some other parts of Europe for further improvement, and continued abroad about twelve years, supported chiefly by the liberality of Warham, archbishop of Canterbury. During his residence there he received a very high honour, that

[1] Ath. Ox. vol. II.—Ward's Gresham Professors.—Lloyd's State Worthies. —Fuller's Worthies.—Bridgman's Legal Bibliography.

of being chosen Greek professor at Leipsic, being the first that ever taught Greek in that university. Camerarius was one of his pupils here. He resided at Leipsic from 1514 to 1517, and afterwards for some time at Louvain in the same capacity. But as now the study of the Greek language began to be encouraged in our own universities, and as they could ill spare a scholar of Croke's accomplishments, he was invited home, and in 1519, by the interest of Fisher, bishop of Rochester, was chosen public orator, and lecturer or teacher of Greek in that university. Here, likewise, as well as at Leipsic, he was the first who publicly and by authority taught Greek, Erasmus, who preceded him, having only made some private attempts; yet, in some respect he may be said to have succeeded that eminent scholar, as in his oration in praise of Greek learning, he makes honourable mention of Erasmus, and speaks modestly of himself as unworthy to succeed him. Erasmus had so good an opinion of him, that knowing he was poor, he desired dean Colet to assist him. In 1524, having proceeded in divinity, he became doctor in that faculty, and Henry VIII. being informed of his abilities, employed him as tutor to his natural son, the duke of Richmond. This promotion led to higher; for, being introduced at court when the question respecting the king's divorce was agitated, Dr. Croke was thought a proper person to be sent abroad, in order to influence the university of Padua to the king's side; which he successfully accomplished, although the enemies of that divorce say, not in the most honourable manner. From Collier we learn that Croke owns, in a letter to his royal master, that he had paid various sums to at least five of the members of the universities of Padua and Bologna, in order to keep them steady to the cause. But Burnet appears to explain this matter more to Croke's honour.

On his return to England, the university of Oxford invited him to settle there, with which he complied in 1532, and taught Greek in Peckwater school (on the site of which Peckwater quadrangle is built), and soon after he was made a canon of Cardinal Wolsey's college, which he held until 1545, when he removed to Exeter college on a pension of 26*l.* 13*s*. 6*d.* per annum, from the smallness of which it has been inferred that he had not now the same interest at court as formerly; but long before this, in 1532, when, upon the death of dean Higden, the canons sup-

plicated his majesty, through lord Cromwell, that he might be appointed to that office, the request was denied, nor was he afterwards made a canon of the college upon the new foundation by Henry VIII. when it had the name of the King's college. It appears by his will that he had only the living of Long Buckby, in Northamptonshire, which Dodd supposes was conferred upon him in queen Mary's time. The same historian thinks that in king Edward's reign he did not go all the lengths of the reformers, and gives as a proof some reflections against Leland on account of his inconstancy in religion. There can be no doubt, however, of Dr. Croke's remaining firm in the popish religion, for we find him enumerated among the witnesses appointed to discover heresy in archbishop Cranmer's writings. Dr. Croke died at London in 1558, but where buried is not known. His writings are, 1. "Oratio de Græcarum disciplinarum laudibus," dated July 1519, and probably printed about that time, 4to. It is dedicated to his fellow collegian, Nicholas West, bishop of Ely; and the date shows the error of those biographers who inform us that he was not chosen Greek professor at Cambridge until 1522. With this is printed "Oratio qua Cantabrigienses est hortatus, ne Græcarum literarum desertores essent." Before, and at the end of these orations, Gilbert Ducher wrote an epistle in praise of Croke's learning. 2. "Introductiones ad Græcam linguam," Cologn, 1520, 4to. 3. "In Ausonium annotationes." 4. "Elementa Gr. Gram." 5. "De Verborum constructione." His Letters from Italy to Henry VIII. on the subject of the divorce may be seen in Burnet's History of the Reformation, with a full account of his proceedings there, which gives us no very favourable notion of the liberality of his royal employer, and proves that Collier's accusation of bribery has not much foundation. Croke is also said to have made some translations from the Greek of Theodore Gaza and Elysius Calentinus. Hody says that he and Erasmus translated Gaza's Greek Grammar in 1518, which may be the same mentioned above; and we suspect that the work "De Verborum constructione" is also from Gaza. Bale and Pits are seldom to be depended on in the titles of books. The fame of Croke has been recently revived on the continent by John Gott. Boehmius, in his "Specimen Literaturæ Lipsicæ Sæculo XVI." 1761, 4to, in which he notices Croke as the reviver of Greek literature in that university. The same author,

in his "Opuscula Academica de Litteratura Lipsiensi," has published Croke's "Encomium Academiæ Lipsiensis."[1]

CROMWELL (THOMAS), earl of Essex, an eminent statesman in the sixteenth century, was the son of Walter Cromwell, a blacksmith, at Putney, near London, and in his latter days a brewer; after whose decease, his mother was married to a sheerman in London. What education he had, was in a private school: and all the learning he attained to, was (according to the standard of those times), only reading and writing, and a little Latin. When he grew up, having a very great inclination for travelling, he went into foreign countries, though at whose expence is not known; and by that means he had an opportunity of seeing the world, of gaining experience, and of learning several languages, which proved of great service to him afterwards. Coming to Antwerp, where was then a very considerable English factory, he was by them retained to be their clerk, or secretary. But that office being too great a confinement, he embraced an opportunity that offered in 1510, of taking a journey to Rome *. Whilst he remained in Italy he served for some time as a soldier under the duke of Bourbon, and was at the sacking of Rome: and at Bologna he assisted John Russel, esq. afterwards earl of Bedford, in making his escape, when he had like to be betrayed into the hands of the French, being secretly in those parts about our king's affairs. It is also much to his credit, as an early convert to the reformation, that, in his journey to and from Rome, he learned by heart Erasmus's translation of the New Testament. After his return from his travels he was taken into the family and service of cardinal Wolsey, who is said to have first discovered him in France, and who made him his solicitor, and often employed him in business of great importance. Among other things, he had the chief hand in

* This opportunity was an accidental meeting with two persons sent from Boston in Lincolnshire, with a sum of money to obtain from the pope a renewal of the indulgences or pardons to be obtained at the gild of our lady in the church of St. Botolph's in that place. Cromwell met them at Antwerp, and they thinking him better qualified than themselves to accomplish the object of their journey, persuaded him to go along with them; and, besides the money, Cromwell is said to have so pleased the palate of the pope (Julius II) by a present of some dainty jellies, made in the English fashion, that he granted him his request very readily.—Fox's Acts and Monuments.

[1] Ath. Ox. vol. I.—Dodd's Ch. Hist.—Burnet's Hist. vol. I. p. 87.—Strype's Cranmer, p. 373.—Jortin's Erasmus.—Saxii Onomast.

the foundation of the two colleges begun at Oxford and Ipswich by that magnificent prelate; and upon the cardinal's disgrace in 1529, he used his utmost endeavours and interest to have him restored to the king's favour: even when articles of high-treason against him were sent down to the house of commons, of which Cromwell was then a member, he defended his master with so much wit and eloquence, that no treason cauld be laid to his charge: which honest beginning procured Cromwell great reputation, and made his parts and abilities to be much taken notice of. After the cardinal's household was dissolved, Cromwell was taken into the king's service (upon the recommendation of sir Christopher Hales, afterwards master of the rolls, and sir John Russel, knt. above-mentioned) as the fittest person to manage the disputes the king then had with the pope; though some endeavoured to hinder his promotion, and to prejudice his majesty against him, on account of his defacing the small monasteries that were dissolved for endowing Wolsey's colleges. But he discovering to the king some particulars that were very acceptable to him respecting the submission of the clergy to the pope, in derogation of his majesty's authority, he took him into the highest degree of favour, and soon after he was sent to the convocation, then sitting, to acquaint the clergy, that they were all fallen into a præmunire on the above account, and the provinces of Canterbury and York were glad to compromise by a present to the king of above 100,000*l.* In 1531 he was knighted; made master of the king's jewel-house, with a salary of 50*l.* *per annum*; and constituted a privy-counsellor. The next year he was made clerk of the Hanaper, an office of profit and repute in chancery; and, before the end of the same year, chancellor of the exchequer, and in 1534, principal secretary of state, and master of the rolls. About the same time he was chosen chancellor of the university of Cambridge; soon after which followed a general visitation of that university, when the several colleges delivered up their charters, and other instruments, to sir Thomas Cromwell. The year before, he assessed the fines laid upon those who having 40*l.* *per annum* estate, refused to take the order of knighthood. In 1535 he was appointed visitor-general of the monasteries throughout England, in order for their suppression; and in that office is accused of having acted with much violence, although in other cases promises and pen-

sions were employed to obtain the compliance of the monks and nuns. But the mode, whatever it might be, gave satisfaction to the king and his courtiers, and Cromwell was, on July 2, 1536, constituted lord keeper of the privy seal, when he resigned his mastership of the rolls *. On the 9th of the same month he was advanced to the dignity of a baron of this realm, by the title of lord Cromwell of Okeham in Rutlandshire; and, six days after, took his place in the house of lords. The pope's supremacy being now abolished in England, lord Cromwell was made, on the 18th of July, vicar-general, and vicegerent, over all the spirituality, under the king, who was declared supreme head of the church. In that quality his lordship sat in the convocation holden this year, above the archbishops, as the king's representative. Being invested with such extensive power, he employed it in discouraging popery, and promoting the reformation. For that purpose he caused certain articles to be enjoined by the king's authority, differing in many essential points from the established system of the Roman-catholic religion; and in September, this same year, he published some injunctions to the clergy, in which they were ordered to preach up the king's supremacy; not to lay out their rhetoric in extolling images, relics, miracles, or pilgrimages, but rather to exhort their people to serve God, and make provision for their families: to put parents and other directors of youth in mind to teach their children the Lord's-prayer, the Creed, and the Ten Commandments in their mother-tongue, and to provide a Bible in Latin and English, to be laid in the churches for every one to read at their pleasure. He likewise encouraged the translation of the Bible into English; and, when finished, enjoined that one of the largest volume should be provided for every parish church, at the joint charge of the parson and parishioners. These alterations, with the dissolution of the monasteries, and (notwithstanding the immense riches gotten from thence) his demanding at the same time for the king subsidies both from the clergy and laity, occasioned very great murmurs against him, and indeed with some reason. All this, however, rather served to establish him in the king's esteem,

* It would have been well for Cromwell if he could have taken the advice sir Thomas More gave him, when he first came to court, namely, "to tell the king what he *ought* to do, and not what he was *able* to do." Yet a minister of this cast would not long have been minister to Henry VIII.

who was as prodigal of money as he was rapacious; and in 1537 his majesty constituted him chief justice itinerant of all the forests beyond Trent: and on the 26th of August, the same year, he was elected knight of the garter, and dean of the cathedral church of Wells. The year following he obtained a grant of the castle and lordship of Okeham in the county of Rutland; and was also made constable of Carisbrook-castle in the Isle of Wight. In September he published new injunctions, directed to all bishops and curates, in which he ordered that a Bible, in English, should be set up in some convenient place in every church, where the parishioners might most commodiously resort to read the same: that the clergy should, every Sunday and holiday, openly and plainly recite to their parishioners, twice or thrice together, one article of the Lord's Prayer, or Creed, in English, that they might learn the same by heart: that they should make, or cause to be made, in their churches, one sermon every quarter of a year at least, in which they should purely and sincerely declare the very gospel of Christ, and exhort their hearers to the works of charity, mercy, and faith; not to pilgrimages, images, &c.: that they should forthwith take down all images to which pilgrimages or offerings were wont to be made: that in all such benefices upon which they were not themselves resident, they should appoint able curates: that they, and every parson, vicar, or curate, should for every church keep one book of register, wherein they should write the day and year of every wedding, christening, and burying, within their parish; and therein set every person's name that shall be so wedded, christened, or buried, &c. Having been thus highly instrumental in promoting the reformation, and in dissolving the monasteries, he was amply rewarded by the king in 1539, with many noble manors and large estates that had belonged to those dissolved houses. On the 17th of April, the same year, he was advanced to the dignity of earl of Essex; and soon after constituted lord high chamberlain of England. The same day he was created earl of Essex he procured Gregory his son to be made baron Cromwell of Okeham. On the 12th of March 1540, he was put in commission, with others, to sell the abbey-lands, at twenty years' purchase: which was a thing he had advised the king to do, in order to stop the clamours of the people, to attach them to his interest, and to reconcile them to the

dissolution of the monasteries. But as, like his old master Wolsey, he had risen rapidly, he was now doomed, like him, to exhibit as striking an example of the instability of human grandeur; and an unhappy precaution to secure (as he imagined) his greatness, proved his ruin. Observing that some of his most inveterate enemies, particularly Gardiner, bishop of Winchester, began to be more in favour at court than himself, he used his utmost endeavours to procure a marriage between king Henry and Anne of Cleves, expecting great support from a queen of his own making; and as her friends were Lutherans, he imagined it would bring down the popish party at court, and again recover the ground he and Cranmer had now lost. But this led immediately to his destruction; for the king, not liking the queen, began to hate Cromwell, the great promoter of the marriage, and soon found an opportunity to sacrifice him; nor was this difficult. Cromwell was odious to all the nobility by reason of his low birth: hated particularly by Gardiner, and the Roman catholics, for having been so busy in the dissolution of the abbies: the reformers themselves found he could not protect them from persecution; and the nation in general was highly incensed against him for his having lately obtained a subsidy of four shillings in the pound from the clergy, and one tenth and one fifteenth from the laity; notwithstanding the immense sums that had flowed into the treasury out of the monasteries. Henry, with his usual caprice, and without ever considering that Cromwell's faults were his own, and committed, if we may use the expression, for his own gratification, caused him to be arrested at the council table, by the duke of Norfolk, on the 10th of June, when he least suspected it. Being committed to the Tower, he wrote a letter to the king, to vindicate himself from the guilt of treason; and another concerning his majesty's marriage with Anne of Cleves; but we do not find that any notice was taken of these: yet, as his enemies knew if he were brought to the bar he would justify himself by producing the king's orders and warrants for what he had done, they resolved to prosecute him by attainder; and the bill being brought into the house of lords the 17th of June, and read the first time, on the 19th was read the second and third times, and sent down to the commons. Here, however, it stuck ten days, and at last a new bill of attainder was sent up to the lords, framed in the house of

commons: and they sent back at the same time the bill the lords had sent to them. The grounds of his condemnation were chiefly treason and heresy; the former very confusedly expressed.* Like other falling favourites, he was deserted by most of his friends, except archbishop Cranmer, who wrote to the king in his behalf with great boldness and spirit. But the duke of Norfolk, and the rest of the popish party, prevailed; and, accordingly, in pursuance of his attainder, the lord Cromwell was brought to a scaffold erected on Tower-hill, where, after having made a speech, and prayed, he was beheaded, July 28, 1540. His death is solely to be attributed to the ingratitude and caprice of Henry, whom he had served with great faithfulness, courage, and resolution, in the most hazardous, difficult, and important undertakings. As for the lord Cromwell's character, he is represented by popish historians as a crafty, cruel, ambitious, and covetous man, and a heretic; but their opponents, on better grounds, assert that he was a person of great wit, and excellent parts, joined to extraordinary diligence and industry; that his apprehension was quick and clear; his judgment methodical and solid; his memory strong and rational; his tongue fluent and pertinent; his presence stately and obliging; his heart large and noble; his temper patient and cautious; his correspondence well laid and constant; his conversation insinuating and close: none more dextrous in finding out the designs of men and courts; and none more reserved in keeping a secret. Though he was raised from the meanest condition to a high pitch of honour, he carried his greatness with wonderful temper; being noted in the exercise of his places of judicature, to have used much moderation, and in his greatest pomp to have taken notice of, and been thankful to mean persons of his old acquaintance. In his whole behaviour he was courteous and affable to all; a favourer in particular of the poor in their suits; and ready to relieve such as were in danger of being oppressed by powerful adversaries; and so very hospitable and bountiful, that about two hundred persons were served at the gate of his house in Throg-

* The whole charges bear marks of gross misrepresentation and injustice. It is rather singular that the first should have been admitted, which is a direct reflection on the king, namely, "That his majesty having received Thomas Cromwell, a man of very base and low degree, into his service, advanced him to the title of an earl, &c." The fact was, that every thing Cromwell did was by the king's authority, and too many things in servile submission to him.

morton-street, London, twice every day, with bread, meat, and drink sufficient*. He must be regarded as one of the chief instruments in the reformation; and though he could not prevent the promulgation, he stopped the execution, as far as he could, of the bloody act of the six articles. But when the king's command pressed him close, he was not firm enough to refuse his concurrence to the condemnation and burning of John Lambert. In his domestic concerns he was very regular; calling upon his servants yearly, to give him an account of what they had got under him, and what they desired of him; warning them to improve their opportunities, because, he said, he was too great to stand long; providing for them as carefully, as for his own son, by his purse and credit, that they might live as handsomely when he was dead, as they did when he was alive. In a word, we are assured, that for piety towards God, fidelity to his king, prudence in the management of affairs, gratitude to his benefactors, dutifulness, charity, and benevolence, there was not any one then superior to him in England.

Among all the arts of expediency, says Gilpin, laid up in the cabinets of princes, the readiest is to sacrifice a minister. The death of Cromwell was represented to the king as the best mean of composing the people. But though prudential reasons may necessitate a prince to discard a minister, yet guilt only, and that nicely examined, can authorize an act of blood. The hand of a tyrant, however, generally throws aside the balance. It is a nice machine; and requires pains and temper to adjust it. The sword is an instrument more decisive; and of easier dispatch. Henry's was always stained with blood—often with innocent blood—but never with blood more innocent than that of Essex.[1]

* The possession of this house, on which Drapers' hall now stands, has been objected to Cromwell, as if he had paid but little regard to his neighbour's property. Stowe mentions his own father as a sufferer; for the earl arbitrarily loosened from its place a house which stood in Stow's garden, placed it on rollers, and had it carried twenty-two feet farther off, without giving the least notice. This, at least, says Pennant, shows what miserable tenements a certain rank of people had. After Cromwell's fall, his house and gardens were purchased by the Drapers' company, in whose possession they still continue.

[1] Biog. Brit.—Strype's Cranmer, p. 26, 27, 33, 35, 37, 40, 45, 46, 51, 55—58, 73, 74, 76, 437, 438.—Strype's Memorials, vol. I. p. 114, 144, 203, 206, 207, 211, 245, 303, 307, 321, 322, 323, 325, 340, App. No. 103, p. 356, 365.—Fuller's Ch. Hist.—Fox's Acts and Monuments.—Burnet's Reformation.—Herbert's Life of Henry VIII.—More's Life of sir Thomas More, p. 198, 234.—Nichols's Hist. of Leicestershire, vol. III.

CROMWELL (OLIVER), protector of the commonwealth of England, and one of the most remarkable characters in English history, was descended, both by his father and mother, from families of great antiquity. He was the son of Mr. Robert Cromwell, who was the second son of sir Henry Cromwell of Hinchinbrooke, in the county of Huntingdon, knt. whose great grandfather is conjectured to have been Walter Cromwell, the blacksmith at Putney, spoken of in the preceding article; and his grandmother sister to Thomas Cromwell, earl of Essex. Yet we are told that when Goodman, bishop of Gloucester, who turned papist, and was very desirous of making his court to the protector, dedicated a book to him, and presented a printed paper to him, by which he pretended to claim kindred with him, as being himself someway allied to Thomas earl of Essex, the protector with some warmth told him, "that lord was not related to his family in any degree." For this story, however, told by Fuller, there seems little foundation *. Robert Cromwell, father of the protector, was settled at Huntingdon, and had four sons (including the protector) and seven daughters. Though by the interest of his brother sir Oliver, he was put into the commission of the peace for Huntingdonshire, he had but a slender fortune; most of his support arising from a brewhouse in Huntingdon, chiefly managed by his wife. She was Elizabeth, daughter of a Stewart, of Rothseyth in Fifeshire, and sister of sir Robert Stewart, of the isle of Ely, knt. who has been reported, and not without some foundation of truth, to have been descended from the royal house of Stuart; as appears from a pedigree of her family still in being. Out of the profits of this trade, and her own jointure of 60*l.* per annum, Mrs. Cromwell pro-

* We have not much disturbed the account in our preceding edition, but more ample information respecting the protector's family may be found in Noble's Memoirs. Some years ago, great pains were taken to obtain every possible information concerning the family of Oliver Cromwell, and to trace his descendants down to the present time. The subject was, in part, begun by Mr. Duncombe, or rather by Mr. Luson, in the appendix to the second volume of Hughes's Letters; was carried on by Dr. Gibbons, at the end of his funeral Sermon for Mr. William Cromwell; and has still more minutely been pursued by Mr. Gough in the Bibliotheca Topographica Britannica, No. XXXI. But for the most complete and extensive intelligence, recourse must be had to Mr. Noble's Memoirs of the Protectoral House of Cromwell, in which will be found not only whatever could well be collected concerning the posterity of the protector, but an account of all the families to which the house of Cromwell was allied, as well as of the principal persons who were distinguished and employed by Oliver during his government.

vided fortunes for her daughters, sufficient to marry them into good families. The eldest, or second surviving, was the wife of Mr. John Desborough, afterwards one of the protector's major-generals; another married, first, Roger Whetstone, esq. and afterwards colonel John Jones, who was executed for being one of the king's judges; the third espoused colonel Valentine Walton, who died in exile; the fourth, Robina, married first Dr. Peter French, and then Dr. John Wilkins, a man eminent in the republic of letters, and after the restoration bishop of Chester. It may be also added, that an aunt of the protector's married Francis Barrington, esq. from whom descended the Barringtons of Essex; another aunt, John Hampden, esq. of Buckinghamshire, by whom she was mother of the famous John Hampden, who lost his life in Chalgrave field; a third was the wife of Mr. Whaley, and the mother of colonel Whaley, in whose custody the king was while he remained at Hampton-court; the fourth aunt married Mr. Dunch.

Cromwell was born in the parish of St. John, Huntingdon, where his father mostly lived, April 25, 1599, and baptized 29th of the same month; and educated in grammar-learning at the free-school in that town, under Dr. Beard, a severe disciplinarian. We have very different accounts of his behaviour while he remained at school: some say that he shewed very little propensity to learning; others, that he made a great proficiency in it. It is very probable that both are wrong; and that he was not either incorrigibly dull, or wonderfully bright; but that he was an unlucky boy, and of an uneasy and turbulent temper, is reported by authors of unsuspected veracity. Many stories are told of his enthusiasm in this early part of his life; one of which we shall mention: lying melancholy upon his bed, in the day-time, he fancied he saw a spectre, which told him, that he should be the greatest man in the kingdom. His father, being informed of this, was very angry, and desired his master to correct him severely, which, however, had no great effect; for Oliver was still persuaded of the thing, and would sometimes mention it, notwithstanding his uncle Stewart told him, "it was too traitorous to repeat it." Sir Philip Warwick tells us, that he was very well acquainted with one Dr. Simcot, Cromwell's physician in the earlier part of his life, who assured him, that he was a very fanciful man, and subject to great dis-

orders of imagination: and it is certain, that he was not altogether free from these fits during his whole life, not even in the height of his prosperity.

From Huntingdon he was removed to Sidney college in Cambridge, where he was admitted fellow-commoner, April 23, 1616. The entry of his admission is in these words: "Oliverus Cromwell, Huntingdonensis, admissus ad commeatum sociorum coll. Siden. Aprilis 23, 1616; tutore M. Ricardo Howlet." We have very different accounts of the progress he made in his studies while a member of the university. It is certain that he was acquainted with Greek and Roman history; but whether he acquired this knowledge at Cambridge, is a point that may be doubted; since, as several writers inform us, he spent much of his time there at foot-ball, cricket, and other robust exercises, for his skill and expertness in which he was famous. His father dying about two years after he had been at college, he returned home; where the irregularity of his conduct so disturbed his mother, that, by the advice of friends, she sent him to London, and placed him in Lincoln's-inn. But here, instead of applying to the study of the law, he gave himself up to wine, women, and play; so that he quickly dissipated what his father had left him. His stay at Lincoln's-inn could not be long, nor was this season of wildness of much continuance; for he was married when he was twenty-one years of age, as appears from the parish register of St. John, Huntingdon; in which we find, that his eldest son Robert, who died a child, was born Oct. 8, 1621; so that if he staid but two years at the university, and it is very probable that he did not stay there longer, there was not above two years more for his going to Lincoln's-inn, and running through the whole circle of his follies. The lady he married was Elizabeth, daughter of sir James Bouchier of Essex, knt. descended from the ancient earls of Essex of that name; whom he gained more by the interest of his relations Hampden, Barrington, Stewart, &c. than by his own. She was a woman of spirit and parts, but had not many personal charms, and it is said, was not without a considerable share of pride.

Soon after, he returned to Huntingdon, where he led a very grave and sober life. Some have imputed this very sudden renunciation of his vices and follies, to his falling in with the puritans; but it is certain, that he remained

then, and for some time after, a zealous member of the church of England, and entered into a close friendship with several eminent divines. He continued at Huntingdon till an estate of above 400*l.* a year, devolving to him by the death of his uncle sir Thomas Stewart, induced him to remove into the isle of Ely. It was about this time that he began to fall off from the church, and to converse with the puritans, whose notions he soon after embraced with his usual warmth, and with as much sincerity as could be expected from one who was so soon to convert these notions into the instruments of ambition. He was elected a member of the third parliament of Charles I. which met Jan. 20, 1628; and was of the committee for religion, where he distinguished himself by his zeal against popery, and by complaining of Neile bishop of Winchester's licensing books which had a dangerous tendency. After the dissolution of that parliament, he returned into the country, where he continued to express much concern for religion, and to frequent silenced ministers, and to invite them often to lectures and sermons at his house. By this he brought his affairs again into a very indifferent situation, so that, by way of repairing his fortune, he took a farm at St. Ives, which he kept about five years, but which he mismanaged, and would have been ruined if he had not thrown it up. These disappointments revived in him a scheme, which his bad circumstances first suggested while at Lincoln's-inn, of going over into New England. This was in 1637; and his design, it is thought, had certainly been executed, if he had not been hindered by the issuing out a proclamation for restraining such embarkations. The next year he had less time upon his hands; for the earl of Bedford, and some other persons of high rank, who had large estates in the fen country, were very desirous of seeing it better drained; and though one project of this sort had failed, they set on foot another, and got it countenanced by royal authority, and settled a share of the profits upon the crown. This, though really intended for a public benefit, was opposed as injurious to private property; and at the head of the opposition was Cromwell, who had a considerable interest in those parts. The activity and vigilance which he shewed upon this occasion, first rendered him conspicuous, and gave occasion to his friend and relation Hampden, to recommend him afterwards in parliament, as a person capable of contriving and

conducting great things. Notwithstanding this, he was not very successful in his opposition, and, as his private affairs were still declining, he was in a very necessitous condition at the approach of the long parliament.

In these circumstances one might wonder, how he should form a design, at a time when elections were considered as things of the utmost consequence, of getting himself chosen, more especially for the town of Cambridge, where he was so far from having any interest, that he was not so much as known; and, if he had been known, would never have been elected. But the whole of that affair was owing to an accidental intrigue, in which himself had at first no hand. One reason why he quitted Huntingdon was, a dispute he had with Mr. Bernard, upon his becoming recorder, about precedency; a point in which he was very nice. After he came to Ely, he resorted entirely to nonconformist meetings, where he quickly distinguished himself by his gifts, as they were styled in those days, of preaching, praying, and expounding. At one of these meetings he met with Richard Tims, a tradesman of Cambridge, who rode every Sunday to Ely for the sake of pure doctrine; and captivated his heart entirely. This man, hearing that a parliament was to be called, and being himself one of the common-council, took it into his head, that there could not be a fitter man to be their burgess than Mr. Cromwell; and with this notion he went to Wildbore, a draper in the town, and a relation of Cromwell's, who agreed with him exactly as to the fitness of the person, but told him the thing was impossible, as he was not a freeman. Tims, not satisfied with that, addressed himself next to Evett, a tallow-chandler, who was also a puritan. He relished the thought; but, for the same reason, pronounced the design impracticable. However, Tims had hardly left his house, before Evett sent for him back, and whispered, that the mayor had a freedom to bestow, and that one Kitchingman, an attorney, who had married his wife's sister, and was of their party, had a great influence over him. He advised him therefore to move Kitchingman in it, who was to use his interest with the mayor, stating that Mr. Cromwell was a gentleman of fortune, and had a mind to come and live in the town, which was then in a poor condition; but with a strict charge to hide the true design, alderman French, who was then the mayor, being a declared royalist. When they came to make this

application to him, French said he was sorry, but that in reality they came too late, for he had promised his freedom to the king's fisherman. Kitchingman easily removed this objection, by undertaking that the town should confer a freedom upon the person he mentioned; and accordingly at the next court-day, the mayor declared his intention to bestow his freedom on a very worthy gentleman of the isle of Ely, one Mr. Cromwell; who, being apprized of his friend's industry, came to town over night, and took up his lodgings at Almond's, a grocer. Thither the mace was sent for him, and he came into court dressed in scarlet, richly laced with gold; where, having provided plenty of claret and sweetmeats, they were so well circulated among the corporation, that they unanimously declared Mr. Mayor's freeman to be a civil worthy gentleman. When the election came on, the mayor discovered his mistake; but it was then too late, for the party among the burgesses was strong enough to choose him, which they accordingly did at the next election the ensuing year.

When he came into parliament, he was very constant in his attendance, and a frequent speaker; though he did not at that time discover any of the great qualities which afterwards appeared, and which seem to have been called out as occasion required. He affected not only plainness but carelessness in dress, was very uniform in his conduct, and spoke warmly and roundly, but without either art or elocution. He was very forward in censuring what were called grievances, both in church and state, though he had not framed to himself any plan of reformation. This he frankly acknowledged, with respect to ecclesiastical affairs, when pressed by sir Thomas Chicheley and Mr. Warwick to declare his sentiments on that subject. "I can tell," said Cromwell, "what I would not have, though I cannot tell what I would have." He was very zealous in promoting the remonstrance, which was carried Nov. 14, 1641, and which in reality laid the basis of the civil war; and declared to lord Falkland afterwards, that if the remonstrance had not been carried, he was resolved to have converted the small remains of his estate into ready money the next day, and to have quitted the kingdom upon the first opportunity. His firmness upon this occasion recommended him so effectually to Hampden, Pym, and the rest of the leaders on that side, that they took him into all their councils; where he acquired that clear insight into things, and

knowledge of men, of which afterwards he made such astonishing use. As soon as the parliament formed any scheme of raising forces, which was in the beginning of 1642, Cromwell shewed his activity, by going immediately to Cambridge; where he soon raised a troop of horse, of which himself was appointed commander. He fixed his head quarters there, where he acted with great severity; towards the university especially, after he missed seizing the plate which was contributed by the loyal colleges for the king's service, and sent down to the king when he set up his standard at Nottingham. It was probably about the same time that Cromwell had a very remarkable interview with his uncle, of which sir Philip Warwick had an account from the old gentleman himself. "Visiting old sir Oliver Cromwell, his uncle and godfather, at his house at Ramsey, he told me this story of his successful nephew and godson, that he visited him with a good strong party of horse, and that he asked him his blessing; and that the few hours he was there, he would not keep on his hat in his presence; but at the same time that he not only disarmed, but plundered him, for he took away all his plate." He was more successful in his next enterprise; for being informed that the king had appointed sir Thomas Coningsby sheriff of Hertfordshire, and had sent him a writ, requiring him to proclaim the earl of Essex and his adherents traitors, Cromwell marched with his troop directly to St. Alban's, where he seized sir Thomas Coningsby for that action, and carried him prisoner to London. He received the thanks of the parliament for this; and we find him soon after at the head of 1000 horse, with the title of colonel. Strange as it may be seem, it is confirmed by historians on all sides, that, though he assumed the military character in his 43d year, in the space of a few months he not only gained the reputation of an officer, but really became a good one; and still stranger, that by mere dint of discipline he made his new-raised men excellent soldiers, and laid the foundation of that invincible strength, which he afterwards exerted in behalf of the parliament.

The nature of our work will not suffer us to enter into a detail of all Cromwell's exploits in the course of the civil war; we must content ourselves with mentioning in a general way some few memorable acts, referring our reader to histories for more particular accounts. In the spring of 1643, having settled matters in the six associated counties

of Essex, Hertford, Norfolk, Suffolk, Cambridge, and Huntingdon, he advanced into Lincolnshire, where he did great service by restraining the king's garrison at Newark, giving a check to the earl of Newcastle's troops at Horncastle, and performing many other services, which increased his credit with the parliament. The Scots having been invited to England by the parliament, it was judged highly requisite that the army under the earl of Manchester and Cromwell, who was now declared lieutenant-general of the horse, should join them, the better to enable them to reduce York, which they had closely besieged. This service was performed with great vigour and diligence, especially by Cromwell; for though the earl had the title, the power was chiefly in Cromwell; and things were so dextrously managed between him and his friends at Westminster, that, as they knew they might depend upon him, they took care to put as much in his hands as they could. In the battle of Marston-moor, fought July 3, 1644, it is unanimously agreed, that Cromwell's cavalry, who were commonly styled Ironsides, changed the fortune of the day, as that battle did of the war; for the king's affairs declined, and the parliament's flourished ever after. Some, however, though they allow this readily to Cromwell's forces, have yet represented him as acting in a pitiful cowardly manner, and so terrified, as even to run away: but allowance must be made for the relators. It is certain, that on the 19th of the same month he stormed the earl of Exeter's fine house at Burleigh; and no man's courage, conduct, and services, were more valued at London. He was also in the second battle at Newbury, Sept. 17, in the same year, and is said to have made so bold a charge with his horse upon the guards, that his majesty's person had been in the utmost danger, if the old earl of Cleveland had not come in to his relief, and preserved his master's liberty at the expence of his own. And in the winter, when the disputes in parliament ran higher than ever, nothing but Cromwell's merit and good fortune were talked of by his party; some of whom even styled him the saviour of the nation.

The wisest men and the best patriots saw very clearly whither these excessive praises tended. That the nation might be made as fully convinced of it, the earl of Manchester exhibited a charge against him in the house of lords; and Cromwell, in return, brought another against

the noble peer in the house of commons. It is true, that neither of these charges was prosecuted; but it is equally true, that Cromwell and his friends absolutely carried their point, by bringing in what was called the self-denying ordinance, which excluded the members of either house from having any commands in the army; from which, however, on account of his extraordinary merit, which set him above all ordinances, Cromwell was at first occasionally, and at length altogether exempted. From being lieutenant-general of the horse, he became lieutenant-general of the army; and he procured an address from his regiment, declaring their satisfaction with the change. He continued to distinguish himself by his military successes, and to receive the thanks of both houses for the services he did. He shone particularly at the battle of Naseby, June 14, 1646, and had also his share in reducing the west; till, upon the surrender of Exeter, April 13, 1645, he found leisure to return to London. Upon taking his seat in the house, thanks were returned him, in terms as strong as words could express; and the prevailing party there received from him such encouragement, as induced them to believe he was wholly at their devotion. But in this they were mistaken; for while they thought the lieutenant-general employed in their business, he was in reality only attentive to his own. Thus, when the parliament inclined to disband a part of their forces, after the king had delivered himself to the Scots and the Scots had agreed to deliver him to the parliament, Cromwell opposed it vigorously, if not openly. For, in the first place, he insinuated by his emissaries to the soldiers, that this was not only the highest piece of ingratitude towards those who had fought the parliament into a power of disbanding them, but also a crying act of injustice, as it was done with no other view than to cheat them of their arrears. Secondly, he procured an exemption for sir Thomas Fairfax's army, or, in other words, for his own, the general only having that title and appointments, while Cromwell had the power; and the weight of the reduction fell upon Massey's brigade in the west, together with the troops which colonel Poyntz commanded in Yorkshire; men of whom he had good reason to doubt, but upon whom the parliament might have depended. Thus he dextrously turned to his own advantage the means which, in truth, were contrived for his destruction.

Nov. 12, 1646, the army marched triumphantly through London; and in February following, the Scots having received the money agreed on, delivered up the king, who was carried prisoner to Holmby. At this time Cromwell had a most difficult part to play. What wore the legal appearance of power was evidently in the hands of the parliament, in which the presbyterian party was still prevalent; and as the general sir Thomas Fairfax was likewise in that interest, the real power seemed also to be on their side. At bottom, however, the army, now taught to know their own strength, were in reality the masters; and they were entirely directed by Cromwell, though they knew it not themselves. He saw the necessity of having a strong place, and getting the king's person into their power; and he contrived to do both, without seeming to have a hand in either. Oxford was at that time in a good condition, and well supplied with artillery, upon which the army seized it, with the magazines, and every thing else; and Cromwell, then at London, prevailed upon cornet Joyce to seize the king's person with a strong detachment of horse, not only without the general's orders, but without any orders at all, except those verbal instructions from Cromwell. This was executed June 4, 1647, notwithstanding the parliament's commissioners were then with the king; who was conducted from Holmby to Childersly, in Cambridgeshire, then the army's head quarters. Here, through the management chiefly of Cromwell and his son-in-law commissary Ireton, the king was treated, not only with reverence, but with kindness; and when sir Thomas Fairfax, who knew nothing of the taking of the king away, and disliked it, would have sent him back again with the commissioners, under the guard of two regiments of horse, the king absolutely refused to move. Nay, to such a degree was that monarch convinced of the sincerity of his new friends, that he had the indiscretion to tell sir Thomas Fairfax, when he made him a tender of his duty and respect, with promises of fair treatment, that "he thought he had as good an interest in the army as himself."

The remaining six months of this year were the most critical of Cromwell's whole life; for in order to succeed in his schemes, it was absolutely necessary for him to deceive the king, the parliament, and the army, which in turn was effected, though not without danger and difficulty. The king relied entirely upon Cromwell and Ire-

ton; and they, on the other hand, spoke of and acted towards him in such a manner, that they were looked upon as absolute courtiers. Nor is it at all wonderful that the king gave credit to them, when they prevailed on the army to send a letter to the parliament, delivered July 9, 1647, avowing the king's cause to be theirs, and that no settlement could be hoped for, without granting him his just rights. As to the parliament, so long as they enjoyed their power, Cromwell always spoke the language of a member of the house of commons; shewed a high regard for their privileges; and professed, that he was suspected and disliked by the army, for his attachment to the civil government. This did not, however, hinder his being disbelieved by many, till at length he found it necessary for his own safety to make his escape from the house with some precipitation. That mutinous spirit which the soldiers discovered against the parliament, was raised, fomented, and managed by Cromwell and Ireton; the former declaring at Triploe-heath, when the parliament had been obliged to erase their own declaration out of their journals, that "now they might be an army as long as they lived."

Soon after this, a new party sprung up among the soldiers, under the title of Levellers, who made no secret of their hating equally both king and parliament; and it was to save himself from these people, who, as he was informed by Cromwell, sought his life, that the king, Nov. 11, fled from Hampton-court to the Isle of Wight, after having rejected the parliament's proposals by Cromwell's and Ireton's advice. Immediately after this, Cromwell altered his behaviour to the king entirely; for, having made use of the king's presence to manage the army, and of the power which the army had thereby acquired, to humble and debase the parliament, there remained no end to be answered by keeping measures any longer with the king. The parliament, now much altered from what it was, upon the king's refusing to pass four bills they had sent him, fell into very warm debates; in which it is asserted that Cromwell was a principal speaker, and inveighed bitterly against his majesty, saying, "the king was a very able man, but withal a great dissembler; one in whom no trust could be reposed, and with whom, therefore, they ought to have nothing to do for the future." However this might be, the parliament, Jan. 5, voted that no more addresses

should be made to the king; and from that time he was more strictly imprisoned than ever. In the mean time, there were risings in several parts of the kingdom; which employing the military power, the city of London and the parliament were left in some measure at liberty to pursue their own sentiments; and what these were, quickly appeared; for on June 27, 1648, the city petitioned for a personal treaty with the king, which was very well received, and some steps taken to advance it. A few days after, the commons recalled their vote for non-addresses, began a personal treaty with the king at the Isle of Wight, and at length voted his majesty's concessions satisfactory, and an attempt was even made to impeach Cromwell of high treason. But the army having now reduced all opposition, and returning towards London, Nov. 20, sent a remonstrance to the house of commons, disapproving all they had done. The remonstrance was carried by colonel Ewers, who went next into the isle of Wight, where he seized the person of the king, and carried him to Hurst castle. This was resented by the parliament, who commanded the general to recall his orders; but instead of this, the army marched directly to London, and in December, took possession of it; purged, as they called it, the house of commons, turning out the greater part of its members, and then forcing the rest to do what they pleased. In most of these proceedings Cromwell appeared very active, and is, with good reason, believed to have directed them all.

It is not necessary to dwell particularly upon those well-known circumstances relating to the king's being brought before the high court of justice, and to the sentence of death passed upon him there; since the part Cromwell acted therein was open and public. He sat at the court; he signed the warrant; and he prosecuted the accomplishment of it by the bloody execution of the king. When the first proposition was made in the house of commons for trying the king, he rose up, and said, that "if any man moved this upon design, he should think him the greatest traitor in the world; but since Providence and necessity had cast them upon it, he should pray God to bless their councils, though he was not provided on the sudden to give them counsel." But not long after, he was; for, being a great pretender to enthusiasm and revelations, he told them with consummate hypocrisy, that as he was

praying for a blessing from God on his undertaking to restore the king to his pristine majesty, his tongue cleaved to the roof of his mouth, that he could not speak one word more; which he took as a return of prayer, that God had rejected him from being king. Many applications were made to Cromwell for saving the king's life; and some of the passages relating to them are worth notice. One of the most remarkable, which greatly illustrates the character of the man, is the transaction between the lieutenant-general and a cousin of his, colonel John Cromwell, an officer in the service of the States. This gentleman is said to have been in England while the king was in the hands of the army; and that, in a conference he had with the lieutenant-general, the latter made use of this expression, "I think the king the most injured prince in the world;" and then, clapping his hand upon his sword, added, "But this, cousin, shall do him right." The colonel returning to Holland soon after, reported what he took to be truth, that the lieutenant-general had a great respect for the king. When therefore the news of the king's trial reached Holland, he was sent over with letters credential from the States, to which was added a blank with the king's signet, and another of the prince's, both confirmed by the States, for Cromwell to set down his own conditions, if he would now save his majesty's life. The colonel went directly to his kinsman's house; who was so retired and shut up in his chamber, with an order to let none know he was at home, that it was with much difficulty he obtained admittance, after he had declared who he was. Having mutually saluted each other, the colonel desired to speak a few words with him in private; and began with much freedom to set before him the heinousness of the fact then about to be committed, and with what detestation it was looked upon abroad; telling him, that "of all men living he could never have imagined he would have had any hand in it, who in his hearing had protested so much for the king." To this Cromwell answered, "It was not he, but the army; and though he did once say some such words, yet now times were altered, and Providence seemed to order things otherwise." And it is said he added, that "he had prayed and fasted for the king, but no return that way was yet made to him." Upon this the colonel stepped a little back, and suddenly shut the door, which made Cromwell apprehend he was going to be assassinated;

but pulling out his papers, he said to him, "Cousin, this is no time to trifle with words: see here, it is now in your own power, not only to make yourself, but your family, relations, and posterity, happy and honourable for ever; otherwise, as they changed their name before from Williams to Cromwell, (which was the fact, as appears by their pedigree), so now they must be forced to change it again: for this will bring such an ignominy upon the whole generation of them, as no time will be able to deface." At this Cromwell paused a little, and then said, "I desire you will give me till night to consider of it; and do you go to your inn, but not to bed, till you hear from me." The colonel did accordingly; and about one in the morning a messenger came to tell him "He might go to rest, and expect no other answer to carry to the prince; for the council of officers had been seeking God, as he also had done the same, and it was resolved by them all that the king must die."

The government being now entirely changed, for in five days after the king's death the house of lords was voted useless, it became necessary to think of some expedient for managing the executive power; and therefore it was resolved to set up a council of state, of which John Bradshaw was president, and lieutenant-general Cromwell a principal member. But before he had well taken possession of this new dignity, he was again called to action; and that too as hazardous as any in which he had hitherto been concerned. The persons he had to engage were part of the army he commanded; who, being dissatisfied on some account or other, set forth their sentiments by way of remonstrance presented to the general. For this high offence they were seized, and tried by a court martial, and sentenced to ride with their faces to their horses' tails, at the head of their respective corps, with a paper expressing their crime fixed on their breasts, after which their swords were to be broke over their heads, and themselves cashiered; every circumstance of which was strictly executed, March 6, in Great Palace-yard. This served only to increase the flame; for several regiments of horse, and among the rest Cromwell's own, mutinied, put white cockades in their hats, and appointed a rendezvous at Ware; where Cromwell appeared, when he was least suspected, and brought with him some regiments quartered at a distance, that he could depend on. Here, without any previous expostu-

lations, he with two regiments of horse surrounded one regiment of the mutineers, and calling four men by name out of their ranks, obliged them to cast dice for their lives; and the two that escaped were ordered to shoot the others, which they did; upon which the rest thought fit to slip their white cockades into their pockets, and to secure themselves by a submission. The same spirit of mutiny broke out in another regiment of horse; but it was entirely subdued by Cromwell, and the fomenters of it punished. After this, he and Fairfax went first to Oxford, where they were made doctors in civil law; and thence to London, where they were splendidly entertained by the city, and had presents of great value when they took leave. At this time England, if not quiet, was totally subdued; the Scots were discontented, but not in arms; so that Ireland became the principal object of the parliament's care, since in that island, of three parties which had for many years been shedding each other's blood, their own was the weakest. In August, therefore, 1649, Cromwell embarked with an army for Ireland, where his successes, as in England, were attended with so few disappointments, that, by June 1650, he had in a manner subdued the whole island. By that time his presence was required in England, not only by those who wished him well, but even by his most inveterate enemies; and therefore constituting his son-in-law Ireton, his deputy, he took ship for Bristol, where, after a dangerous passage, he safely arrived, leaving such a terror upon the minds of the Irish as made every thing easy to those who succeeded him, and completed the conquest of that country.

His return to London was a kind of triumph; and all ranks of people contended, either from love or fear, who should shew him the most respect. At his taking his seat in the house, he had thanks returned him for his services in the highest terms. When these ceremonies were over, they proceeded to matters of greater consequence; for, by this time the parliament had another war upon their hands, the Scots having invited home Charles II. and prepared an army to invade England. There is no doubt that the parliament would readily have trusted this war to the conduct of lord Fairfax, a brave man and good officer; but Fairfax had taken the covenant, and such were his scruples, he could not bring himself to think of breaking it, by attacking the Scots in their own country. Cromwell thought,

and rightly, that they should not wait for an invasion, but prevent one invasion by another; and therefore pressed Fairfax to continue in his command, and the more earnestly, because he knew he would not do it; declaring that he thought it a greater honour to serve as his lieutenant-general, than to command in chief the finest army in the world. Fairfax, however, remained inflexible in his resolution; so that, June 26, an ordinance passed for repealing his commission, and at the same time another for appointing Cromwell general and commander in chief of all the forces of the commonwealth. He had now such power as might have satisfied the most ambitious mind; for though he offered to resign his lieutenancy of Ireland, the parliament would not accept it. He marched with an army to Scotland, and Sept. 3, gained the victory of Dunbar, than which none ever did him greater credit as a commander. He continued the war all the winter; in the spring was severely attacked by an ague; of which recovering, he, after several successes, forced the king into England, and blocked him up in Worcester. Sept. 3, 1651, he attacked and carried that city, totally defeated the king's forces, and gained what he himself called, in his letter to the parliament, the crowning victory. It is said, that this signal stroke of success took Cromwell a little off his guard. He would have knighted two of his principal commanders upon the field of battle, and was with difficulty dissuaded from it: his letter to the parliament on this occasion was conceived in higher and loftier terms than usual: and Ludlow says, that his behaviour was altered from that day, and that all who were about him observed it. It is certain, nevertheless, that he afterwards behaved with great humility and submission to the parliament; though in the mean time he took all care imaginable to make the army sensible of their own importance, and to let them see that nothing could divide their interests from his own. This was the true foundation of his growing greatness, and of the gradual declension of the parliament's power; which, though they clearly discerned, they knew not how to prevent.

He did not remain long with the troops, but directed his march to London; where, besides many considerable marks of honour that were paid him, a general thanksgiving was appointed for his victory, and September 3d made an anniversary state holiday. When these ceremo-

nies and acknowledgments were over, he had leisure to look about him, and to consider his own condition as well as that of the nation. He saw himself at present general and commander in chief of a great army in England, and at the same time was lord lieutenant of Ireland. But then he knew that all this was derived to him from the parliament; and he clearly discerned, that, whether independents or presbyterians sat there, they would endeavour to perpetuate supreme power in their own hands, which for many reasons he disliked. He therefore sifted the most eminent persons, in order to find out their sentiments about the establishment of the kingdom; which was a new phrase invented to cover the design of subverting the parliament. In a meeting among them, held some time after the battle of Worcester, he proposed the question fairly; when some declared for a monarchy, as others did for a commonwealth: but this conference came to nothing. Nov. 7, 1652, meeting the lord commissioner Whitlocke in the Park, he entered into a long discourse with him upon this important subject: in which he undertook to shew Whitlocke, that the parliament was now become a faction; that they were resolved to ruin all, and to rule for ever, merely for their own sakes; that they gave all employments to themselves, their relations, and friends; that they drew every thing within their own cognizance, by which the subject lost the benefit of the law, and held his property by a precarious tenure; that, all this considered, they had fought themselves into a worse condition; and that, instead of a monarch with a prerogative royal, they had now many masters, who made laws and broke them at their pleasure; that, on the other hand, the army was very sensible of this; that they bore it with great reluctance; that they too had great disputes among themselves: and that it could not be long before those mischiefs broke out into a new flame. Whitlocke very readily agreed, that he had described both parties truly; but at the same time acknowledged, that, notwithstanding he was acquainted with the diseases of the commonwealth, he was entirely ignorant of any right method of cure. "What," said Cromwell, "if a man should take upon himself to be king?" Whitlocke replied by shewing him, that he would get nothing by it; that he had more power already than former kings ever had; and that by assuming the name, he might run great hazard of losing the thing. Cromwell

then pressed to know, what he would have done? Upon which Whitlocke proposed compromising matters with Charles Stuart: the debating of which Cromwell declined, as an affair of much difficulty. Cromwell had many conversations of this sort with the most intelligent of all parties, none of which diverted him from his secret purpose, to possess himself of the regal power, under some name or other.

Notwithstanding this, he behaved in public with great decency and duty towards that body of men he was contriving to remove. The whole winter of 1652 was spent in contrivances and cabals on both sides; by the friends of the parliament to support and maintain its authority, by their opponents to bring things into such a situation, as to render the necessity of dissolving that assembly universally apparent. April 19, 1653, Cromwell called a council of officers once more to debate this point; in which, as he had many friends, so he had also some opponents, who insinuated, that what he did proceeded from self-interest and ambition. Major-general Harrison, a zealous fanatic, but absolutely deceived by Cromwell, assured the assembly, in the sincerity of his heart, that "the lord-general sought only to pave the way for the government of Jesus and his saints;" to which major Streater briskly returned, that "then he ought to come quickly; for if it was after Christmas, he would come too late." Upon this, Cromwell adjourned the meeting till the next morning, when a new point was started, whether it might not be expedient for the house and the army to appoint twenty persons on a side to be intrusted with the supreme power? In the midst of this dispute advice came that the house had under consideration their own dissolution; and upon this, such as were members withdrew, and went thither to promote that design. But in reality the parliament had framed a bill, to continue themselves to November 5th of the next year, proposing in the mean time to fill up the house by new elections. Cromwell, informed what the house was upon, was so enraged, that he left the council, and marched directly with a party of 300 soldiers to Westminster. There placing some of them at the door, some in the lobby, and others on the stairs, he went into the house; and, addressing himself first to his friend St. John, told him, that "he then came to do that which grieved him to the very soul, and what he had earnestly with tears prayed to

God against; nay, that he had rather be torn in pieces than do it; but that there was a necessity laid upon him therein, in order to the glory of God, and the good of the nation." Then he sat down, and heard their debates for some time on the forementioned bill; after which, calling to major-general Harrison, who was on the other side of the house, to come to him, he told him, that "he judged the parliament ripe for a dissolution, and this to be the time of doing it." Harrison answered, "Sir, the work is very great and dangerous; therefore I desire you seriously to consider of it before you engage in it." "You say well," replied Cromwell; and thereupon sat still for about a quarter of an hour. Then the question being put for passing the said bill, he declared again to Harrison, "This is the time, I must do it:" and so standing up of a sudden, he bade the speaker leave the chair, and told the house that they had sat long enough, unless they had done more good; that some of them were whoremasters, others drunkards, others corrupt and unjust men, and scandalous to the profession of the gospel; that it was not fit they should sit as a parliament any longer, and therefore he must desire them to go away. He charged them with not having a heart to do any thing for the public good, and with being the supporters of tyranny and oppression. When some of the members began to speak, he stepped into the midst of the house, and said, "Come, come, I will put an end to your prating:" then walking up and down the house, he cried out, "You are no parliament, I say, you are no parliament;" and stamping with his feet, he bid them for shame be gone, and give place to honester men. Upon this signal the soldiers entered the house, and he bade one of them take away that bauble, pointing to the mace; and Harrison taking the speaker by the hand, he came down. Then Cromwell, addressing himself again to the members, who were about an hundred, said, "'Tis you that have forced me to this; for I have sought the Lord night and day, that he would rather slay me, than put me upon the doing of this work." And then seizing on all their papers, he ordered the soldiers to see the house cleared of all members; and having caused the doors to be locked up, went away to Whitehall. Here he found a council of officers still assembled, and this grand point yet in debate: upon which he told them roundly, "they need trouble themselves no farther about it, for he had done it."

"Done what?" replied colonel Okey, who was not one of his creatures; and, upon his telling him, expostulated the point warmly. But Cromwell talked so much louder than he, of the glory of God and the good of the nation, the removing of yokes and badges of slavery, that Okey very soon thought proper to be silent, and to wait for the conclusion of the affair. In the afternoon of the same day, Cromwell, attended by the majors-general Lambert and Harrison, went to the council of state, and, finding them sitting, addressed them in the following terms: "Gentlemen, if you are met here as private persons, you shall not be disturbed; but, if as a council of state, this is no place for you. And since you cannot but know what was done at the house this morning, so take notice, that the parliament is dissolved." Serjeant Bradshaw boldly answered, "Sir, we have heard what you did at the house in the morning, and before many hours all England will hear it. But, sir, you are mistaken to think that the parliament is dissolved, for no power under heaven can dissolve them but themselves; and therefore take you notice of that." Some others also spoke to the same purpose: but the council finding themselves to be under the same force, all quietly departed.

The true reason why Cromwell thus dismissed this council of state, was, because he intended to have another of his own framing; these being men entirely devoted to the parliament, from whom they derived their authority. He now projected such measures as appeared to him the most proper for the support of that great authority which he had attained. He continued for a few days to direct all things by the advice of the council of officers; but afterwards a new council of state was called, by virtue of letters or warrants under the lord-general's hand. But this consisting chiefly of fifth-monarchy and other madmen, soon dissolved of itself; and then the power returned into the hands of Cromwell, from whom it came. Harrison, and about twenty more, remained in the house, and seeing the reign of the saints at an end, placed one Moyer in the speaker's chair, and began to draw up protests; but they were soon interrupted by colonel White with a party of soldiers. White asking them what they did there, they told him, "they were seeking the Lord;" to which he replied, "that they might go somewhere else, for to his knowledge, the Lord had not been there many years;"

and so turned them out of doors. The scene thus changed, the supreme power was said to be in the council of officers again; and they very speedily resolved, that the lord-general, with a select council, should have the administration of public affairs, upon the terms contained in a paper, entitled "The Instrument of Government;" and that his excellency should be protector of the commonwealth of England, Scotland, and Ireland, and have the title of Highness. Accordingly he was invested therewith Dec. 16, 1653, in the court of chancery in Westminster-hall, with great solemnity; and thus, in his 54th year, assumed the sovereign power, which he well knew how to exercise with firmness. When he had thus reduced the government into some order at least, he proceeded very wisely and warily; appointed a privy-council, in which there were great and worthy men, who he knew would either not act at all, or not very long with him; but their names giving a sanction for the present, he proceeded, with the advice of as many of them as attended, to make several ordinances that were necessary, as also to dispose matters for the holding a new parliament. He applied himself also to the settlement of the public affairs, both foreign and domestic; he concluded a peace with the states of Holland and Sweden; he obliged the king of Portugal, notwithstanding all that had passed between the parliament and him, to accept of a peace upon his terms; and adjusted matters with France, though not without some difficulty. As to affairs at home, he filled the courts in Westminster-hall with able judges; and directed the lawyers themselves to make such corrections in the practice of their profession, as might free them from public odium. The same moderation he practised in church matters; professing an unalterable resolution to maintain liberty of conscience. He gave the command of all the forces in Scotland to general Monk, and sent his son Henry to govern Ireland. By an ordinance dated April 12, 1654, he united England and Scotland, fixing the number of representatives for the latter at 30; and soon after he did the same by Ireland. He affected to shew great zeal for justice, in causing the brother of the ambassador from Portugal to be executed for murder; which he did July 10, in spite of the greatest application to prevent it.

But, notwithstanding the pains which he took to gain the affections of the people, he found a spirit rising against

him in all the three kingdoms; and his government so cramped for want of money, that he was under an absolute necessity of calling a parliament, according to the form which he had prescribed in the Instrument of Government. He fixed Sept. 3 for the day on which they were to assemble, esteeming it particularly fortunate to him; and to this he peremptorily adhered, though it happened to fall upon a Sunday. The parliament was accordingly opened on that day, after hearing a sermon at Westminster-abbey, to which the protector went in very great state. He received this house of commons in the painted chamber, where he gave them a full account of the nature of that government which he had thought fit to establish, the ends he proposed, and the means he had used to promote those ends, &c. When they came to the house, they fell to debating, whether the supreme legislative power of the kingdom should be in a single person, or a parliament; which alarming the protector, who found himself in danger of being deposed by a vote of this new parliament, he caused a guard to be set at the door, on the 12th of the same month, to prevent their going into the house of commons; then sent for them into the painted chamber, where he gave them a very sharp rebuke; nor did he permit any to go into the house afterwards, before they had taken an oath to be faithful to the protector and his government. While this parliament was sitting, an odd accident happened to the protector. He had received a set of Friesland horses from the duke of Holstein as a present; and would needs drive his secretary Thurloe in his coach, drawn by these horses, round Hyde Park. But the horses, proving as ungovernable as the parliament, threw his highness out of the box, and in his fall one of his pocket pistols went off; notwithstanding which he escaped, without either wound or broken bones. By the Instrument of Government, the parliament was to sit five months; but finding they were about to take away his power, and would give him no money, he, Jan. 23, sent for them once more into the painted chamber, where after a long and bitter speech he dissolved them.

The protector's mother lived with him at Whitehall, and shared in the splendour of his court, but enjoyed it not. Though she troubled him but little with her remonstrances, her fears were so strong, that she could not believe he was safe if she did not see him twice a day; and if by accident

she heard a pistol at any time discharged, she could not help crying out, "My son is shot!" She died Nov. 18, 1654. Cromwell caused her remains to be interred in Henry VIIth's chapel; but this was contrary to her desire, for she easily foresaw that they would never rest in peace there.

The opening of 1655 proved but cloudy: the dissolution of the parliament created much discontent in the kingdom; so that Cromwell found himself beset with conspiracies on all sides, and by all parties; but he had the good luck to discover them before they could be executed. Upon Feb. 13, he went to Guildhall; and declared, that the republicans and cavaliers had formed designs against his person. Of the former, major John Wildman, who had been an intimate friend of his, was seized while penning a paper, entitled "A declaration of the people of England against the tyrant Oliver Cromwell;" and other violent men of that party he imprisoned, but was afraid of doing more. As to the royalists, he suffered them to go on a little; for, by the help of one Manning, who was his spy in the court of Charles II. he was so well acquainted with their projects, as to put them upon measures which turned to his own account. And this is a true solution of that insurrection which broke out at Salisbury, where the king was proclaimed, and Cromwell's judges seized; which act of open force left no doubt with the public, that there were designs against the protector. For this insurrection several persons suffered death; and hence the protector, who had hitherto shewn an inclination to govern as a lawful prince if he could, seemed to lay aside his disposition, and no longer to make any difficulty of supporting his authority in any manner and by any means. In the spring of this year was carried into execution that famous expedition, by which the protector hoped to make himself master of the Spanish West Indies; where, though his forces did not succeed in their main design, yet they made themselves masters of Jamaica, which island has remained ever since part of the British dominions. The alliance which had been so long in treaty with the crown of France, was signed Nov. 24, 1655, and proclaimed the 28th; by which it was stipulated, that Cromwell should send over a body of English troops, to act in conjunction with the French against the Spaniards in the Low Countries; and that, on the other hand, the French king should oblige

the royal family to quit his dominions. The new king of Sweden sent over an ambassador to compliment the protector. He was most graciously received; but the intended visit of queen Christina, who had just resigned the crown, he judged proper to avoid. The glorious successes of admiral Blake in the Mediterranean, and the great sums he recovered from several powers for depredations committed by their subjects on the English merchants, did much honour to the protector's government; and to conclude the transactions of this year, it must be allowed, that how much soever he might be disliked at home, his reputation at this time was very great abroad.

The loss he sustained in the discovery of Manning, whom king Charles caused to be shot for corresponding with Thurloe, was most effectually repaired by a person of superior character, who was chancellor Hyde's great correspondent, and supposed to be one of the most active and determined royalists in England. Though the war with Spain under Blake's management had brought two millions of money into the protector's coffer, he still felt some wants, which he judged nothing but a parliament could supply; and having concerted more effectual methods, as he conceived, for bending them to his will, than had been practised before the last, he fixed the meeting of that assembly Sept. 19, 1656. It met accordingly; but with a guard posted at the door of the house, who suffered none to enter till they had taken the oaths prepared for them, by which many were excluded. The parliament, however, chose a speaker; passed an act for disannulling the king's title, another for the security of his highness's person, and several money bills: for all which the protector gave them his most gracious thanks. About the close of this year a new plot was either discovered or invented, for which one Miles Sindercombe was condemned; but he disappointed the protector, by poisoning himself the night before he was to be executed. In the spring of 1657 it plainly appeared what the protector aimed at, by the pains he had taken with the parliament; for now a kind of legislative settlement of the government was upon the carpet, under the title of "The humble Petition and Advice *;" in which there was a blank for the supreme governor's title, and a

* See the principal topics in this Petition, reduced into one argument by Dr. Johnson, in the Gent. Mag. 1741, p. 95.

clause prepared to countenance the establishing something like peers, under the name of the other house. At length the whole came to light; for one alderman Pack, a forward, time-serving, money-getting fellow, deep in all the jobs of the government, moved that the first blank might be filled with the word *King*. This was violently opposed by the army-members; but at length, after various debates, carried, as well as the clause empowering him to make something like lords; and in this form the petition was presented to his highness, who desired some time to consider before he gave his answer. The protector would have been glad to have had the kingship forced upon him, but that he found some of his best friends and nearest relations averse to it; who carried their opposition so far, as to promote a petition from the army to the parliament against it. This determined Cromwell to refuse that honour which he had been so long seeking; and, therefore, May 8, 1657, he told them in the banqueting-house, that he could not with a good conscience accept the government under the title of king. The parliament then thought proper to fill up the blank with his former title of protector; and his highness himself, that all the pains he had taken might not absolutely be thrown away, resolved upon a new inauguration, which was accordingly performed June 26, 1657, in Westminster-hall, with all the pomp and solemnity of a coronation. After this, the house of commons adjourned to Jan. 20th following, in order to give the protector time to regulate all things according to the new system; with a view to which he summoned his two sons, and others, to take their seats in the other house. This year he was extremely disconcerted with a small treatise, which captain Titus, under the name of William Allen, published with this title, "Killing no Murder:" in which was shewn so plainly, that one who had violated all laws, could derive protection from no law, that Oliver thenceforward believed himself in continual danger. But his attempt to apprehend the true author failed of success.

In the beginning of 1658 he pleased himself with the hopes of being once at the head of an assembly somewhat resembling the ancient parliaments of England; and, pursuant to their own adjournment, the commons met Jan. 20, as the other house also did, agreeably to the writs of summons issued by the lord protector. He sent for them by the black rod, and began his speech with the pompous

words, "My lords, and you the knights, citizens, and burgesses of the house of commons, &c." All this only served to shew that his administration was founded in military force, and nothing else: for the ancient nobility would not resume their seats in such company as he had assigned them; and the house of commons would have nothing to do with the new nobles in the other house; and the new nobles could do nothing by themselves. Thus in less than a fortnight the new system was in a fair way of being pulled to pieces, which obliged the protector to come, Feb. 4th, and to dissolve them with great bitterness of speech and sorrow of heart: for now he plainly saw that a regular establishment was a thing impracticable. Some farther designs against him were soon after discovered, not of the cavaliers only, but of the fifth-monarchy men also. With the latter he was obliged to observe some measures; the former he delivered over to a high court of justice. By the sentence of that court, Dr. Hewett, a divine of the church of England, suffered death for contumacy, June 8, 1658; having refused to plead, or to own the jurisdiction of the court. Aug. 6, the protector's favourite daughter Elizabeth, wife of John Claypole, esq. of Narborough in Northamptonshire, died, which affected him greatly on more accounts than one. For her illness being very painful, distempered her mind not a little; and in her deliriums she exclaimed vehemently against him for his cruelties, and especially for the death of Dr. Hewett, on whose behalf she had made the most importunate intercessions. He is said to have been from that time wholly altered, and daily more reserved and suspicious: and indeed not without reason; for he found a general discontent prevailed through the nation, a signal disaffection in the army, and a great increase of the influence of the republicans, to whom some of his relations, and even his wife, inclined: so that he knew not which way to turn, or what to expect. These cares having long tormented his mind, at last affected his body; so that while at Hampton-court, he fell into a kind of slow fever, which soon degenerated into a tertian ague. For a week this disorder continued without any dangerous symptoms, insomuch that every other day he walked abroad; but one day after dinner his five physicians coming to wait upon him, one of them having felt his pulse, said that it intermitted. At this being somewhat surprised, he turned pale, fell into a cold sweat, and

when he was almost fainting, ordered himself to be carried to bed; where, by the assistance of cordials, being brought a little to himself, he made his will with respect to his private affairs.

It is impossible to have a better account of his last sickness, than that given by Dr. Bates, who was his physician. After mentioning the circumstance of making his will, he tells us, that the next morning early, when one of his physicians came to visit him, he asked him, "why he looked so sad?" and, when answer was made, that so it became any one, who had the weighty care of his life and health upon him; "Ye physicians," said he, "think I shall die: I tell you, I shall not die this time; I am sure of it. Do not think," said he to the physician, looking more attentively at him on these words; "do not think that I am mad; I speak the words of truth upon surer grounds than Galen or your Hippocrates furnish you with. God Almighty himself hath given that answer, not to my prayers alone, but also to the prayers of those who entertain a stricter commerce and greater interest with him. Go on cheerfully, banishing all sadness from your looks; and deal with me as you would do with a serving-man. Ye may have a skill in the nature of things, yet nature can do more than all physicians put together; and God is far more above nature." He was then desired to take his rest, because he had not slept the greatest part of the night; and this physician left him. But as he was coming out of the chamber, he accidentally met another; to whom said he, I am afraid our patient will be light-headed. "Then (replied the other) you are certainly a stranger in this house. Do not you know what was done last night? The chaplains, and all who are dear to God, being dispersed into several parts of the palace, have prayed to God for his health: and have brought this answer, he shall recover." Nay, to such a degree of madness they came, that a public fast being for his sake kept at Hampton-court, they did not so much pray to God for his health, as thank him for the undoubted pledges of his recovery; and they repeated the same at Whitehall. These oracles of his deluded chaplains were the cause that the physicians spake not a word of his danger. Being removed to London, he became much worse, grew first lethargic, then delirious; and after recovering a little, but not enough to give any distinct directions about public affairs, he died Sept. 3, 1658, aged

somewhat more than 59 years. A little before his death, the physicians awakened the privy-council, by representing the danger he was in; and at an appointed time he was urged to name his successor. But when in a drowsy fit he answered out of purpose, they again asked him, if he did not name Richard his eldest son for his successor? To which he answered, Yes. Then being asked where his will was, which heretofore he had made concerning the heirs of the kingdom, he sent to look for it in his closet and other places; but in vain—for he had either burnt it, or somebody had stolen it. It has been imagined that Cromwell was poisoned, but without any reason. Dr. Bates gives us the following account of his disorder: "His body being opened, in the animal parts the brain seemed to be overcharged; in the vitals the lungs a little inflamed; but in the natural, the source of the distemper appeared; the spleen, though sound to the eye, being within filled with matter like to the lees of oil. Nor was that inconsistent with the disease he had for a long time been subject to; since, for at least thirty years, he had at times complained of hypochondriacal indispositions. Though his bowels were taken out, and his body filled with spices, wrapped in a fourfold cere-cloth, put first into a coffin of lead, and then into one of wood, yet it purged and wrought through all, so that there was a necessity of interring it before the solemnity of the funeral." A very pompous funeral was ordered at the public expence, and performed from Somerset-house, with a splendour superior to any that has been bestowed on crowned heads. Some have related, that his body was, by his own particular order, secretly buried in Naseby field; others that it was wrapped in lead, and sunk in the deepest part of the Thames, to prevent any insult that might be offered to it; others that it was taken from the gallows after the restoration, and deposited in the family-vault of the Claypoles, at Narborough near Peterborough. From the account of what passed upon the order to disinter him after the restoration, it seems that his body was interred at Westminster. "In the middle aile of Henry VII's chapel, at the east end, in a vault, was found his corpse. In the inside of the coffin, and upon the breast of the corpse, was laid a copper-plate finely gilt, inclosed in a thin case of lead; on the side whereof were engraven the arms of England, impaled with the arms of Oliver; and on the reverse the following legend: Oli-

verius protector reipublicæ Angliæ, Scotiæ, & Hiberniæ, natus 25 April 1599, inauguratus 16 Decembris 1653, mortuus 3 Septembris ann. 1658. Hic situs est." But this in some writers is considered as a delusion; and that some other, if not the body of Charles I. was inclosed in this coffin, which is still a greater delusion and absurdity, as a very recent discovery proves. It has also been said, that the body of his daughter Claypole was found at the same time and place, with a silver plate with an inscription; but the workmen quarrelling about this plate, it was thrown into the vault again. The inscription on it, however, was shewn to the Society of Antiquaries, 1738, by Dr. Cromwell Mortimer, whose father married to his first wife a daughter of Richard Cromwell. The plate on Oliver's coffin was in 1773 in the possession of the hon. George Hobart, of Nocton, in Lincolnshire, and shewn to the same society by Mr. Wills, and is engraved in Mr. Noble's Memoirs *.

Odious as Cromwell's reign had been, many marks of public approbation were bestowed upon his memory. The poems of Waller, Sprat, and Dryden, though the authors lived to change their sentiments, give a very high idea of him, but allowance must be made for poetical evidence. In his life-time his actions had been celebrated by the learned abroad, as well as by his own secretary Milton at home; and with these panegyrics he seems not to have been displeased. We have indeed various characters of him from persons of various sentiments; yet in most of these there seems to be a mixture of flattery or prejudice. His panegyrists knew not where to stop their praises; and his enemies were as extravagant in their censures. Lord Hollis, in his "Memoirs," will hardly allow him any great or good qualities; and one principal design of Ludlow's Memoirs is to represent him as the vilest of men. Cowley seems to have excelled all others, as well in respect to the

* The protector's body, with that of Ireton's, by a vote of the house of commons, was taken up, Saturday Jan. 26, 1660; and on the Monday night following they were drawn in two several carts to the Red Lion Inn in Holborn, where they remained all night. Bradshaw's, included in the same sentence, as he had presided at the trial of Charles I. was not taken up till the morning following, the anniversary of Charles's death, when the three were conveyed upon sledges to Tyburn, and hanged up on the gallows till sun set, then beheaded, and their trunks thrown into a hole under the gallows, and their heads set upon poles upon the top of Westminster-hall, where Oliver's long remained. Oliver's scull is shewn in different places, a proof probably that none of them are genuine.

matter as the manner of representing him in the different lights of praise and censure; so that his performance may justly be esteemed the most perfect of any, as it is beyond comparison the most beautiful. It is said, that cardinal Mazarine styled him a fortunate madman: but father Orleans, who relates this, dislikes that character, and would substitute in its place that of a judicious villain. Clarendon calls him a brave, wicked man: and Burnet is of opinion, that "his life and his arts were exhausted together; and that, if he had lived longer, he would scarce have been able to preserve his power." But this only proves, that the bishop did not discern what resources he had. "How blameworthy soever the protector might have been in the acquisition of his high office, or how wickedly soever he acquired it, certain it is, he rivalled the greatest of the English monarchs in glory, and made himself courted and dreaded by the nations around him. The peace he gave the Dutch was honourable to himself and the nation; and whether he acted prudently or not in breaking with Spain, and allying himself with France, the inequality between the two crowns was far from being as visible then as it has since appeared, and Cromwell always had it in his power to throw himself into the opposite scale if necessary; and he distinguished himself by his interposition in behalf of the persecuted subjects of the French crown. His own government was, however, far from being free from blame. His edict against the episcopal clergy was very cruel, as it deprived them in a good measure of their maintenance, and liberty of worshiping God in a way that appeared best to their own understandings. The cavaliers had hard measure from him, as they were almost without exception subjected to heavy taxes and other inconveniences, on account of the rashness and imprudence of some of their party. Nor must we forget his institution of major-generals, who, in a variety of instances, lorded over an oppressed country; nor his sometimes making use of packed juries, and displacing judges for refusing to follow his directions, establishing high-commission courts, and so frequently violating the privileges of parliament." Concessions like these make part of the character of Oliver Cromwell, as drawn by Mr. Harris, a professed advocate: but when he attempts to vindicate his illegal and tyrannical actions, on the ground of his being disappointed of regal power, and that had he accepted the kingship, which was offered by his parlia-

ment, a firmer settlement and a milder administration might have taken place, there seems little reason to doubt but the support even of that rank, considering the dangerous and uncertain terms on which he must have held it, would have urged him to the same violent and unwarrantable measures. Such biographers as Harris are generally employed in striking a balance between good and bad deeds; but it is not a few of the former that can redeem the character of Cromwell, who has been more justly said to be the strangest compound of villainy and virtue, baseness and magnanimity, absurdity and good sense, that we find upon record in the annals of mankind.

In his public way of living, there was a strange kind of splendour at Whitehall; for sometimes his court wore an air of stately severity; at other times he would unbend himself, and drink freely—never indeed to excess, but only so far as to have an opportunity of sounding men's thoughts in their unguarded moments. Sometimes, in the midst of serious consultations, he started into buffoonery; sometimes the feasts that were prepared for persons of the first distinction, were, by a signal of drums and trumpets, made the prey of his guards. There was a kind of madness in his mirth, as well as of humour in his gravity, and much of design in all. Some have commended him for keeping up a great face of religion in his court and through the nation: but it is not easy to know what they mean: certain it is, that religion never wore so many faces as in his time; nor was he pleased to discover which face he liked best. The presbyterians he hated; the church of England he persecuted; against the papists he made laws; but the sectaries he indulged. Yet some of the presbyterian divines he courted; affected kindness to a few of the ministers of the church of England; and entered into some very deep intrigues with the papists. This made sir Kenelm Digby's favourite father White write in defence of his government, and even of his conduct; and the popish primate of Ireland sent precepts through all his province under his seal, to pray for the health, establishment, and prosperity of the protector Cromwell and his government. With regard to personal religion, it would be difficult to find, or even to conceive, an instance of more consummate, impudent hypocrisy than Cromwell exhibited, or a more unfeeling contempt for every thing that deserves the name of religion, when it interfered with the purposes of his

ambition. As for the judges in Westminster-hall, he differed with St. John, and was sometimes out of humour with Hale. He set up high courts of justice unknown to the law, and put Dr. Hewett to death for not pleading before one of them, though he offered to plead, if any one that sat there, and was a lawyer, would give it under his hand, that it was a legal jurisdiction; and Whitlocke himself owns, that, though he was named in the commission, he would never sit, because he knew it was not lawful. His majors-general, while they acted, superseded all law; and the protector himself derided Magna Charta, so much respected by our kings. He was indeed kind to some learned men. Milton and Marvel were his secretaries. He would have hired Meric Casaubon to have written his history; and have taken the famous Hobbes into his service for writing the Leviathan, probably because in that celebrated work power is made the source of right and the basis of religion—the foundation on which Cromwell's system, as well as Hobbes's, was entirely built. He gave archbishop Usher a public funeral in Westminster-abbey; yet he paid but half the expence, and the other half proved a heavy burden upon that prelate's poor family. And when all this is allowed to so inflexible a tyrant, how much is deducted from the infamy that attaches to his character? The most execrable of mankind are never uniform in villainy.

For his conduct towards foreign courts, it is certain that he carried his authority very far; and perhaps the English honour never stood higher. The queen of Sweden paid great respect to him, who, to express his regard for her on the other side, hung her picture in his bed-chamber. He treated very haughtily the kings of Denmark and Portugal; and obliged the ambassador of the latter to come and sign the peace at Whitehall, the very morning his brother was executed on Tower-hill. He refused the title of cousin from the French king, expecting that of brother; and so artfully played the Spaniard with him at a critical conjuncture, that the two crowns contended for his friendship with an earnestness which made them both ridiculous. Their advances were so extraordinary, and their acts of submission so singular, that the Dutch struck a medal, with the bust of Cromwell and his titles on one side, with Britannia on the other, and Cromwell laying his head in her lap with his breeches down and his posteriors bare, the

Spanish ambassador stooping to kiss them, while the French ambassador holds him by the arm, with these words inscribed, "Retire toi, l'honneur appartient au roi mon maitre:" that is, "Keep back; that honour belongs to the king my master."

Very little of Cromwell's private life is known; he being near forty years of age when he first distinguished himself in opposing the project for draining of the fens. Yet there were some who knew and understood him thoroughly, before his extraordinary talents were made known to the world; and in particular his cousin Hampden, of which the following was a remarkable instance. When the debates ran high in the house of commons, and Hampden and lord Digby were going down the parliament stairs, with Cromwell just before them, who was known to the latter only by sight: "Pray," said his lordship to Hampden, "who is that man, for I see that he is on our side, by his speaking so warmly to-day?" "That sloven," replied Hampden, "whom you see before us, who has no ornament in his speech; that sloven, I say, if we should ever come to a breach with the king, which God forbid! in such a case, I say, that sloven will be the greatest man in England." This prophecy, which was so fully accomplished, rose chiefly from the sense Hampden had of Cromwell's indefatigable diligence in pursuing whatever he undertook. He had another quality, which was equally useful to him; that of discerning the temper of those with whom he had to deal, and dealing with them accordingly. Before he became commander in chief, he kept up a very high intimacy with the private men: taking great pains to learn their names, by which he was sure to call them; shaking them by the hand, clapping them on the shoulder; or, which was peculiar to him, giving them a slight box on the ear; which condescending familiarities, with the warm concern he expressed for their interests, gave him a power easier conceived than described. He tried to inveigle the earl of Manchester; but finding that impracticable, he fell upon him in the house of commons, and procured his removal. He carried himself with so much respect to Fairfax, that he knew not how to break with him, though he knew that he had betrayed him. He not only deceived Harrison, Bradshaw, and Ludlow, but outwitted Oliver St. John, who had more parts than them all; and he foiled sir Henry Vane with his own weapons. In short, he knew

men perfectly, worked them to his purposes as if they had been cattle, and, which is still more wonderful, did that often while they conceived that they were making a tool of him. He had a reach of head, which enabled him to impose even upon the greatest bodies of men. He fed the resentment of the house of commons against the army, till the latter were in a flame, and very angry with him; yet, when he came to the army, it was upon a flea-bitten nag, all in a foam, as if he had made his escape from that house; in which trim he signed the engagement of Triploe-heath, throwing himself from his horse upon the grass, and writing his name as he lay upon his belly. He had yet another faculty beyond these; and that was, the art of concealing his arts. He dictated a paper once to Ireton, which was imposed upon the agitators as if founded upon their instructions; who sent it express by two of their number to Cromwell, then lieutenant-general, at his quarters at Colchester. He was in bed when they came; but they demanded and obtained admittance. When they told him their commission, he asked them, with the greatest rage and resentment in his look, how they durst bring him papers from the army? They said, that paper contained the sense of the army, and they were directed to do it. "Are you sure of that?" said he, with the same stern countenance, "Let me see it." He spent a long time in reading it; and, as it seemed to them, in reflecting upon it; then, with a mild and devout look, he told them it was a most just thing, and he hoped that God would prosper it; adding, "I will stand by the army in these desires with my life and fortune."

With such arts and qualities as these, joined to his great military skill and reputation, we may account for all his successes, and that prodigious authority to which he raised himself, without having recourse to that contract of his with the devil, of which, as Echard pretends, colonel Lindsey was eye and ear-witness. In the course of his life he was temperate and sober, and despised those who were not so. In his family he shewed great kindness, but without any diminution of his authority. He was very respectful to his mother, and very tender to his wife; yet neither had any influence over him. He expressed a deep sense of the concern which the former discovered for his danger, heard whatever she said to him patiently, but acted as he thought proper, and, in respect to her burial,

directly against her dying request. His wife is said to have made a proposition tending to restore the king; but he rejected it unmoved, as he had shewn himself before, when his son Richard threw himself at his feet, to dissuade him from taking the king's life. He did not seem offended at applications of the same kind from other persons, as from Whitlocke, though that gentleman thought he lost his confidence by it; from the marquis of Hertford, whom he treated very respectfully; and from Dr. Brownrig, bishop of Exeter, to whom he shewed more kindness than to any other man of his rank and profession. Asking advice once of this prelate, "My advice," said he to him, "must be in the words of the Gospel: 'Render to Cæsar the things that are Cæsar's, and unto God the things that are God's:" to which Cromwell made no reply. He shewed a great respect for learning and learned men, without affecting to be learned himself. His letters, however, are the best testimonies of his parts; for they are varied in their style in a wonderful manner, exactly adapted to the purposes for which they were written, and the persons to whom they were addressed. A great number of them are to be found in Thurloe's and Nichols's collections, as well as in Rushworth and Whitlocke. His public speeches were long, dark, and perplexed; and though mixed with the cant of the times, yet have sentiments in them which shew a superiority of understanding. Several of these are in Whitlocke's "Memorials." In his conversation he was easy and pleasant, and could unbend himself without losing his dignity. He made an excellent choice in those he employed, but trusted none of them farther than was necessary.

It may seem strange, that in drawing together his character, there should be nothing said of his principles as to government or religion; but the real truth is, that neither can be discovered with certainty. We know that he hated a commonwealth, and the presbyterians; but what his sentiments were in other respects, it is not possible to say. When he recollected himself after the follies of his youth, there seems to be no doubt that he had serious impressions of religion; and there seem to be very strong proofs that he was afterwards tinctured with enthusiasm. It is impossible to suppose him a fanatic in the time of his elevation; it were more reasonable to suppose him gradually to have lost all sense of religion, and only to have pre-

served the mask of it, for the better carrying on his designs, and managing the different parties, as we have before noticed. It is idle indeed to dispute on the religion of a man who rose to greatness by a succession of actions, both in conception and execution, radically criminal. Clarendon mentions his speaking kindly of bishops, as if there was something good in that order, if the dross was scoured off; and seems to think he was in earnest. But the whole of his life proves that he was not steady to any form of religion, supposing him to have retained any principles at the bottom; and there seems to be little doubt that the true meaning of these flattering words, was, his design to return to the old form of government; for whatever he intended, this was his great aim. He did not overturn the constitution to leave it in ruins, but to set it up again, and himself at the head of it; and though he compared his own government at first to that of a high constable, yet all he laboured at afterwards, was plainly to get the chaos new formed, and his own authority sanctified by the regal title, and the appearance of a legal parliament.

He had many children, of whom six, Richard, Henry, Bridget, Elizabeth, Mary, and Frances, survived to advanced age. Richard, his eldest son, was born Oct. 4, 1626. His father has been censured for keeping him at a distance from business, and giving him no employment; but for this perhaps there was not any just ground. He married him to a daughter and coheir of Richard Major, of Hunley, in Hampshire, esq. who brought him a good fortune. He suffered him to pursue the bent of his inclinations, and to lead the life of a plain, honest, country gentleman; which for a time was highly suitable to his own interest, as it seemed to correspond with the terms of the Instrument of Government; and with the dislike which the protector, when first so called, had expressed of hereditary right. When he had afterwards brought about a change in affairs, he altered his conduct towards his son; named him the first lord in his other house; resigned to him the chancellorship of Oxford; and conferred upon him all the honours he could. His weak and harmless reign is well known. On his dismission from the protectorate, he resided some time at Pezenas, in Languedoc, and afterwards went to Geneva. Some time in 1680, he returned to England, and for some time took the name of Richard

Clark, and resided at Cheshunt, in Hertfordshire, where he died July 13, 1712. In 1705 he lost his only son, and became in right of him possessed of the manor of Horsley, which had belonged to his mother. Richard, then in an advanced age, sent one of his daughters to take possession of the estate for him. She kept it for herself and her sisters, allowing her father only a small annuity out of it, till she was dispossessed of it by a sentence of one of the courts of Westminster-hall. It was requisite for this purpose, that Richard should appear in person; and tradition says, that the judge who presided, lord Cowper, ordered a chair for him in court, and desired him to keep on his hat: this last circumstance appears wholly incredible. As Richard was returning from this trial, curiosity led him to see the house of peers, when, being asked by a person to whom he was a stranger, if he had ever seen any thing like it before, he replied, pointing to the throne, "Never since I sat in that chair."

Oliver's second son, Henry, born Jan. 20, 1627, he sent over into Ireland, where he raised him gradually to the post of lord lieutenant. Though in this he seemed to give him the preference to Richard, yet in reality he used him more harshly; for though his abilities were good, his manners irreproachable, and his submission exemplary, yet he paid no great deference to his recommendations, and allowed him as little power as could well be imagined. This son died March 25, 1674, having married a daughter of sir Francis Russel, of Chippenham, in Cambridgeshire. He was buried in the church of Wicken, in the same county, in which Spinney-abbey, his mansion-house, stood, and has this simple epitaph in the chancel: "Henricus Cromwell de Spinney obiit 23 die Martii, anno Christi 1673, annoque ætatis 47." His lady died April 7, 1687, aged 52, and was buried by him. Cromwell married all his daughters well, and was kind to their husbands; but it is said that he gave them no fortunes. Bridget, his eldest, first married commissary-general Ireton, and after his decease, lieutenant-general Fleetwood. Cromwell is said never to have had but one confidant, and that was Ireton, whom he placed at the head of affairs in Ireland, where he died of the plague in 1651. This daughter was a republican, as were her two husbands, and consequently not quite agreeable to her father; otherwise a woman of very good sense, and regular in her behaviour. By Ireton she had one daughter

of her own name, married to Mr. Bendish. Elizabeth, his second and favourite daughter, was born in 1630, and married John Claypole, esq. a Northamptonshire gentleman, whom the protector made master of the horse, created a baronet in 1657, and appointed him one of his lords. Mary, his third daughter, born in 1636, was married with great solemnity to lord Fauconberg, Nov. 18, 1657; but the same day more privately by Dr. Hewett, according to the office in the common prayer-book. She was a lady of great beauty, and of a very high spirit; and, after her brother Richard was deposed, is thought to have promoted very successfully the restoration of king Charles; for it is remarkable, that all Cromwell's daughters, except the eldest, had a secret kindness for the royal family, of which, however, he was not ignorant. Lord Fauconberg was sent to the Tower by the committee of safety, and was in very high favour with Charles II. He was raised to the dignity of an earl by king William, and died Dec. 31, 1700. His lady survived him to March, 1712, and distinguished herself to her death, by the quickness of her wit and the solidity of her judgment. Frances, the protector's youngest daughter, was married first to Mr. Robert Rich, grandson to the earl of Warwick, in 1657, who died Feb. 16th following; and, secondly, to sir John Russel, of Chippenham, in Cambridgeshire, by whom she had several children, and lived to a great age.[1]

CRONSTEDT (AXEL FREDERIC), a Swedish mineralogist, and one of the first who improved that science by applying chemistry in the decomposition of mineral substances, was born in Sudermania in 1722, and educated at the university of Upsal, where he joined to his other studies, an uncommon predilection for natural history, and especially mineralogy, which was the cause of his being much employed in the royal college of mines, and being frequently sent to inspect those of Sweden and Norway. In 1753 he was elected a member of the academy of Stockholm, and contributed several papers on mineralogical subjects, particularly on nickel, which, by some experiments made in 1751 and 1754, he showed to contain a new semi-metal, or at least that a regulus different from all

[1] Biog. Brit.—History of England.—A minute account of Cromwell's Biographers may be seen in Mr. Noble's Memoirs, vol. I. p. 294; and much information of every kind in these volumes.

others was obtainable from its ore. Cronstedt died Aug. 19, 1765. His principal work, which is well known in this country by translations, was "An Essay towards a System of Mineralogy," originally published in 1758, translated from the Swedish by Engestrom, and from that into English by Emanuel da Costa, 1770, 8vo. Of this a second edition, greatly improved by the addition of the modern discoveries, and by a new arrangement of the articles, was published at London in 1788, by John Hyacinth de Magellan, 2 vols. 8vo.[1]

CROOKE. See CROKE.

CROONE. See CROUNE.

CROSS, or DE LA CRUX (MICHAEL), an English artist, and famous copier of paintings, flourished in the reigns of Charles I. and Charles II. Being employed by the first of these kings to copy several eminent pieces in Italy, and having leave of the state of Venice to copy the celebrated Madonna of Raphael in St. Mark's church, he performed the task so admirably well, that he is said to have put a trick upon the Italians, by leaving his copy, and bringing away the original; and that several messengers were sent after him, but that he had got the start of them so far as to carry it clear off. This picture was afterwards, in Oliver Cromwell's days, bought by the Spanish ambassador, when the king's collection was exposed to sale. Cross copied likewise Titian's Europa, and other celebrated pieces, very successfully. He must be distinguished from Lewis Cross, who died 1724, and of whom it is recorded that he re-painted a little picture of Mary queen of Scots, in the possession of the duke of Hamilton, and was ordered to make it as handsome as he could. He made the face a round one. For many years it was believed an original, and innumerable copies have been made from it.[2]

CROSSE, or CROSS (JOHN), a Franciscan friar and popish missionary in England, was chaplain to king James II. and followed the abdicated monarch to St. Germain's in 1688, where he died a few years after. He was esteemed to be a man of parts, and published: 1. "A Sermon before the king and queen at St. James's palace," 1686. 2. "Cynosura, or the Miserere psalm paraphrased," thin folio. 3. "Divine Poems." 4. "Philotheus's Pil-

[1] Dict. Hist. [2] Pilkington.—Walpole's Painters.

grimage to perfection, in a practice of ten days solitude," Bruges, 1668.[1]

CROUNE, CROON, or CRONE (WILLIAM), an eminent physician and benefactor to the science, was born in London, and educated at Emanuel college, Cambridge, where he was admitted a pensioner May 13, 1647, and took the degree of B. A. in 1650. In 1651 he was elected a fellow, and commenced M. A. in 1654. In 1659, being now settled as a physician in London, he was chosen rhetoric professor in Gresham college, and at the first meeting of the royal society, Nov. 28, 1660, was (though absent) appointed their register, whose business was to make minutes of what passed at their meetings. In this office he remained till the grant of their charter, when Dr. Wilkins and Mr. Oldenburg were nominated joint secretaries. On Oct. 7, 1662, he was created M. D. at Cambridge, by royal mandate; and in May 1663 was chosen one of the first fellows of the royal society, and frequently afterwards was one of the council. The same year he was admitted a candidate of the college of physicians. In 1665 he travelled into France, and became acquainted with several eminent and learned men of that nation. In August 1670, he was chosen by the company of surgeons their lecturer on anatomy, which he held to his death; but this year he resigned his Gresham professorship, which could be held only by a bachelor, and soon after married Mary, daughter of John Lorimer, of London, esq. In 1674 and 1675 he read his "Theory of Muscular Motion," in the theatre of Surgeons'-hall, an abstract of which was afterwards published by Mr. Hooke in his "Philosophical Collections." In July 1675, he was admitted a fellow of the college of physicians, after he had waited for a vacancy upwards of twelve years. He was much esteemed as a physician, and came into great practice in the latter part of his life, on which account the loss of him was much regretted by the citizens of London. He died of a fever Oct. 12, 1684, and was buried in St. Mildred's church in the Poultry, in a vault belonging to the Lorimer family, with an inscription on black marble, on the pavement in the chancel. His funeral sermon was preached by Dr. John Scott, rector of St. Peter-le-Poor, Broad-street, in which he gives him a very high character, not only for learning, but those

[1] Dodd's Ch. History, vol. III.—The Cat. Bibl. Bodl. calls Cross, *Nicholas*.

more amiable attributes of a physician, tenderness and kindness to the poor. He died rich, and besides many benevolent legacies, left his medical books to the college of physicians, and his mathematical collection to Emanuel college. His printed works are in the Philosophical Transactions; and many of his MSS. are in the British Museum (see Ayscough's Cat. under the articles CRONE, CROON, and CROUN). He printed separately only one tract, "De ratione motus musculorum," Lond. 1664, 4to; Amst. 1667, 12mo, without his name in either edition. He left to Emanuel and six other colleges at Cambridge, a sum of money to found algebra lectures, which took place in 1710. This legacy, although a contingent on the death of his wife, was liberally settled by her in her life-time. He also left a plan of an annual lecture on muscular motion before the royal society, which was also carried into execution by Mrs. Croun. The first lecture was read in 1738, by Dr. Alexander Stuart, physician to the queen, and has been continued ever since. These lectures, for a considerable number of years, have been regularly published in the Philosophical Transactions, and have been drawn up by the most eminent physiologists, who were members of the society, and contain a great collection of very curious and important facts, respecting the muscles and their motions. The Crounian lecture is endowed with the profits of a house in Old Fish-street.[1]

CROUSAZ (JOHN PETER DE), an eminent philosopher and mathematician, descended from a noble family, was born at Lausanne, April 13, 1663. His father was Abraham de Crousaz, colonel of a regiment of fusileers: in his youth being of a very delicate habit, he was not too closely confined to his studies, yet left school at the age of thirteen with the reputation of a good scholar. His father, who intended him for the army, had him educated in the branches of knowledge necessary for that profession; but finding him averse to any pursuit unless that of literature, he allowed him to follow his inclination. In his fifteenth year he completed his course of philosophy, and distinguished himself by his theses, but being dissatisfied with the philosophy then taught, he had recourse to the writings of Des Cartes, which he studied with avidity, and applied at

[1] Ward's Gresham Professors.—Dr. Scott's Sermon, 4to.—Thomson's Hist. of the Royal Society.

the same time to mathematics, but scholastic theology had no more charms for him than the philosophy he had been taught. In his sixteenth year, however, he entered as a student of divinity, attended the best professors, both at Geneva and Lausanne, and read the opinions of other eminent divines on the subjects most involved in controversy. In March 1682 he went to Leyden, made himself acquainted with the theological disputes, and endeavoured to investigate how far they could be determined by the sacred scriptures. Leaving Holland, he entered France, became acquainted with those celebrated protestant divines Claude and Menard, at Charenton, and fathers Malebranche and le Vassor at Paris, who in vain endeavoured to bring him over to the Roman catholic church, which Vassor himself forsook some years after. On his return to his native country, in 1684, Crousaz married the daughter of John Lewis Loys, comptroller-general, and soon after was ordained, and made honorary professor. He officiated as pastor in the church of Lausanne for fourteen years. During this time, in 1691, he was appointed to dispute for the professorship of Hebrew at Berne, which he performed with great credit. In 1699 he was made professor of Greek and philosophy, and although also nominated to the chair of divinity in 1700, he preferred that of philosophy. In 1706 he was appointed rector of the college, which office he held three years, and was again appointed in 1722, but held it then only two years, as it interfered too much with his literary engagements. It was during this second rectorate, that contests arose at Lausanne respecting the obligation of signing the Consensus, a formulary of faith and doctrine maintained in the protestant churches of Swisserland, an account of which may be seen in "Memoires pour servir a l'histoire des troubles arrivés en Suisse a l'occasion du Consensus," Amst. 1726; and more briefly in Mosheim's History. In 1705, from his own theses, and those published at the expence of the lords of Berne, he compiled a system of logic, in twenty-two theses, 4to, and in the same and two following years published an abridgment of this. In 1712 he published in French, a system of logic, entitled "Systeme de reflexions qui peuvent contribuer a la netteté et a l'etude de nos connoissances," Amst. 2 vols. 8vo, reprinted there in 1720, 3 vols. 12mo; in 1725, in 4 vols.; and in 1741, in 6 vols. In 1724 he published an abridgment of it in Latin,

at Geneva, "Systema Logicæ, juxta principia ab autore in Gallico opere posita." Some conversations on the subject of beauty in art, led him to an investigation of the subject, and produced in 1715, his "Traité du Beau, ou l'on montre en quoi consiste ce que l'on nomme ainsi, par des examples tirés de la plupart des arts et des sciences," reprinted at Amst. 2 vols. 12mo. In 1718, he published an ironical work, "Nouvelles maximes sur l'Education des enfans," Amst. 8vo; but in 1722, his more serious and better known work on Education, Hague, 1722, 2 vols. 12mo. In 1718 he answered the deistical Collins's discourse of Freethinking, in "Examen du traité de la liberté de penser," Amst. 8vo. In the same year he published his first mathematical work, "Geometrie des lignes et des surfaces rectilignes et circulaires," Amst. 2 vols. 8vo.

In 1724 he was invited to the professorship of mathematics and philosophy at Groningen, with a salary of 1500 Dutch florins; and when the lords of Berne granted him permission to accept this office, they also allowed his son to fill the chair at Lausanne for a year; during which he might see whether the air of Groningen agreed with him. He departed accordingly, and in October took possession of his new professorship with a discourse "De logicæ cum physica, et de mathesæos cum utraque, et utriusque cum mathesi reciproco nexu," which was afterwards printed. In 1726 he was chosen a foreign associate of the royal academy of sciences at Paris, and the same year was selected as tutor to prince Fredçrick of Hesse Cassel, which occasioned him to remove to Cassel; and he superintended the education of his illustrious pupil until 1732, in which year the king of Sweden made him counsellor of his embassies. In September of the same year he went to Geneva with his pupil, and after a year's residence there returned to Lausanne. The king of Sweden sent him a very polite letter of acknowledgement for the services he had rendered the prince, who was the king's nephew, and prince William of Hesse-Cassel, father to prince Frederick, continued to Crousaz his pension of 884 crowns as long as he lived. In 1735 Crousaz was chosen a member of the royal academy of sciences at Bourdeaux; and in 1737 he was unanimously elected to the vacant professorship of philosophy at Lausanne; and the lords of Berne permitted him to employ a deputy when he found age and infirmities creep on, and continued to him his title of pro-

fessor and his salary, even when he was obliged to decline all its duties. As late as 1740, however, we find that he continued to enjoy health and activity, but died in May 1750, deeply regretted as one of the ablest men of his time, a man of great piety, and an acute and successful opponent of infidelity in every shape.

Besides the works already mentioned, he published, 1. "Cinq Sermons sur la verité de la religion Chretienne," with a sixth on the plague at Marseilles, 1722, 8vo. 2. "Nouveau volume des Sermons," 1723, 8vo. 3. "Summa Logicæ," Groningen, 1724. 4. "Compendium Logicæ," Groningen, 1725. 5. "De physicæ utilitate." 6. "Tentamen novum metaphysicum." 7. "Reflexions sur l'usage et sur l'abus du jeu." 8. "Sermon sur la gloire de ceux qui connoissent l'evangile, et qui s'y soumettent." 9. "Essai de rhetorique contenu dans la traduction de quatre harangues de Tite-Live." 10. "Essai sur le mouvement." These last six articles were printed at Groningen in 1725. 11. "Reflexions sur l'utilité des mathematiques," Amst. 1725. 12. "De mente humana, &c. dissert. philosophico-theologica," Groningen, 1726, 12mo. 13. "Traité d'Algebra," Paris, 1726. 14. "Examen du Pyrronisme ancienne et moderne," Hague, 1734, fol. an able confutation of Bayle and other free-thinkers. 15. "Systeme de Logique abregé," with a preface on the use and abuse of abridgments, Lausanne, 1735. 16. "Oeuvres diverses," 1737, 2 vols. 17. "Horatii logica," Lausanne, 1739. 18. "Traité de l'esprit humain, &c." Basil 1741, against Leibnitz and Wolff. 19. "Reflexions sur la belle Wolfienne," 1743, on the same subject. 20. Various prize dissertations which received that honour in the academy of Bourdeaux. 21. "Dissertation sur le principe du mouvement," to which the academy of Paris adjudged the prize in 1720, printed at Paris, 1722, 4to. 22. "Commentaire sur l'analyse des infinimens petits."

Two of M. de Crousaz's publications yet remain, and require particular notice: his "Examen de l'Essai sur l'homme, poeme de M. Pope," Lausanne, 1737; and "Commentaire sur la traduction en vers de M. l'abbé du Resnel, de l'essai de M. Pope," Geneva, 1738, 12mo. In these M. Crousaz accuses Mr. Pope of Spinosism and naturalism, and the first of them was immediately translated into English by the celebrated Miss Carter, with some assistance from Dr. Johnson, and published under the title of

"An Examination of Mr. Pope's Essay on Man; containing a succinct view of the system of the fatalists, and a confutation of their opinions; with an illustration of the doctrine of free-will, and an inquiry what view Mr. Pope might have in touching upon the Leibnitzian philosophy and fatalism," 1738, 8vo. The other was translated under the title of "A Commentary on Mr. Pope's Principles of Morality, or Essay on Man. By M. Crousaz; with the abbé du Resnel's translation of the Essay into French verse, and the English interlined: also observations on the French, Italian, and English Poetry," 1741, 8vo. Pope, who had got the principles of the Essay from Bolingbroke, and did not understand them, would have made but a sorry figure in this controversy had he not found in Warburton a vigorous defender, although it is said that he had once written a censure of the doctrines of the Essay on Man. He now stept forth, however, with a defence, which was first published in a monthly literary journal (The Republic of Letters), but was afterwards collected into a volume (1742, 12mo), written with more asperity than argument. "Crousaz," says Dr. Johnson, "was no mean antagonist; his mind was one of those in which philosophy and piety are happily united. He was accustomed to argument and disquisition, and, perhaps, was grown too desirous of detecting faults; but his intentions were always right, his opinions were solid, and his religion pure. His incessant vigilance for the promotion of piety disposed him to look with distrust upon all metaphysical systems of theology, and all schemes of virtue and happiness purely rational; and therefore it was not long before he was persuaded that the positions of Pope, as they terminated for the most part in natural religion, were intended to draw mankind away from revelation, and to represent the whole course of things as a necessary concatenation of indissoluble fatality; and it is undeniable, that in many passages a religious eye may easily discover expressions not very favourable to morals or to liberty." The consequence to Pope was, that his eyes were opened, and he was not a little pleased that by "any mode of interpretation he could be made to mean well." To Warburton the consequences were more important; Pope courted him, and ultimately got him a rich wife and a bishopric.[1]

[1] Moreri.—Johnson's Lives.—Nichols's Bowyer for a full account of the controversy with Crousaz.

CROWLEY (Robert), a divine and poet, was born either in Gloucestershire, or, according to Bale, in Northamptonshire, and entered a student of Magdalen college, Oxford, about the year 1534; and after taking the degree of B. A. was elected probationer fellow in 1542. In the beginning of the reign of Edward VI. he settled in London, took a house in Ely-rents, Holborn, and there exercised the trade of printer and bookseller, and being, we suppose, in orders, occasionally preached; but being at the same time a zealous friend to the reformation, on the accession of queen Mary he went with the other exiles to Francfort, where he remained until the queen's death. After his return to England he had several benefices bestowed on him, among which were the archdeaconry, and a prebend in Hereford, both which he resigned in 1567; a prebend of St. Paul's, the rectory of St. Peter le Poor, and the vicarage of St. Giles's Cripplegate; but he was deprived of the latter, the only promotion which he appears to have held at that time (1566), for a riot in the church, because the choristers wore surplices. In 1576, however, it appears that he was collated to the living of St. Lawrence Jewry, and probably was now more reconciled to the ceremonies and habits of the church. In 1578 he was presented with the freedom of the Stationers' company, and soon after is found with the wardens, licensing copies. He died June 18, 1588, and was buried in his former church of St. Giles's. He was, according to Tanner, a person of a happy genius, an eminent preacher, and a zealous advocate for reformation. His works, both in prose and verse, enumerated by Wood and Tanner, are now merely objects of curiosity. In 1550 he printed the first edition of "Pierce Plowman's Vision," with the view of helping forward the reformation by the revival of a book which exposed the absurdities of popery. He translated into popular rhyme, not only the Psalter, but the Litany, with hymns, all which he printed together in 1549. In the same year, and in the same measure, he published "The Voice of the Last Trumpet blown by the seventh angel," a piece containing twelve several lessons for the instruction of all classes. He also attacked the abuses of his age in thirty-one "Epigrams," 1550, and twice reprinted. In the same year he published a kind of metrical sermon on "Pleasure and Pain, Heaven and Hell—Remember these four, and all shall be well." In his "Dialogue between

Lent and Liberty," written to prove that Lent is a superstitious institution, Mr. Warton thinks that the personification of Lent is a bold and a perfectly new prosopopeia. Crowley likewise wrote and printed in 1588, a rhyming manual, "The School of Virtue and Book of Good Nature," a translation, into metre, of many of the less exceptionable Latin hymns anciently used by the catholics. Among his prose works are "An Apology of those English preachers and writers which Cerberus, the three-headed dog of hell, chargeth with false doctrine under the name of Predestination," 1566, 4to, and "Brief Discourse concerning those four usual notes whereby Christ's Catholic Church is known," 1581, 4to, &c. In controversy he was usually warm, and not nice in his language; and in his poetry he consulted usefulness rather than taste.[1]

CROWNE (JOHN), an American, was the son of an independent minister in Nova Scotia*. Being a man of some genius, and impatient of the strict education he received in that country, he resolved upon coming to England to try if he could not make his fortune by his wits. When he first arrived here, his necessities were extremely urgent; and he was obliged to become gentleman usher to an old independent lady; but he soon grew as weary of that office as he was of the discipline of Nova Scotia. He set himself therefore to writing; and presently made himself so known to the court and the town, that he was nominated by Charles II. to write "The Masque of Calisto." This nomination was procured him by the earl of Rochester, who designed by that preference to mortify Dryden. Upon the breaking out of the two parties, after the pretended discovery of the popish plot, the favour Crowne was in at court induced him to embrace the tory party; about which time he wrote a comedy called the "City Politics," in order to expose the whigs. The lord chamberlain, Bennet earl of Arlington, though secretly a papist, was unaccountably a friend to the whigs, from his

* Oldys gives a different account, and represents him as the son of William Crown, who travelled with the earl of Arundel to Vienna, and published "A Relation of the remarkable places and passages observed in his lordship's travels, &c." 1637, 4to; and who, after holding an office in the Heralds' college, went with his family to one of the plantations, where he died. Perhaps when he went there he took on him the functions of a clergyman.

[1] Ath. Ox. vol. I.—Tanner and Bale.—Strype's Life of Parker, p. 218.—Warton's Hist. of Poetry.

hatred to the treasurer lord Darnley. Upon various pretences the play was withheld from the stage; at last Crowne had recourse to the king himself, and by his majesty's absolute command the play was acted. Though Crowne ever retained a most sincere affection to his royal master, he was honest enough to despise the servilities of a court. He solicited the payment of money promised him, which as soon as he obtained he became remiss in his attendance at St. James's. The duchess of Portsmouth observed this conduct, and acquainted the king with it. The gay monarch only laughed at the accusation, and perhaps in his mind justified Crowne's sincerity.

About the latter end of this reign, Crowne, tired out with writing, and desirous of sheltering himself from the resentment of many enemies he had made by his "City Politics," ventured to address the king himself, for an establishment in some office, that might be a security to him for life. The king answered, "he should be provided for;" but added, "that he would first see another comedy." Crowne endeavoured to excuse himself by telling the king, that "he plotted slowly and awkwardly." His majesty replied, that "he would help him to a plot;" and put into his hand the Spanish comedy called "Non pued essèr," out of which Crowne took the comedy of "Sir Courtly Nice." The play was just ready to appear, and Crowne extremely delighted to think that he was going to be made happy the remaining part of his life, by the performance of the king's promise; when, upon the last day of the rehearsal, he met Underhill the player coming from the house, who informed him of the king's death. This event ruined Crowne; who had now nothing but his wits to live on for the remaining part of his life. On them, however, he contrived to live at least until 1703, but it is not certain when he died. He was the author of seventeen plays, some of which were acted with great success; of a romance called "Pandion and Amphigeria;" and a burlesque poem called "Dœneids," 1692, 4to, partly imitated from Boileau's "Lutrin," which last he translated in Dryden's Miscellany. The editor of the Biographia Dramatica assigns him the third rank in dramatic merit, which seems rather more than his plays will justify. His merit, such as it was, lay in comedy, for his tragedies are wretched. Dryden, who, notwithstanding his high fame, was not wholly free from the jealousy of rivals, and even of such a

rival as Crowne, used to compliment him when any of his plays failed, but was cold to him if he met with success. He used also to say that Crowne had some genius, but then he always added, that "his father and Crowne's mother were very well acquainted." For this bit of gossip, related first by Jacob Tonson, we are indebted to Spence's Anecdotes. Dryden was evidently in good humour when he thus endeavoured to account for Crowne's genius.[1]

CROXALL (Dr. SAMUEL), was the son of Samuel Croxall, rector of Hanworth in Middlesex, and Walton upon Thames in Surrey, in the last of which places his son was born. He received his early education at Eton school, and thence was sent to St. John's college, in Cambridge. It is said, that while he was at the university he became enamoured of Mrs. Anna Maria Mordaunt, who first inspired his breast with love; and to whom he dedicates "The Fair Circassian," in a bombastic style, bordering on prophaneness. Croxall was designed for orders, and had probably entered them when he published this poem, which made him cautious of being known to be the author of a piece so ludicrously written, and yet taken from a book which makes a part of the canon of scripture. The first specimen of this poem, under the title of "Solomon's Song, chap. iv." appeared in Steele's Miscellany, 1713. The first edition of the whole poem appeared in 1720, when it might have been expected he had acquired more reverence for the scriptures, or respect for his profession.

Croxall had not long quitted the university before he was instituted to the vicarage of Hampton, in Middlesex; and afterwards, Feb. 1731, to the united parishes of St. Mary Somerset and St. Mary Mounthaw, in London, both which he held till his death. He was also chancellor, prebendary, canon residentiary, and portionist of the church of Hereford; in 1732 was made archdeacon of Salop and chaplain to the king; and in Feb. 1734 obtained the vicarage of Selleck in Herefordshire. He died at an advanced age, Feb. 13, 1752. Dr. Croxall, who principally governed the church of Hereford during the old age of bishop Egerton, pulled down the old stone chapel adjoining to the palace, of which a fine plate was published by the society of anti-

[1] Cibber's Lives, vol. III.—Malone's Dryden, vol. I. p. 128, 500, 501.—Biog. Dram.—Censura Literaria, vol. I.—Spence's Anecdotes, MS.—Gent. Mag. vol. XV. p. 99.—Dennis's Letters, vol. I. p. 48, 1721. His Dœneid, or the Church Scuffle, is in Mr. Nichols's Collection of Poems, vol. III.

quaries in 1737, and with the materials built a house for his brother, Mr. Rodney Croxall. Having early imbibed a strong attachment to the whig interest, he employed his pen in favour of that party during the latter end of queen Anne's reign; and published "Two original cantos, in imitation of Spenser's Fairy Queen," as a satire on the earl of Oxford's administration. In 1715 he addressed a poem to the duke of Argyle, upon his obtaining a victory over the rebels; and the same year published "The Vision," a poem, addressed to the earl of Halifax. In 1720 he published "The Fair Circassian," in 4to; in 1722, a collection of "Fables of Æsop and others, translated into English," a work which continues to be popular, probably from its homely and almost vulgar style. He wrote all the dedications prefixed to the "Select Novels," printed for Watts, 1729; and was the author of "Scripture Politics," 1735, 8vo. This is an account intended for common readers of the historical part of the Old Testament. His latest publication was "The Royal Manual;" in the preface of which he endeavours to shew that it was composed by the famous Andrew Marvel, found among his MSS. but it was generally believed to be written by himself.

As a divine, Dr. Croxall seems entitled to little respect. He owed his preferments to his political services. He published, however, six single sermons, and while house chaplain to the palace at Hampton court, preached a sermon on a public occasion, in which, under the character of a corrupt and wicked minister of state, he was supposed to mean sir Robert Walpole, who had intercepted some ecclesiastical dignity which he wished to obtain. It was expected that for this offence he would have been removed from his chaplainship: but the court over-ruled it, as he had always manifesed himself to be a zealous friend to the Hanover succession. To the list of his poems may be added, an "Ode," inscribed to king George the First, on his landing to receive the crown; and "Colin's Mistakes," formerly ascribed to Prior, but printed as Croxall's in Mr. Nichols's Collection. His having written the dedications to the "Select Novels," printed for Watts in 1729, suggested to some bookseller to affix his name to a compilation called "The Tea-table Miscellany," 1766.[1]

CROZE (MATHURIN VEYSSIERE LA), a learned French writer, was born at Nantes, Dec. 4, 1661. His father,

[1] Biog. Brit.—Cibber's Lives, vol. V.—Nichols's Poems, vol. VII.

who was a merchant, was also a man of letters, and bestowed much pains on the education of his son, who answered his expectations by the proficiency he made in classical studies. He had, however, provided him with a private tutor, who happened to disgust him by the severity of his manners, and upon this account partly, at the age of fourteen, he desired to take a voyage to some of the West India islands, to which his father traded; but his principal inducement was what he had read in books of voyages, and the conversation of persons who had been in America, all which raised his curiosity to visit the new world. He embarked on board a French ship, with no other books than Erasmus's Colloquies, and the Gradus ad Parnassum. His passage was not unpleasant, and during his residence at Guadaloupe he borrowed all the Latin books he could discover, and read them with avidity; but the chief advantage he seems to have derived here was an opportunity to learn the English, Spanish, Italian, and Portuguese languages. To these he afterwards added an acquaintance with the German, Sclavonic, and Anglo-Saxon; and studied with much attention the ancient and modern Greek, the Hebrew, Syriac, Coptic, Armenian, Hebrew, Arabic, and even the Chinese. On his return to Nantes in 1677, he found his father's affairs somewhat deranged, and was obliged to take a part in the business. Medicine appears to have been first suggested to him as a profession, but he found little inclination for that study; and some conferences he happened to have with the Benedictines of the congregation of St. Maur determined him to enter their society. He accordingly made his noviciate in 1678, and applied himself to the study of theology. In 1682 he formally became a member of the congregation. His residence at Paris, in the abbey of St. Germain des Pres, the vast number of books within his reach, and particularly of manuscripts, increased his knowledge and his thirst for knowledge, and some of his earliest labours were bestowed in preparing materials, collecting MSS. &c. for new editions of the works of St. Clement of Alexandria, and St. Gregory Nazianzen. But these were interrupted by certain differences which occurred in the abbey to which he belonged, and of which we have various accounts. The prior of St. Germain, father Loo, had a great aversion to the study of classical and polite literature, and was for confining the members to the strict religious

duties of the house. This could not fail to be disgusting to a man of La Croze's taste: but, according to other accounts, which seem more probable, he began to entertain religious scruples about this time (1696), which induced him to withdraw himself. It is said that his superiors found among his papers a treatise against transubstantiation in his hand-writing, and which they believed to be his composition; but they discovered afterwards that it was a translation from the English of Stillingfleet. Some other manuscripts, however, sufficiently proved that he had changed his opinion on religious matters; and the dread of persecution obliged him to make his escape to Basil, which he successfully accomplished in May 1696. Here he renounced the Roman catholic religion, and as his intention was to take up his residence, he was matriculated as a student of the college of Basil. He remained in this place, however, only till September, when he departed, provided with the most honourable testimonies of his learning and character from Buxtorf, the Hebrew professor, and Werenfels, dean of the faculty of theology. He then went to Berlin, where his object was to secure a fixed residence, devote himself to study, and endeavour to forget France. In order to introduce himself, he began with offering to educate young men, the sons of protestant parents, which appears to have answered his purpose, as in 1697 we find him appointed librarian to the king of Prussia; but his biographers are not agreed upon the terms. To this place a pension was attached, but not sufficient to enable him to live without continuing his school; and some assert that he was very poor at this time. The probability is, that his circumstances were improved as he became better known, and his reputation among the learned was already extensive. In June of 1697 he went to Francfort to visit the literati of that place, and their fine library, and visited also Brandenburgh for the same purpose. In November 1697 (or, as Chaufepie says, in 1702), he married Elizabeth Rose, a lady originally of Dauphiny, and thus, adds one of his Roman catholic biographers, completed the abjuration of the *true* religion. In 1698 he first commenced author, and from time to time published those works on which his fame rests. Soon after he became acquainted with the celebrated Leibnitz, with whom he carried on an intimate correspondence. In 1713 he went to Hamburgh, where he paid many visits to the learned Fa-

bricius, and in his letters speaks with great warmth of the pleasure this journey afforded; but this year, 1713, was not in other respects a very fortunate one to La Croze, and he formed the design of quitting Germany. He had been appointed tutor to the margrave of Schwel, and this employment terminating in 1714, he lost the pension annexed to it, and was reduced to considerable difficulties, of which he wrote to Leibnitz, as to a friend in whom he could confide. Leibnitz, by way of answer, sent him a copy of a letter which he had written to M. Bernsdorff, prime minister to the elector of Hanover, in his behalf. The object likely to be attained by this interest was a professorship at Helmstadt; but as it required subscription to the articles of the Lutheran church, M. la Croze, notwithstanding the persuasions Leibnitz employed, declined accepting it. His affairs, however, soon after wore a more promising aspect, partly in consequence of a prize he gained in the Dutch lottery. In 1717 he had the honour to be engaged as private tutor to the princess royal of Prussia, afterwards margravine of Bareuth. In 1724, for several months his studies were interrupted by a violent fit of the gravel; and on his recovery, the queen of Prussia, who always patronized La Croze, obtained for him the professorship of philosophy in the French college at Berlin, vacant by the death of M. Chauvin. This imposed on him the necessity of drawing up a course of philosophy, but as he never intended to print it, it is said not to have been executed with the care he bestowed on his other works. In 1713 father Bernard Pez, the Benedictine, made him liberal offers if he would return to the church he had forsaken, but this he declined with politeness, offering the arguments which influenced his mind to remain in the protestant church. In 1739 an inflammation appeared on his leg, which in April put on appearances of mortification, but did not prove fatal until May 21. About a quarter of an hour before his death he desired his servant to read the 51st and 77th psalms, during which he expired, in the seventy-first year of his age. He was reckoned one of the most learned men of his time, and was frequently called a living library. So extensive was his reading, and so vast his memory, that no one ever consulted him without obtaining prompt information. In dates, facts, and references he was correct and ready. We have already noticed how many languages he had learned, but it appears

that he made the least progress in the Chinese, to which Leibnitz, in his letters, is perpetually urging him. The greater part of his life was employed in study, and he had no other pleasures. There was scarcely a book in his library which he had not perused, and he wrote MS notes on most of them. His conversation could not fail to be acceptable to men of literary research, as his memory was stored with anecdotes, which he told in a very agreeable manner. He was conscientiously attached to the principles of the reformed religion. He had always on his table the Hebrew Psalter, the Greek Testament, and Thomas a Kempis in Latin: the latter he almost had by heart, as well as Buchanan's Psalms. His consistent piety and charity are noticed by all his biographers.

It may be necessary to notice that he has been sometimes confounded, and especially in Germany, with Conrand de la Croze, who lived for some time in Holland, and wrote part of the first nine volumes of the "Bibliotheque Universelle," and the whole of vol. XI. From these a 4to volume was published in London in 1693, under the title of "Memoirs for the ingenious," but the two authors were nowise related.

The principal works of the subject of this memoir are: 1. "Dissertations historiques sur divers sujets," Rotterdam, 1707, 8vo, called vol. I. but no more were published. It contains three dissertations, the first on Socinianism and Mahometanism, stating the connexion between them: the second, an examination of father Hardouin's opinions on ancient authors; and the third, on the ancient and modern state of religion in India. 2. "Vindiciæ Veterum Scriptorum, contra Hardouinum," ibid. 1708, 8vo. 3. "Entretiens sur divers sujets d'histoire," Cologne (Amsterdam), 8vo, containing conversations with a Jew, a dissertation on atheism, and an attack on Basnage, which La Croze's biographer, Jordan, thinks too severe. The dissertation on atheism was translated into English, and published 1712. 4. "Histoire du Christianisme des Indes," Hague, 1724, 8vo, a work which contributed greatly and deservedly to his reputation. 5. "Histoire du Christianisme d'Ethiope & d'Armenie," ibid. 1739, 8vo, inferior to the former, but containing much curious information. Besides many smaller dissertations and letters in the literary journals, M. Croze was the author of various works left in MS. one of which, "Lexicon Ægyptiaco-Latinum," was published by Woide, at

Oxford, in 1775, 4to, and professor Uhl published his correspondence in 3 vols. 4to, Leipsic; "Thesauri Epistolici Lacroziani, tom. III. ex bibliotheca Jordaniana," 1742—1746.[1]

CRUCIGER (CASPAR), one of the contributors to the reformation in Germany, was born at Leipsic, Jan. 1, 1504. In his youth he was of a retired melancholy cast, but made great progress in classical learning, and afterwards in divinity, which he studied at Wittémberg under Mosellanus and Richard Croke (See CROKE), and had for his fellow student the learned Camerarius, who says, that although he appeared to his companions of a dull capacity, he laid in a greater stock of learning than any of them. In 1524 he went to Magdeburgh, and taught school for two years; and on his return to Wittemberg he was appointed to expound the scriptures, and to preach in the church near the castle, and was admitted to his doctor's degree. Here he also applied his mind to the study of medicine, pharmacy, and botany, and laid out two gardens with a great variety of curious and useful plants. Having contracted an intimacy with Luther, he joined him in his efforts to promote the reformation, and assisted him in the translation of the Bible. In 1540, in the dispute at Worms with Eckius, &c. he was chosen secretary; and Glanvil, who represented the emperor in this assembly, said of him that he had more learning than all the Pontificians, or Romanists. In disputing he aimed at great perspicuity, and disliked new and ambiguous expressions. To his other studies he joined a very intimate acquaintance with mathematics, was a master of Euclid, and himself invented or improved various astronomical instruments. In 1546 he was chosen rector of the college of Wittemberg, and sustained almost alone the whole weight of managing its concerns, by which, added to his unremitting studies, his health became injured, and his strength so much impaired, that he died of a decline Nov. 16, 1548, in the forty-fourth year of his age. During his sickness, he employed himself in reading, and exhorting his family and friends, who came to see him, to adhere to the principles he had professed and taught. He published some commentaries on the gospel of St. John, the epistle to Timothy,

[1] Chaufepie.—Moreri.—Jordan's Life of La Croze, Amst. 1741.—Monthly Review, vol. LX. p. 1.

and the Psalms in German: "Enarrationes in duos articulos Symboli Niceni;" and "Oratio de ordine discendi." Some of these are to be found among Melanchton's works.[1]

CRUCIGER (GEORGE), of the same family with the preceding, was also of the reformed religion, and a man of great learning. He was born at Mersburgh Sept. 24, 1575, and was educated at Nassau, Leipsic, Wittemberg, and Heidelberg; and in 1600 was appointed schoolmaster at Cassel. In 1605 he was promoted to the professorship of logic at Marpurg, and about three years after received his doctor's degree, and became rector of the college, and afterwards dean of the faculty of theology. He died in 1636. His only, or principal publication, is a very learned and curious work, entitled "Harmonia Linguarum quatuor Cardinalium, Hebraicæ, Latinæ, et Germanicæ," Francfort, 1616, fol. In this work the author endeavours to prove that the Hebrew is the parent of the Greek, Latin, and German languages, and although he indulges perhaps a little too much in etymological conjecture, he is frequently successful, and always ingenious. All bibliographers mark this a book of rare occurrence, but we have just seen a copy in the late Dr. Gosset's valuable library, sold for a few shillings.[2]

CRUCIUS (JAMES), or, as he signs in his French letters, LA CROIX, a learned Dutchman, was born at Delft, about the end of the sixteenth century, and was first educated under the elder Trelcatius at Leyden, and afterwards at Franeker, where he studied divinity, Hebrew, and Greek, under Drusius, &c. He also read history, philosophy, and poetry, and occasionally amused himself with writing Latin poetry. He became pastor at Delft, the only situation he appears to have held in the church. When he died is not mentioned by Foppen or Moreri; and the little we know of him is gleaned from his curious volume of miscellanies and epistolary correspondence, the best edition of which was published at Amsterdam, 1661, 12mo, under the title of "Jacobi Crucii Mercurius Batavus, sive epistolarum opus, monitis theologicis, ethicis, politicis, œconomicis, refertum, editio aucta et recognita." This work is replete with judicious remarks, and literary anecdote, and contains many letters from Rivet, Colvius,

[1] Melchior Adam.—Freheri Theatrum.—Fuller's Abel Redivivus.—Saxii Onomasticon.

[2] Freheri Theatrum.—Morhoff Polyhist.—Clément Bibl. Curieuse.

Lanoy, Salmasius, Vossius, and other learned contemporaries. The freedom of some of Crucius's observations procured it a place in the Index Expurgatorius, Jan. 25, 1684. He published also "Suada Delphica, sive orationes LXIX. varii argumenti, ad usum studiosæ juventutis," Amst. 1675, 12mo, and often reprinted.[1]

CRUDEN (ALEXANDER), author of an excellent "Concordance of the Bible," was born in 1701 at Aberdeen, where he received his grammar learning: he afterwards studied at Marischal college, with a view of entering the church. Unfortunately, before the period arrived when he could be admitted to officiate as a public instructor, such decided symptoms of insanity appeared in his conduct, as rendered confinement necessary. This afterwards settled in a kind of belief that he was delegated by Heaven to reform a guilty world; and his conduct in a thousand instances demonstrated an ardour and zeal for the good of his fellow-creatures, that merited the highest applause. Thrice, however, he was shut up in a private madhouse, in which, if the nature of his disease did not lead him to exaggeration, he was cruelly treated. Once indeed he brought his action against a respectable physician, and other persons connected with him; the cause was tried, and Cruden was unable to make out a case. The verdict was given in favour of the defendants; and his appeal to the public was not of a kind to set aside that verdict, although he certainly suffered much more harsh treatment than was necessary. On his release from his first confinement, which was in his native place, he came to London, and engaged in some respectable families as private tutor. In the same employment he spent some years in the isle of Man; and in 1732 he opened a shop in London, under the Royal Exchange, as bookseller, and employed all his vacant time as a corrector of the press. In the following year he began to compile his great work, viz. "A complete Concordance of the Holy Scriptures of the Old and New Testament." We can scarcely conceive any literary work that required more patient labour than this, and few have been executed with greater accuracy. He had nearly executed the whole before he looked for public remuneration. The first edition was published in 1737, and dedicated to queen Caroline, who had led the

[1] Moreri.—Foppen Bibl. Belg.

editor to expect her patronage; but her majesty unfortunately died a few days before the work could be got ready. The author's affairs were now embarrassed; he had none to look to for assistance, and in a fit of despondence he gave up his trade, and became a prey to melancholy. Shortly after this, he assumed the title of "Alexander the Corrector," maintained that he was divinely commissioned to reform the manners of the age, and restore the due observance of the sabbath, appealing to prophecy, in which he fancied he saw his own character delineated. He sought, however, for earthly honours, and requested of his majesty the dignity of knighthood, and earnestly solicited his fellow-citizens to elect him member for the city of London. Both were deaf to his entreaties, and he turned from public offices to duties for which he was better qualified. He laboured almost incessantly, sometimes in works of pure benevolence, and at others as corrector of the press, and seldom allowed himself more than four or five hours for sleep. In 1770, after paying a visit to Aberdeen, he returned to London, and took lodgings at Islington, where he died November the first. In private life Mr. Cruden was courteous and affable, ready to assist all that came within his reach, as well with his money as with his advice, and most zealous in serving the distressed. One of his boldest efforts of this kind was in the case of Richard Potter, a poor ignorant sailor, who was condemned at the Old Bailey for uttering a forged seaman's will, and who, in Mr. Cruden's opinion, was so justly an object of the royal clemency, that he never ceased his applications to the secretary of state until he had obtained a pardon. The following year, 1763, he published a very interesting account of this affair, under the title of "The History of Richard Potter," 8vo. His other publications were, "An Account of the History and Excellency of the Scriptures," prefixed to a "Compendium of the Holy Bible," 24mo; and "A Scripture Dictionary, or Guide to the Holy Scriptures," Aberdeen, 2 vols. 8vo; printed a short time after his death. He also compiled that very elaborate Index which belongs to bishop Newton's edition of Milton, an undertaking inferior only to that of his "Concordance," and which he undertook at the request of auditor Benson. Of his Concordance an edition was published in 1810, which may be justly pronounced the most correct that has appeared since the au-

thor's time, every word with its references having been most carefully examined by Mr. Deodatus Bye, formerly a respectable printer in St. John's gate, who voluntarily employed some years in this arduous task, for which he is richly entitled to the thanks of the public.[1]

CRUIKSHANK (WILLIAM), an eminent surgeon and anatomist, was born in 1745 at Edinburgh, where his father was examiner in the Excise-office, and had him christened William Cumberland in compliment to the hero of Culloden, but the latter name our anatomist seldom used. The earlier part of his life was spent in Scotland, and at the age of fourteen he went to the university of Edinburgh, with a view of studying divinity. Feeling, however, a strong propensity for anatomy and physic, he studied those sciences, with great assiduity, for eight years at the university of Glasgow. In 1771 he came to London, and by the recommendation of Dr. D. Pitcairn he became librarian to the late Dr. Hunter, who had applied to the professors of Glasgow for a young man of talents to succeed Mr. Hewson; and this connection was the principal means of raising Mr. Cruikshank to that conspicuous situation which he afterwards so well merited. During the life of Dr. Hunter, Mr. Cruikshank became successively his pupil, anatomical assistant, and partner in anatomy; and on the death of that celebrated man, Mr. Cruikshank and Dr. Baillie received an address from a large proportion of Dr. Hunter's students, full of affection and esteem; which induced them to continue in Windmill-street the superintendance of that anatomical school which has produced so many excellent scholars. Mr. Cruikshank, besides supporting with great reputation his share in this undertaking, made himself known to the world by some excellent publications, which have insured to him a high character as a perfect anatomist, and a very acute and ingenious physiologist. In 1786 he published his principal work, the "Anatomy of the Absorbent Vessels in the Human Body," in which he not only demonstrated, in the clearest manner, the structure and situation of these vessels, but collected, under one point of view, and enriched with many valuable observations, all that was known concerning this important system in the human body. Besides this work, the merit of which

[1] Life of Cruden prefixed to his Concordance, edit. 1810, and originally written for the Biog. Brit. by the editor of this Dictionary.

has been fully acknowledged by translations into foreign languages, he wrote a paper, which was presented to the royal society several years ago, entitled, "Experiments on the Nerves of Living Animals," in which is shewn the important fact of the regeneration of nerves, after portions of them have been cut out; illustrated by actual experiments on animals. This paper was read before the society, but not then printed, owing, as was said, to the interference of the late sir John Pringle, who conceived that it controverted some of the opinions of Haller, his intimate friend. It appeared, however, in the Society's Transactions for 1794. In 1779 he made several experiments on the subject of "Insensible Perspiration," which were added to the first editions of his work on the "Absorbent Vessels;" and were collected and published in a separate pamphlet in 1795. In 1797, the year in which he was elected F. R. S. he published an account of appearances in the ovaria of rabbits, in different stages of pregnancy; but his fame rests upon, and is best supported by, his "Anatomy of the Absorbents," which continues to be considered as the most correct and valuable work on the subject now extant.

Mr. Cruikshank was not without some share of personal as well as intellectual vanity; but he had a generous and sympathetic heart, and literally "went about doing good." He was one of those liberal medical gentlemen who attended Dr. Johnson in his last illness. Mr. Cruikshank's death was occasioned by a disorder, the fatal consequences of which had been predicted by one of his pupils about sixteen years before that event. He used at certain times to complain of an acute pain in the apex of his head, and his pupil gave it as his opinion that the pain arose from extravasated blood, which was settled upon the *sensorium*; and that as no relief could be given without the greatest care in point of regimen, it would increase until it was too heavy for the tender nerves or organs of the *medulla oblongata* to bear; of course, it would occasion a rupture, and end in dissolution. When Mr. Cruikshank found himself in most excruciating pain, he sent for this gentleman, and every assistance was given; but the seat of the complaint, being directly under the *pia mater*, could not be touched. In this situation he breathed his last, July 27, 1800. The pericranium being afterwards opened, a quan-

tity of extravasated blood was found upon the *sensorium*, some of the tender vessels of which were ruptured.[1]

CRUSIUS (CHRISTIAN), professor of eloquence at Wittemberg, and an eminent philologer, was born at Wolbech, where his father was a clergyman, in 1715. He was first educated at Hall, whence he removed to Leipsic, and studied polite literature under Mascovius. His principal attachment was to the classics, which he read with the eye of a critic and antiquary. While at Leipsic, he contributed some of his first remarks on classical history and antiquities to the "Acta Eruditorum." In 1738 he left Leipsic for Dresden, where he became acquainted with Juncker, and by his persuasion went to St. Petersburg, and became a member of the academy of history founded by Peter the Great, and afterwards succeeded Beyer in the same academy. His situation here was for some time agreeable, and his fame spread; but the stipend affixed to his place in the academy being irregularly paid, and Crusius being little attentive to pecuniary matters, his studies became interrupted, and his mind harassed, and his object now was to procure some place in Saxony where he could pursue his studies in comfort. For this purpose he consulted Gesner, who promised him every assistance; and in 1751, on the death of Berger, he was elected professor of eloquence at Wittemberg. Here for some time he fulfilled the utmost hopes of the friends by whose interest he had been elected; but having while at St. Petersburgh contracted habits too social for a man of learning, he now indulged them to such a degree as to obstruct his usefulness, expose himself to ridicule, and lessen his authority. He died Feb. 1767, according to Klotz his biographer, regretting his past imprudence, and with pious resignation. The failings of this accurate critic are much to be lamented, as but for them be would have probably attained the highest class in philology. His writings are: 1. "Commentarius de originibus pecuniæ a pecore ante nummum signatum: accedit ejusdem oratio habita in conventu Academico, cum auspicaret munus Professoris," Petrop. 1748, 8vo. 2. "Probabilia critica, in quibus veteres Græci et Latini scriptores emendantur & declarantur," Leipsic, 1753, 8vo. This collection of criticisms and emendations on the classics, chiefly contributed to our

[1] Gent. Mag. 1800.—Rees's Cyclopædia.

author's fame. 3. "Opuscula ad historiam et humanitatis literas spectantia," Altenburgh, 1767, with a biographical preface by Klotz, to which we are indebted for this sketch of the life of Crusius. Besides these, Crusius contributed various dissertations to the German journals, a list of which may be seen in Harles.[1]

CRUSIUS or KRAUS (MARTIN), a learned German scholar and antiquary, was born at Grebern, in the bishopric of Bamberg, Sept. 19, 1526, and after some elementary instruction from his father, a minister of the Lutheran church, was sent to Ulm, where he studied Greek and Latin under Gregory Leonard, and by his diligence and progress obtained a pension from the senators of Ulm, which enabled him to pursue his studies without expense to his father. In 1545 he went to Strasburgh, where, after applying for some time to polite literature, he learned Hebrew, and went through a course of divinity, still liberally maintained by the city of Ulm; and in 1547 was appointed tutor to a person of rank. Some years after, he presided over the school at Memmingen, and raised its reputation very considerably. In 1559 he was chosen professor of moral philosophy and Greek at Tubingen; but in 1566 was obliged to leave it on account of the plague, and did not return, along with the other professors, until 1568. At the age of eighty-one, perceiving that he was near his end, he assembled the whole university, with the rector at its head, and after entertaining them sumptuously, gave them a goblet worth an hundred florins. He died Feb. 25, 1607, leaving a library which was valued at 2000 florins. Besides the learned languages, he was a good French scholar, but was most distinguished for his acquaintance with the modern Greek, and was the first who taught it in Germany. Of his numerous works, the following are the most important: 1. "Turco-Græciæ libri octo, utraque lingua edita. Quibus Græcorum status sub imperio Turcico, in politia et ecclesia, œconomia et scholis, jam inde ab amissa Constantinopoli, ad hæc usque tempora, luculenter describitur," Basil, 1584, folio. 2. "Acta et Scripta Theologorum Wirtembergensium, et Patriarchæ Constantinopolitani D. Hieremiæ; quæ utrique ab anno 1576 usque ad annum 1581 de Augustana Confessione inter se miserunt," Gr. & Lat. 1584, fol. 3. "Ger-

[1] Harles de Vitis Philologorum, vol. IV.—Saxii Onomasticon.

mano-Græciæ libri sex: in quorum prioribus tribus, Orationes, in reliquis Carmina, Gr. & Lat. continentur," fol. without date, but from the dedication, probably 1585. 4. "Annales Suevici, sive Chronica rerum gestarum antiquissimæ et inclytæ Suevicæ Gentis quibus quicquid fere de ea haberi potuit, ex Lat. & Græc. aliarumque linguarum auctoribus, scriptisque plurimis, non editis, comprehenditur, &c." 1595 and 1596, 2 vols. fol. These works, which are now rare, are highly esteemed, and throw much light on history, and particularly on the history of the modern Greeks. One other work of Martin Crusius may be mentioned as a curiosity: "Corona Anni, hoc est, explicatio Evangeliorum et Epistolarum quæ diebus dominicis et festis in ecclesia proponuntur; è Tubingensium, et aliorum Theologorum concionibus, conscripta," Wittemberg, 1602, 4 vols. 4to. From 1563 he had been accustomed to write in the church the sermons of the preachers of Tubingen, which he did first in Latin, but when professor of Greek, he thought it his duty to use that language, and with such indefatigable perseverance, that, between 1563 and 1601, he had made a collection of those discourses, amounting to 6174, and published some of them in other volumes, and would have published more, if he could have found any persons who would defray the expence. The work before us he had in vain offered to the booksellers at different times for seven years, and at length the court of Saxony bore the expence of printing. It contains 516 sermons in Greek and Latin, in double columns. This singular undertaking had not, as may be supposed, much success; and the few copies which exist are considered rather as objects of curiosity than utility.[1]

CTESIAS, an ancient historian, was a native of Cnidos, who accompanied Cyrus the son of Darius in his expedition against his brother Artaxerxes; by whom he was taken prisoner about 400 B. C. But curing Artaxerxes of a wound he received in the battle, he became a great favourite at the court of Persia, where he continued practising physic for seventeen years, and was employed in several negotiations. He wrote the "History of Persia," in 23 books; and a "History of the Indies;" but these works are now lost, and all we have remaining of them is

[1] Moreri.—Clement Bibl. Curieuse.—Fabricii Bibl. Græc.—Niceron, vol. XIV.—Saxii Onomast.

an abridgment compiled by Photius. Although the most judicious among the ancients looked upon Ctesias as a fabulous writer, several of the ancient historians and modern Christian writers have adopted in part his chronology of the Assyrian kings; but Dr. Vincent, a writer of the first authority, after a careful examination of his character and writings, decides that he must still be classed among the fabulous historians. In Gale's Herodotus, Lond. 1679, fol. we have "Excerpta e Ctesiæ Persicis et Indicis," and Henry Stephens published "Ex Ctesia, Agatharcide, et Memnone excerpta," 1557.[1]

CTESIBIUS, of Alexandria, a famous mathematician about 120 years B. C. was, it is reported, the first inventor of the pump, which he discovered by accident. On lowering a mirror that was in his father's shop, he observed that the weight which helped it in moving upwards and downwards, and which was inclosed in a cylinder, made a noise, produced by the friction of the air violently forced by the weight. He set about examining into the cause of this sound, and thought it might be possible to avail himself of it in making an hydraulic organ, in which the air and the water should form the sound; an undertaking which he executed with success. Encouraged by this production, Ctesibius thought of using his mechanical skill in measuring time. He constructed a clepsydra, or water-clock, formed with water, and regulated by cogged wheels; the water by falling turned these wheels, which communicated their motion to a column on which were marked the characters for distinguishing the months and the hours. At the same time that the cogged wheels were put in motion, they raised a little statue, which with a wand pointed to the months and hours marked upon the column. He was also the author of "Geodesia, or the art of dividing and measuring bodies," which is said to be in the Vatican library; but he must be distinguished from Ctesibius of Chalcis, who was a cynic philosopher, of a sportive disposition and a cheerful temper, who had the art of being agreeable to the great, without submitting to the vile arts of flattery, and made them hearken to truth, and gave them a taste for virtue, under the name of amusement.[2]

CUDWORTH (RALPH), a learned English divine and philosopher, was son of Dr. Ralph Cudworth, and born

[1] Vossius.—Fabric. Bibl. Gr.—Vincent's Periplus, vol. I.

[2] Moreri.

1617, at Aller, in Somersetshire, of which place his father was rector. His mother was of the family of Machell, and had been nurse to prince Henry, eldest son of James I. His father dying when he was only seven years of age, and his mother marrying again, his education was superintended by his father-in-law, Dr. Stoughton, who was very attentive to the promising genius of his scholar. In 1630, he was admitted pensioner of Emanuel college, Cambridge; of which, after taking the degrees of B. A. and M. A. he was chosen fellow, and became an eminent tutor. Among his pupils, who were numerous, was Mr. William Temple, afterwards the celebrated baronet, statesman, and writer. About 1641 he was presented to the rectory of North Cadbury, in Somersetshire. In 1642 he published "A discourse concerning the true notion of the Lord's Supper," printed at London, in 4to, with only the initial letters of his name. In this he contends that the Lord's supper is not a sacrifice, but a feast upon a sacrifice; and endeavours to demonstrate, that "the Lord's supper in the Christian church, in reference to the true sacrifice of Christ, is a parallel to the feasts upon sacrifices, both in the Jewish religion and heathenish superstition." Bochart, Spencer, Selden, and other eminent writers, quote this discourse with great commendations, but his opinions have been controverted by the majority of divines. The same year likewise appeared his treatise entitled "The Union of Christ and the Church, in a shadow, by R. C." printed at London, in 4to.

In 1644 he took the degree of B. D. upon which occasion he maintained the two following theses: that, The reasons of good and evil are eternal and indispensable; and that There are incorporeal substances by their own nature immortal. From these questions it has been thought that he was even at that time examining and revolving in his mind those important subjects, which he afterwards introduced in his "Intellectual System," and other works still preserved in MS. The same year he was appointed master of Clare hall, in Cambridge, in the room of Dr. Paske, who had been ejected by the parliamentary visitors. The year after, Dr. Metcalf having resigned the regius professorship of Hebrew, Cudworth was unanimously nominated by the seven electors to succeed him From this time he applied himself chiefly to his academical employments and studies, especially to that of the Jewish antiquities. March

31, 1647, he preached before the house of commons at Westminster, upon a day of public humiliation, a sermon upon 1 John ii. 3, 4, for which he had the thanks of that house returned him the same day. This sermon was printed the same year at Cambridge, in 4to, with a dedication to the house of commons; in which he told them, that the scope of it was not to contend for this or that opinion, but only to persuade men to the life of Christ, as the pith and kernel of all religion; without which all the several forms of religion in the world, though we please ourselves never so much with them, are but so many several dreams.

In 1651 he took the degree of D. D. and in 1654 was chosen master of Christ's college, in Cambridge; in which year also he married. He spent the remainder of his life in this station, proving highly serviceable to the university, and the church of England. Jan. 1657, he was one of the persons nominated by a committee of the parliament, to be consulted about the English translation of the Bible. The lord commissioner Whitlocke, who had the care of this business, mentions him among others; and says, that "this committee often met at his house, and had the most learned men in the oriental tongues, to consult with in this great business, and divers learned and excellent observations of some mistakes in the translation of the Bible in English, which yet was agreed to be the best of any translation in the world." Our author had a great share in the friendship and esteem of John Thurloe, esq. secretary of state to the protectors Oliver and Richard Cromwell; who frequently corresponded with him, and consulted him about such persons in the university as were proper to be employed in political and civil affairs. Besides several letters of recommendation remaining in MS. there is a printed one in Thurloe's "State Papers" in which he recommends to the secretary, for the place of chaplain to the English merchants at Lisbon, Mr. Zachary Cradock, afterwards provost of Eton college, and famous for his uncommon learning and abilities as a preacher*.

* Jan. 1659 he wrote the following letter to secretary Thurloe, upon his design of publishing some Latin discourses in defence of Christianity against Judaism.

"Sir,—Having this opportunity offered by doctour Sclater, who desires to wait upon you, upon your kind invitation which I acquainted him with, I could do no lesse than accompany him with these few lines, to present my service to you. I am perswaded, you will be well satisfied in his ingenuity, when you are acquainted with him. Now I have this opportunity, I shall use the freedom to acquaint you

Upon the restoration of Charles II. he wrote a copy of verses, which were published in "Academiæ Cantabrigiensis ΣΩΤΗΡΙΑ, sive ad Carolum II. reducem, &c. gratulatio;" and in 1662 he was presented by Sheldon, then bishop of London, to the vicarage of Ashwell, in Hertfordshire. In 1678 he was installed a prebendary of Gloucester; and in this year it was that he published at London, in folio, his celebrated work entitled "The true Intellectual System of the Universe; the first part, wherein all the reason and philosophy of atheism is confuted, and its impossibility demonstrated." The imprimatur by Dr. Samuel Parker, chaplain to archbishop Sheldon, is dated May 29, 1671, seven years before the publication of this work, owing to the opposition of some people at court, who used all their endeavours to destroy its reputation on

with another business. I am perswaded by friends to publish some discourses, which I have prepared in Latine, that will be of a polemicall nature, in defense of christianity against judaisme; explaining some cheef places of scripture controverted between the Jews and us, as Daniel's prophecy of the seventy weeks, never yet sufficiently cleared and improved; and withall extricating many difficulties of chronologie. Which taske I the rather undertake, not only because it is suitable to my Hebrew profession, and because I have lighted on some Jewish writings upon the argument, as have scarcely ever been seen by any Christians, which would the better inable me fully to confute them; but also because I conceive it a worke proper and suitable to this present age. However, though I should not be able myselfe to be any way instrumental to these great transactions of providence, not without cause hoped for of many amongst the Jews; yet I perswade myselfe my pains may not be altogether unprofitable for the settling and establishing of Christians; or at least I shall give an account of my spending such vacant hours, as I could redeeme from my preaching and other occasions, and the perpetual distractions of the bursarship, which the statutes of this colledge impose upon me. It was my purpose to dedicate these fruits of my studies to his highnes, to whose noble father I was much obliged, if I may have leave or presume to doe: which I cannot better understand by any than yourselfe, if you shall think it convenient, when you have an opportunity to insinuate any such thing, which I permitte wholly to your prudence. I intend, God willing, to be in London some time in March; and then I shall waite upon you to receve your information. In the mean time, craving pardon for this prolixity of mine and freedome, I subscribe myself your really devoted friend and humble servant, R. CUDWORTH.

Jan. 20, 1658,
Christ Coll. Cambr."

The "Discourse concerning Daniel's Prophecy of the Seventy Weeks," mentioned in this letter, and still extant in MS. is highly commended by Dr. Henry More, in the preface to his "Explanation of the grand mystery of Godliness;" where he observes, that Dr. Cudworth in that discourse, which was read in the public schools of the university, had undeceived the world, which had long been misled by the authority of Joseph Scaliger; and that, taking Funccius's epocha, he had demonstrated the manifestation of the Messiah to have fallen out at the end of the 69th week, and his passion in the midst of the last, in the most natural and proper sense thereof: "which demonstration of his," says More, "is of as much price and worth in theology, as either the circulation of the blood in physic, or the motion of the earth in natural philosophy."

account of certain singularities in it, which brought some of his opinions under suspicion. He appeared indeed so much to affect impartiality, as to incur the imputation of betraying the cause he meant to defend, which certainly was far from his intention. Dryden tells us, that "he raised such strong objections against the being of a God and providence, that many thought he had not answered them:" and lord Shaftesbury says that "though the whole world were no less satisfied with his capacity and learning, than with his sincerity in the cause of the Deity; yet was he accused of giving the upper hand to the atheists, for having only stated their reasons and those of their adversaries fairly together." Bayle, in his "Continuation des pensées diverses sur les Cometes," observed, that Cudworth by his plastic nature gave great advantage to the atheists; and laid the foundation of a warm dispute between himself and Le Clerc upon this subject. Le Clerc frequently expressed his wishes, that some man of learning would translate the "Intellectual System" into Latin; but this design, though formed or entertained and attempted by several persons in Germany, was never executed till 1733, when the learned Mosheim published his translation of it. A second edition of the English was published by Birch, 1743, in 2 vols. 4to, in which were first supplied, chiefly from Mosheim's Latin edition, references to the several quotations in the "Intellectual System," which before were very obscure and imperfect, but Mosheim had been at the pains to search them all out, and to note them very accurately. In Birch's edition, there are, besides the "Intellectual System," the following pieces of our author, viz. the "Discourse concerning the true notion of the Lord's Supper," and "Two Sermons," on 1 John ii. 3, 4, and 1 Cor. xv. 57, to all which is prefixed an account of the life and writings of the author, by Dr. Birch.

Cudworth died at Cambridge, June 26, 1688, and was interred in the chapel of Christ's college. He was a man of very extensive erudition, excellently skilled in the learned languages and antiquity, a good mathematician, a subtle philosopher, and a profound metaphysician. The main design of his celebrated work, "The Intellectual System," is to refute the principles of atheism, and in this he has successfully employed a vast fund of learning and reading. But his partiality for the Platonic philosophy, in judging of which, after the example of his contemporaries,

he paid too much respect to the writings of the modern Alexandrian Platonists, led him into frequent mistakes. In physics he adopted the atomic system; but, abandoning Democritus and Epicurus as the first patrons of impiety, he added to the doctrine of atoms that of a certain middle substance between matter and spirit, to which he gave the appellation of plastic nature, which he supposed to be the immediate instrument of the divine operation; and this hypothesis gave rise to the controversy above-mentioned between Bayle and Le Clerc. Cudworth stands at the head of those divines who, considering the belief in a triune God as a fundamental article of Christian belief, maintain that both the Platonic, and all the other Pagan trinities are only corruptions and mutilations of certain primæval revelations and patriarchal traditions relative to the asserted distinction in the divine nature; and he has very ably discussed this important subject in his Intellectual System.

A great number of writers commend Cudworth's piety and modesty; and Burnet having observed, that Dr. Henry More studied to consider religion as a seed of a deiform nature, and in order to this, set young students much on reading the ancient philosophers, chiefly Plato, Tully, and Plotinus, and on considering the Christian religion as a doctrine sent from God, both to elevate and sweeten human nature, tells us, that "Cudworth carried this on with a great strength of genius, and a vast compass of learning; and that he was a man of great conduct and prudence; upon which his enemies did very falsely accuse him of craft and dissimulation." He left several manuscripts which seem to be a continuation of his "Intellectual System," of which he had given the world only the first part. One of these was published by Chandler, bishop of Durham, 1731, in 8vo, under this title, "A Treatise concerning eternal and immutable Morality." This piece was levelled against the writings of Hobbes and others, who revived the exploded opinions of Protagoras; taking away the essential and eternal differences of moral good and evil, of just and unjust, and making them all arbitrary productions of divine or human will. He left also several other MSS. with the following titles: 1. A discourse of moral good and evil." 2. Another book of morality, wherein Hobbes's philosophy is explained. 3. A discourse of liberty and necessity, in which the grounds of the atheistical philosophy are confuted, and morality vindicated and explained. 4.

Another book "De libero arbitrio." 5. Upon Daniel's prophecy of the 70 weeks, wherein all the interpretations of the Jews are considered and confuted, with several of some learned Christians. 6. Of the verity of the Christian religion, against the Jews. 7. A discourse of the creation of the world, and immortality of the soul. 8. Hebrew learning. 9. An explanation of Hobbes's notion of God, and of the extension of spirits. The history of these MSS. is somewhat curious. Having been left to the care of his daughter, lady Masham *, they for a long time quietly reposed in the library at Oates, in Essex. But, about the year 1762, when the late lord Masham married his second lady, his lordship thought proper to remove a number of volumes of ancient learning, which had been bequeathed to the family by Mr. Locke, and the manuscripts of Dr. Cudworth, to make room for books of polite amusement. For this purpose, he sold either the whole, or a considerable part of them, to Mr. Robert Davis, then a bookseller in Piccadilly. Mr. Davis being told, or having concluded, that the manuscripts were the productions of Mr. Locke, it became an object of consideration with him, how to convert them, as a tradesman, to the best advantage. They contained, among other things, sundry notes on scripture. About the same time, a number of manuscript scriptural notes by Dr. Waterland came into the possession of the booksellers. It was therefore projected, by the aid of such celebrated names as Mr. Locke and Dr. Waterland, to fabricate a new Bible with annotations. At a consultation, however, it was suggested, that, though these names were very important, it would be necessary, to the complete success of the design, to join with them some popular living character. The unfortunate Dr. Dodd was then in the height of his reputation as a preacher, and was fixed upon to carry on the undertaking. This was the origin of Dr. Dodd's Bible, and part of the materials put into his hands the doctor made use of in the "Christian Magazine." When the manuscripts were returned to Mr. Davis, he carried them down to Barnes in Surry, which was his country retirement, and threw them into a garret, where they lay exposed to the dangers of such a situation. About the beginning of the year 1777, a gentleman, who had a

* Our author had several sons, who probably died young; but he left one daughter, Damaris, who became second wife to sir Francis Masham, of Oates in the county of Essex, bart. Of this lady an account will be given hereafter.

veneration for the name of Mr. Locke, and was concerned to hear that any of his writings were in danger of being lost, went to Barnes, to see these manuscripts; and being positively assured by Mr. Davis, that they were the real compositions of that eminent man, he immediately purchased them for forty guineas. He was, however, soon convinced, after an examination of them, that the authority of the bookseller was fallacious, and having remonstrated against the deception, the vender condescended to take them again, upon being paid ten guineas for his disappointment in the negociation. In the investigation of the manuscripts, the gentleman having discovered, by many incontestable proofs, that they were the writings of Dr. Cudworth, he recommended them to the curators of the British Museum, by whom they were purchased; and thus, at last, after many perils and mutilations, they are safely lodged in that noble repository.[1]

CUERENHERT (THEODORE VAN), a very extraordinary person, was a native of Amsterdam, where he was born in 1522. It appears that early in life he travelled into Spain and Portugal, but the motives of his journey are not ascertained. He was a man of science; and, according to report, a good poet. The sister arts he at first considered as an amusement only; but at length was obliged to have recourse to engraving for his support, and though the different studies in which he employed his time prevented his application to this art from being so close as it ought to have been, yet marks of genius are discoverable in his works. They are slight, and hastily executed with the graver alone, in an open careless style, so as greatly to resemble drawings made with a pen. He was settled at Haerlem; and there pursuing his favourite studies in literature, he learned Latin, and was made secretary to that town, from whence he was several times employed as ambassador to the prince of Orange, to whom he addressed a famous manifesto, which that prince published in 1566. Had he stopped here, it had been well; but, directing his thoughts to matters which he did not understand, he brought forward an argument as dangerous as it was absurd. He maintained, that all religious communications were corrupted; and that without a super-

[1] Biog. Brit.—Burnet's Own Times.—Birch's Cudworth and Tillotson.—Gent. Mag. LVIII. 1186; LIX. 123. 126.—Critical Review, LV. p. 391.—Ayscough's Cat. of MSS. in Brit. Mus.

natural mission, accompanied with miracles, no person had any right to administer in any religious office: he therefore pronounced that man to be unworthy the name of a Christian who would enter any place of public worship. This he not only advanced in words, but strove to shew the sincerity of his belief in it by practice; and for that reason would not communicate with either protestant or papist. His works were published in three volumes folio, 1630; and though he was several times imprisoned, and at last sentenced to banishment, yet he does not appear to have altered his sentiments. He died at Tergout in 1590, aged 68. It is to his honour as an artist, that he was the instructor of the justly-celebrated Henry Goltzius. Cuerenhert worked conjointly with the Galles and other artists, from the designs of Martin Hemskerk. The subjects are from the Old and New Testament, and consist chiefly of middling-sized plates lengthwise. He also engraved several subjects from Frank Floris.[1]

CUFF (HENRY), a celebrated wit and scholar, but memorable chiefly for the peculiarity of his fate, was descended from a good family, though some have insinuated the contrary, and born at Hinton St. George in Somersetshire about 1560. He gave early marks of genius and application, and in 1576 was admitted of Trinity college in Oxford; where he soon distinguished himself by his knowledge of the Greek tongue, and an admirable faculty in disputing. He was elected scholar in May 1578, and was admitted fellow in May 1583, but had the misfortune to lose his fellowship for a witticism, which, either in jest or malice, he levelled at sir Thomas Pope, the founder of his college. Sir Thomas, we are told, had a singular whim, upon visiting some persons, of seizing whatever he could lay his hands on, and carrying it off under his gown or in his pocket; which, however, was not imputed to dishonesty, but to humour. This induced Cuff in one of his merry moments to say, "A pox! this is a poor beggarly college indeed: the plate that our founder stole, would build such another." The president, hearing of this, ejected Cuff from his fellowship; not suffering prophane wit to be thus exercised within his walls, for fear perhaps that it should become contagious. Such is the story, as told by Wood, who says he had it from Dr. Bathurst; but

[1] Strutt's Dictionary.

Mr. Warton has proved that he has misrepresented it, nor was Cuff removed by the president, but by a mandate from lady Powlett, the foundress, who first placed him there. Cuff's merit, however, was so great, and his reputation for learning so extraordinary, that he was, in 1586, elected probationer of Merton college by sir Henry Savile, then warden; and two years after made fellow. He was considered as a man capable of making a shining figure in life; and that he was much esteemed by sir Henry Savile, appears not only from the instance of kindness just mentioned, but also from a letter of his to the learned Camden, in which he gives him the highest character, and styles him his own and Camden's intimate friend. He wrote a Greek epigram in commendation of Camden's Britannia, which is prefixed to all the Latin editions, and to some of the English translations of it; and which has been much admired. He was afterwards promoted to the Greek professorship, and chosen proctor of the university in 1594. While Greek professor, he assisted Columbanius in the first edition of Longus's elegant pastoral romance, printed at Florence in 1598.

At what time he left Oxford, or upon what occasion, does not appear; but there is some reason to believe, it was for the sake of travelling in order to improve himself. For he was always inclined rather to a busy, than to a retired life; and held, that learning was of little service to any man, if it did not qualify him for active pursuits. This disposition recommended him much to the favour of the celebrated Robert earl of Essex, who was himself equally fond of knowledge and business. Cuff became his secretary in 1596, when the earl was made lord lieutenant of Ireland; but it had been happier for him, if he could have contented himself with the easy and honourable situation, which his own learning, and the assistance of his friends in the university, had procured him. Even his outset was unfortunate; he accompanied the earl in his expedition against Cadiz, and after its successful conclusion, was dispatched with his lordship's letters to England, and, when he had landed, endeavoured with the utmost speed, to arrive with them at the court. Being, however, unfortunately taken ill on the road, he was obliged to send up the letters, inclosed in one of his own, to Mr. Reynoldes, another of the earl's secretaries. Mr. Cuff, agreeably to large instructions which he had received from his lordship,

had drawn up a discourse concerning the great action at Cadiz, which the earl purposed to be published as soon as possible, both to stop all vagrant rumours, and to inform those that were well affected, of the truth of the whole. It was at the same time to be so contrived, that neither his lordship's name, nor Cuff's, nor any other person's, connected with the earl, should either be openly mentioned, used, or in such a manner insinuated, as that the most slender guess could be made, who was the penman. The publication was to have the appearance of a letter that came from Cadiz, and the title of it was to be, "A true relation of the action at Cadiz, the 21st of June, under the earl of Essex and the lord admiral, sent to a gentleman in court from one that served there in good place." Sir Anthony Ashley, who was entrusted with the design, acted a treacherous part on this occasion. He betrayed the secret to the queen, and the lords of her council; the consequence of which was, that Mr. Fulke Grevill was charged by her majesty to command Mr. Cuff, upon pain of death, not to set forth any discourse concerning the expedition without her consent.

He was afterwards involved in all the misfortunes of that unhappy earl, and did not escape partaking of his fate. Upon the sudden reverse of the earl's fortunes, Cuff was not only involved, but looked upon as the chief if not the sole cause and author of his misfortunes. Thus, when the earl was tried and condemned, February 19, 1601, and solicited by the divines who attended him while under sentence, he not only confessed matters prejudicial to Cuff, but likewise charged him to his face with being the author of all his misfortunes, and the person who principally persuaded him to pursue violent measures. Sir Henry Neville, also, being involved in this unhappy business, mentioned Cuff as the person who invited him to the meeting at Drury-house; where the plot for forcing the earl's way to the queen by violence was concerted. Cuff was brought to his trial March 5th following, and although he defended himself with great steadiness and spirit, was convicted, and executed at Tyburn, March 30, 1601; dying, it is said, with great constancy and courage. He declared, at the place of execution, that "he was not in the least concerned in that wild commotion which was raised by a particular great but unadvised earl, but shut up that whole day within the house, where he spent his

time in very melancholy reflections: that he never persuaded any man to take up arms against the queen, but was most heartily concerned for being an instrument of bringing that worthy gentleman sir Henry Neville into danger, and did most earnestly intreat his pardon, &c.*"

His character has been harshly treated by lord Bacon, sir Henry Wotton, and other writers. Camden also, who knew him intimately, and had lived many years in great friendship with him, says that he was a man of most exquisite learning and penetrating wit, but of a seditious and perverse disposition. Others are milder in their censures; and all allow him to have been a very able and learned man. He wrote a book in English, a very little before his death, which was printed about six years after, under this title: "The differences of the ages of man's life, together with the original causes, progress, and end thereof," 1607, 8vo. It has been printed more than once since, and commended as a curious and philosophical piece. Wood says, that he left behind him other things ready for the press, which were never published. Bishop Tanner has given us the title of one; viz. "De rebus gestis in sancto concilio Nicæno;" or, The transactions in the holy council of Nice, translated out of Greek into Latin, and believed to have been the work of Gelasius Cyricenus, which was transcribed from the original in the Vatican library by Cuff. And in the "Epistolæ Francisci et Johannis Hotomanorum, Patris et Filii, et clarorum Virorum ad eos," are several letters by Cuff, to John Hotman. These are said to exhibit distinguished marks of genius and learning; to be written in elegant Latin; and to contain some curious particulars. Mr. Warton informs us that, notwithstanding the severe check he received at Trinity college, he presented several volumes to the library. The manner of his death deprived him, as may

* In vol. I. of the Annual Register, and the Gent. Mag. vol. XLIII. the following remarkable speech is given, we know not upon what authority, as the dying speech of Mr. Cuff: "I am here adjudged to die, for acting an act never plotted, for plotting a plot never acted. Justice will have her course; accusers must be heard; greatness will have the victory. Scholars and martialists (though learning and valour should have the pre-eminence) in England must die like dogs, and be hanged. To mislike this were but folly: to dispute it, but time lost: to alter it, impossible. But to endure it, is manly; and to scorn it, magnanimity. The queen is displeased, the lawyers injurious, and death terrible. But I crave pardon of the queen; forgive the lawyers, and the world; desire to be forgiven; and welcome death." This speech is at least characteristic.

easily be imagined, of a monument; an old friend, however, ventured to embalm his memory in the following epitaph:

> "Doctus eras Græcé, felixque tibi fuit alpha,
> At fuit infelix omega, Cuffe, tuum."

Which has been thus translated:

> "Thou wast indeed well read in Greek;
> Thy alpha too was crown'd with hope:
> But, oh! though sad the truth I speak,
> Thy omega proved but a rope."[1]

CUJACIUS, or CUJAS (JAMES), a celebrated lawyer, was born at Thoulouse about 1520. His parents were mean; but nature compensated for the favours of fortune, by the great talents she bestowed upon him. In his education he was independent of the assistance of teachers. He taught himself Greek and Latin, and every thing else which related to polite literature: and he arrived to so profound a knowledge of law in general, and of civil law in particular, that he is supposed of all the moderns to have penetrated the farthest into the origin and mysteries of it. The means by which he succeeded in these researches, were the same which the ancient lawyers pursued; the etymology of words, and the lights of history. Indeed he was some little time under Arnoldus: but it was so little, that it can be esteemed of no account to him. With such talents and acquirements he had some reason to complain of his country, for refusing him the professor's chair when it was vacant, and presenting one to it who was not capable of filling it with half the honour. Foreigners, however, did justice to his merit, came from all parts, and studied under his direction, and the ablest magistrates, which France then had, were formed by the instructions of this lawyer. From Thoulouse he was invited to the university of Cohors, and thence to Bourges. The king of France shewed him every honour, and permitted him to sit amongst his counsellors of parliament. Emanuel Philibert, duke of Savoy, invited him to Turin; and pope Gregory XIII. endeavoured to draw him to Bologna, his own native country, a very advantageous offer, which his age and infirmities did not permit him to accept. He continued to teach at Bourges, where he took the

[1] Biog. Brit.—Fuller's Worthies.—Ath. Ox. vol. I.—Warton's Life of Sir T. Pope, p. 250.—Tanner.

greatest pleasure in communicating familiarly to his friends and scholars whatever he had discovered in the law, and shewed them the shortest and easiest way to come to a perfect knowledge of that science. He was remarkable for his friendly manner of treating his scholars. He used to eat and drink with them; and, to encourage them in their studies, lent them money and books, which procured him the name of "Father of his scholars." He died at Bourges 1590; and his works were first published at Paris, 1584, folio, and afterwards by C. Hannibal Fabrot, at Paris, in 10 vols. 1659, folio, which is reckoned the best edition. With respect to his religious principles, in the critical times in which he lived, we are told that when his opinion was asked about some questions in divinity, then agitated with great warmth, he answered, "Nil hoc ad edictum prætoris:" which Gallio-like answer subjected him to the suspicion of indifference in religious matters.[1]

CULLEN (WILLIAM), one of the most eminent physicians of the last century, was born Dec. 11, 1712, of respectable though indigent parents in Lanarkshire. Having served a short apprenticeship to a surgeon and apothecary in Glasgow, he obtained the place of a surgeon in one of the merchant's vessels from London to the West Indies. Not liking his employment, he returned to his own county, where he practised a short time in the parish of Shotts, among the farmers and country people, and then removed to Hamilton, intending to practise there as a physician. While he resided near Shotts, Archibald duke of Argyle made a visit to a gentleman in that neighbourhood. His grace was engaged in some chemical researches which required elucidation by experiments, for which he then wanted the proper apparatus. The gentleman, recollecting young Cullen, mentioned him as the person who could most probably supply his wants. He was consequently invited to dinner, and presented to the duke, with whom he commenced an acquaintance, to which he was probably indebted for all his future fortune. The name of Cullen having thus become known, his reputation as a practitioner was soon established in the neighbourhood. The duke of Hamilton likewise happened then to be for a short time in that part of the country, and having

[1] Moreri.—Dict. Hist.—Freheri Theatrum.—Blount's Censura.—Saxii Onomast.—Of his tomb, see Gent. Mag. vol. XXXVIII. from the Huetiana.

been suddenly taken ill, was induced by the character which he had heard of Cullen to send for his assistance, and was not only benefited by his skill, but amply gratified with his conversation. He accordingly obtained for him a place in the university of Glasgow, where his talents soon became more conspicuous. It was not, however, solely to the favour of these two great men that Cullen owed his literary fame. He was recommended to the notice of men of science in a way still more honourable to himself. The disease of the duke of Hamilton having resisted the effect of the first applications, Dr. Clarke was sent for from Edinburgh; and he was so much pleased with every thing that Cullen had done, that he became his eulogist upon every occasion. Cullen never forgot this; and when Clarke died, gave a public oration in his praise in the university of Edinburgh; which, it is believed, was the first of the kind in that kingdom.

During his residence in the country, several important incidents occurred, that ought not to be passed over in silence. It was during this time that a connexion in business was formed in a very humble line between two men, who became afterwards eminently conspicuous in much more exalted stations. William, (afterwards Doctor) Hunter, the famous lecturer on anatomy in London, was a native of the same part of the country; and these two young men, stimulated by the impulse of genius to prosecute their medical studies with ardour, but thwarted by the narrowness of their fortune, entered into a copartnership business as surgeons and apothecaries in the country. The chief end of their contract being to furnish the parties with the means of prosecuting their medical studies, which they could not separately so well enjoy, it was stipulated, that one of them alternately should be allowed to study in what college he inclined, during the winter, while the other should carry on the business in the country for their common advantage. In consequence of this agreement, Cullen was first allowed to study in the university of Edinburgh for one winter; but when it came to Hunter's turn next winter, he, preferring London to Edinburgh, went thither. There his singular neatness in dissecting, and uncommon dexterity in making anatomical preparations, his assiduity in study, his mildness of manner, and pliability of temper, soon recommended him to the notice of Dr. Douglass, who then read lectures upon anatomy and

midwifery there; who engaged Hunter as an assistant, and whose chair he afterwards filled with so much honour to himself and satisfaction to the public. Thus was dissolved, in a premature manner, a partnership perhaps of as singular a kind as is to be found in the annals of literature; nor was Cullen a man of that disposition to let any engagement with him prove a bar to his partner's advancement in life. The articles were freely given up by him; and Cullen and Hunter ever after kept up a very cordial and friendly correspondence; though, it is believed, they never from that time had a personal interview.

During the time that Cullen practised as a country surgeon and apothecary, he formed another connexion of a more permanent kind, which, happily for him, was not dissolved till a very late period of his life. Very early in life he took a strong attachment to an amiable woman, a Miss Johnston, daughter to a clergyman in that neighbourhood, nearly of his own age, who was prevailed on to marry him, at a time when he had nothing else to recommend him, except his person and dispositions. She was beautiful, had great good sense, equanimity of temper, an amiable disposition, and elegance of manners, and brought with her a little money, which, however small in modern calculation, was important in those days to one in his situation in life. After giving to him a numerous family, and participating with him the changes of fortune which he experienced, she peacefully departed this life in summer 1786.

In the year 1746, Cullen, who had now taken the degree of doctor in physic, was appointed a lecturer in chemistry in the university of Glasgow; and in the month of October began his lectures in that science. His singular talents for arrangement, his distinctness of enunciation, his vivacity of manner, and his knowledge of the science he taught, rendered his lectures interesting to the students to a degree that had been till then unknown at that university. He became, therefore, in some measure, adored by the students. The former professors were eclipsed by the brilliancy of his reputation: and he had to experience all those little rubs that envy and disappointed ambition naturally threw in his way. Regardless, however, of these, he pressed forward with ardour in his literary career; and, supported by the favour of the public, he consoled himself for the contumely he met with from a few individuals. His practice as a physician increased from day to day; and a

vacancy having occurred in the year 1751, he was then appointed by the king professor of medicine in that university. This new appointment served only to call forth his powers, and to bring to light talents that it was not formerly known he possessed; so that his fame continued to increase.

As, at that period, the patrons of the university of Edinburgh were desirous of engaging the most eminent medical men to support the rising fame of the college, their attention was soon directed towards Cullen; who, on the death of Dr. Plummer, professor of chemistry, was, in 1756, unanimously invited to accept the vacant chair. This invitation he accepted: and having resigned all his employments in Glasgow, he began his academical career in Edinburgh in the month of October of that year; and there he resided till his death. If the admission of Cullen into the university of Glasgow gave great spirit to the exertions of the students, this was still, if possible, more strongly felt in Edinburgh. Chemistry, which had been till that time of small account in that university, and was attended to by very few of the students, instantly became a favourite study; and the lectures upon that science were more frequented than any others in the university, anatomy alone excepted. The students, in general, spoke of Cullen with the rapturous ardour that is natural to youth when they are highly pleased. These eulogiums appeared extravagant to moderate men, and could not fail to prove disgusting to his colleagues. A party was formed among the students for opposing this new favourite of the public; and these students, by misrepresenting the doctrines of Cullen to others, who could not have an opportunity of hearing these doctrines themselves, made even some of the most intelligent men in the university think it their duty publicly to oppose these imaginary tenets. The ferment was thus augmented; and it was some time before the professors discovered the arts by which they had been imposed upon, and universal harmony was then restored.

During this time of public ferment, Cullen went steadily forward, without taking any part himself in these disputes. He never gave ear to any tales respecting his colleagues, nor took any notice of the doctrines they taught. That some of their unguarded strictures might at times come to his knowledge, is not impossible; but if they did, they seemed to make no impression on his mind. These

attempts of a party of students to lower the character of Cullen on his first outset in the university of Edinburgh having proved fruitless, his fame as a professor, and his reputation as a physician, became more and more respected every day. Nor could it well be otherwise: Cullen's professional knowledge was always great, and his manner of lecturing singularly clear and intelligible, lively and entertaining; and to his patients, his conduct in general as a physician was so pleasing, his address so affable and engaging, and his manner so open, so kind, and so little regulated by pecuniary considerations, that it was impossible for those who had occasion to call once for his medical assistance, ever to be satisfied on any future occasion without it. He became the friend and companion of every family he visited; and his future acquaintance could not be dispensed with.

Dr. Cullen also was justly admired in his conduct to his scholars, which was so attentive, and the interest he took in the private concerns of all those students who applied to him for advice, was so cordial and so warm, that it was impossible for any one who had a heart susceptible of generous feelings, not to be enraptured with attentions so uncommon and kind. The general conduct of Cullen to his students was this. With all such as he observed to be attentive and diligent, he formed an early acquaintance, by inviting them by twos, by threes, or by fours at a time, to sup with him, conversing with them on these occasions with the most engaging ease, and freely entering with them on the subject of their studies, their amusements, their difficulties, their hopes, and future prospects. In this way, he usually invited the whole of his numerous class, till he made himself acquainted with their abilities, their private character, and their objects of pursuit. Those among them whom he found most assiduous, best disposed, or the most friendless, he invited the most frequently, till an intimacy was gradually formed, which proved highly beneficial to them. Their doubts, with regard to their objects of study, he listened to with attention, and solved with the most obliging condescension. His library, which consisted of an excellent assortment of the best books, especially on medical subjects, was at all times open for their accommodation; and his advice, in every case of difficulty to them, they always had it in their power most readily to obtain. They seemed to be his

family; and few persons of distinguished merit have left the university of Edinburgh in his time, with whom he did not keep up a correspondence till they were fairly established in business. By these means, he came to have a most accurate knowledge of the state of every country, with respect to practitioners in the medical line: the only use he made of which knowledge, was to direct students in their choice of places, where they might have an opportunity of engaging in business with a reasonable prospect of success. Many, very many able men has he thus placed in situations of business which they never could have thought of themselves; and some of them even now are reaping the fruits of this beneficent foresight on his part.

Nor was it in this way only that he befriended the students at the university of Edinburgh. Possessing a benevolence of mind that made him ever think first of the wants of others, and recollecting the difficulties that he himself struggled with in his younger days, he was at all times singularly attentive to their pecuniary concerns. From his general acquaintance among the students, and the friendly habits he was in with many of them, he found no difficulty in discovering those among them who were rather in low circumstances, without being obliged to hurt their delicacy in any degree. To such persons, when their habits of study admitted of it, he was peculiarly attentive. They were more frequently invited to his house than others; they were treated with more than usual kindness and familiarity; they were conducted to his library, and encouraged by the most delicate address to borrow from it freely whatever books he thought they had occasion for: and as persons in these circumstances were usually more shy in this respect than others, books were sometimes pressed upon them with a sort of constraint, by the doctor insisting to have their opinion of such or such passages they had not read, and desiring them to carry the book home for that purpose. He in short behaved to them rather as if he courted their company, and stood in need of their acquaintance, than they of his. He thus raised them in the opinion of their acquaintance to a much higher degree of estimation than they could otherwise have obtained, which, to people whose minds were depressed by penury, and whose sense of honour was sharpened by the consciousness of an inferiority of a certain kind, was singularly

engaging. Thus were they inspired with a secret sense of dignity, which elevated their minds, and excited an uncommon ardour of pursuit, instead of that melancholy inactivity which is so natural in such circumstances, and which too often leads to despair. Nor was he less delicate in the manner of supplying their wants, than attentive to discover them. He often found out some polite excuse for refusing to take payment for a first course of lectures, and never was at a loss for one to an after-course, and by other delicate expedients he befriended those young men whose circumstances were not equal to their merit and industry. It was also a constant rule with him never to take fees as a physician from any student at the university; yet when called in, he attended them with the same assiduity as if they had been persons of the first rank, who paid him most liberally. This gradually induced others to adopt a similar practice; so that it became a general rule for medical professors to decline taking any fees when their assistance was necessary to a student. For this useful reform, with many others, the students of the university of Edinburgh are solely indebted to the liberality of Dr. Cullen *.

The first lectures which Cullen delivered in Edinburgh were on chemistry; and for many years he also gave clinical lectures on the cases which occurred in the Royal Infirmary. In the month of February 1763, Dr. Alston died,

* The following anecdote relative to this subject is not unamusing: A medical student who lodged in the same house with Dr. Anderson the agriculturist, in 1760, and who attended at that time a course of lectures given by one of the medical professors, but who never had attended Cullen's class, happened to be seized with the small-pox, which necessarily detained him from the class, and prevented him for the time from receiving any benefit from these lectures. At the beginning of the disorder, the young man, who was bulky, and in a full habit of body, was sick, and very uneasy. He naturally called in his own professor as a physician; but in a short time the sickness abated, and the small-pox, of the most favourable kind, made their appearance, after which no idea of danger could be apprehended. In this state of things, the whole family were very much surprised to find that the patient called in the assistance of Dr. Cullen; but he said he had reasons for this conduct, that he knew they would approve of when he should state them, though he declined to do it then. By and by, he became quite well; so that there could be no pretext for the physicians visiting him any longer. In this situation, he watched his opportunity; and when the physicians were both present, he thanked Dr. Cullen for the assistance he had given, and offered him money: but this, as he had foreseen, Cullen positively declined. After gently intreating him to take it, and not being able to prevail, he turned to his own professor, and in like manner offered him money. But this, for shame, he could not possibly accept, though it was not known that this gentleman had ever before refused a fee when offered to him.

after having begun his usual course of lectures on the materia medica; and the magistrates of Edinburgh, as patrons of that professorship in the university, appointed Dr. Cullen to that chair, requesting that he would finish the course of lectures that had been begun for that season. This he agreed to do; and though he was under a necessity of going on with the course in a few days after he was nominated, he did not once think of reading the lectures of his predecessor, but resolved to deliver a new course, entirely his own. The popularity of Cullen at this time may be guessed at by the increase of new students who came to attend his course in addition to the eight or ten who had entered to Dr. Alston. The new students exceeded one hundred. An imperfect copy of these lectures, thus fabricated in haste, having been published, the doctor thought it necessary to give a more correct edition of them in the latter part of his life; but his faculties being then much impaired, his friends looked in vain for those striking beauties that characterised his literary exertions in the prime of life.

Some years afterwards, on the death of Dr. White, the magistrates once more appointed Dr. Cullen to give lectures on the theory of physic in his stead. And it was on that occasion Dr. Cullen thought it expedient to resign the chemical chair in favour of Dr. Black, his former pupil, whose talents in that department of science were then well known, and who filled the chair till his death with great satisfaction to the public. Soon after, on the death of Dr. Rutherford, who for many years had given lectures with applause on the practice of physic, Dr. John Gregory having become a candidate for this place along with Dr. Cullen, a sort of compromise took place between them, by which they agreed each to give lectures, alternately, on the theory and on the practice of physic during their joint lives, the longest survivor being allowed to hold either of the classes he should incline. In consequence of this agreement, Dr. Cullen delivered the first course of lectures on the practice of physic, in winter 1766; and Dr. Gregory succeeded him in that branch the following year. Never, perhaps, did a literary arrangement take place, that could have proved more beneficial to the students than this. Both these men possessed great talents, though of a kind extremely dissimilar. Both of them had certain failings or defects, which the other was aware of, and counteracted.

Each of them knew and respected the talents of the other. They co-operated, therefore, in the happiest manner, to enlarge the understanding, and to forward the pursuits of their pupils. Unfortunately this arrangement was soon destroyed, by the unexpected death of Dr. Gregory, who was cut off in the flower of life by a sudden and unforeseen event. After this time, Cullen continued to give lectures on the practice of physic till a few months before his death, which happened on the 5th of February, 1790, in the seventy-seventh year of his age.

Although much of the character of this learned and amiable man may be collected from the preceding narrative, yet the following circumstances are too remarkable to be omitted. In his lectures Dr. Cullen never attempted to read. They were delivered *viva voce*, without having been previously put into writing, or thrown into any particular arrangement*. The vigour of his mind was such, that nothing more was necessary than a few short notes before him, merely to prevent him from varying from the general order he had been accustomed to observe. This gave to his discourses an ease, a vivacity, a variety, and a force, that are rarely to be met with in academical discourses. His lectures, by consequence, upon the same subject, were never exactly the same. Their general tenor indeed was not much varied; but the particular illustrations were always new, well suited to the circumstances that attracted the general attention of the day, and were delivered in the particular way that accorded with the cast of mind the prelector found himself in at the time. To these circumstances must be ascribed that energetic artless elocution, which rendered his lectures so generally captivating to his hearers. Even those who could not follow him in those extensive views his penetrating mind glanced at, or who were not able to understand those apt allusions to collateral objects, he could only rapidly point at as he went along, could not help being warmed in some measure by the vivacity of his manner. But to those who could follow him in his rapid career, the ideas he suggested were so nu-

* This was the case, however, with some other of the eminent medical professors at that time, particularly Dr. Monro and Dr. Black, neither of whom read. Of all the Edinburgh professors in our time, Dr. Blair was the only man who could not trust his eye one moment from his written lecture; and if he had but to announce a short vacation, or recommend a book to the perusal of his scholars, each notice was penned, and read with great precision.

merous; the views he laid open were so extensive; and the objects to be attained were so important, that every active faculty of the mind was roused; and such an ardour of enthusiasm was excited in the prosecution of study, as appeared to be inexplicable to those who were merely unconcerned spectators. In consequence of this unshackled freedom in the composition and delivery of his lectures, every circumstance was in the nicest unison with the tone of voice, and expression of countenance, which the particular cast of mind he was in at the time inspired. Was he joyous, all the figures introduced for illustration were fitted to excite hilarity and good humour: was he grave, the objects brought under view were of a nature more solemn and grand; and was he peevish, there was a peculiarity of manner, in thought, in word, and in action, which produced a most striking and interesting effect. The languor of a nerveless uniformity was never experienced, nor did an abortive attempt to excite emotions that the speaker himself could not at the time feel, ever produce those discordant ideas which prove disgusting and unpleasing.

It would seem as if Dr. Cullen had considered the proper business of a preceptor to be that of putting his pupils into a proper train of study, so as to enable them to prosecute those studies at a future period, and to carry them on much farther than the short time allowed for academical prelections would admit. He did not, therefore, so much strive to make those who attended his lectures deeply versed in the particular details of objects, as to give them a general view of the whole subject; to shew what had been already attained respecting it; to point out what remained yet to be discovered; and to put them into a train of study that should enable them at a future period to remove those difficulties that had hitherto obstructed our progress; and thus to advance of themselves to farther and farther degrees of perfection. If these were his views, nothing could be more happily adapted to them than the mode he invariably pursued. He first drew, with the striking touches of a master, a rapid and general outline of the subject, by which the whole figure was seen at once to start boldly from the canvas, distinct in all its parts, and unmixed with any other object. He then began anew to retrace the picture, to touch up the lesser parts, and to finish the whole in as perfect a manner as the state of our

knowledge at the time would permit. Where materials were wanting, the picture there continued to remain imperfect. The wants were thus rendered obvious; and the means of supplying these were pointed out with the most careful discrimination. The student, whenever he looked back to the subject, perceived the defects; and his hopes being awakened, he felt an irresistible impulse to explore that hitherto untrodden path which had been pointed out to him, and fill up the chasm which still remained. Thus were the active faculties of the mind most powerfully excited; and instead of labouring himself to supply deficiencies that far exceeded the power of any one man to accomplish, he set thousands at work to fulfil the task, and put them into a train of going on with it.

It was to these talents, and to this mode of applying them, that Dr. Cullen owed his celebrity as a professor; and it was in this manner that he has perhaps done more towards the advancement of science than any other man of his time, though many individuals might perhaps be found who were more deeply versed in the particular departments he taught than he himself was. Chemistry, which was before his time a most disgusting pursuit, was by him rendered a study so pleasing, so easy, and so attractive, that it is now prosecuted by numbers as an agreeable recreation, who but for the lights that were thrown upon it by Cullen and his pupils, would never have thought of engaging in it at all.

According to a man who knew him well, there were three things which eminently distinguished Cullen as a professor. "The energy of his mind, by which he viewed every subject with ardour, and combined it immediately with the whole of his knowledge. The scientific arrangement which he gave to his subject, by which there was a *lucidus ordo* to the dullest scholar. He was the first person in this country who made chemistry cease to be a chaos. A wonderful art of interesting the students in every thing which he taught, and of raising an emulative enthusiasm among them."

For some years before Dr. Cullen's death, his friends perceived a sensible decline of that ardour and energy of mind which so strongly characterised him at a former period. Strangers who had never seen him before, could not be sensible of this change; nor did any marked decline in him strike them; for his natural vivacity still was such

as might pass in general as the unabated vigour of one in prime of life. Yet then, though his vigour of body and mind were greater than others of his own age, it should never be forgot that the vigour of old age is but feeble, and the utmost energy of senility bears no resemblance to that gigantic ardour which characterises the man of genius in the prime of life. Cullen to the last was great; but how different from what he had been, those alone could tell who had an opportunity of knowing him in both situations, and who had at the same time not an opportunity of perceiving the change imperceptibly advance upon him, during the lapse of a continued intercourse.

Dr. Cullen's external appearance, though striking, and not unpleasing, was not elegant. His countenance was expressive, and his eye in particular remarkably lively, and at times wonderfully penetrating. In his person he was tall and thin, stooping very much. When he walked, he had a contemplative look, and did not seem much to regard the objects around him.

Dr. Cullen's writings are noticeable rather from their importance than number. We have mentioned that he never wrote his lectures. Copies of them, however, were taken in short-hand, and lent out to such students as wished to make transcripts. Finding on one occasion that his lectures on the materia medica were printing, he obtained an injunction against their being issued until he had corrected them; and they were permitted to appear in 1772. In 1789 he gave an enlarged and improved edition of them, in 2 vols. 4to. Fearing a similar fate to his "Lectures on the Practice of Medicine," he published them in 1784, in 4 vols. 8vo, under the title of "First Lines." But his most esteemed work is his "Synopsis Nosologiæ Practicæ," in 2 vols. 8vo, which has passed through several editions; the fourth, published in 1785, contains his last corrections. The first volume contains the nosologies of Sauvages, Linnæus, Vogel, Sagar, and Macbride; the second his own, manifestly an improvement on those of his precursors. A small publication concerning the recovery of persons drowned, and seemingly dead, completes the works of this eminent professor.[1]

CULLUM (Sir John), an accomplished antiquary, descended from a family seated in Suffolk early in the fifteenth

[1] Life by Dr. James Anderson, in vol. I. of the Bee.

century, and at Hawsted in that county in 1656, of which latter place he has himself been the historian, was born in 1733; educated at Catherine-hall, Cambridge, of which society he was afterwards fellow; and obtained the first senior bachelor's dissertation prize in 1758. In April 1762 he was presented to the rectory of Hawsted, in Suffolk, by his father, who died in 1774; as did his mother in 1784. In March 1774, he became F. S. A.; in December that year he was instituted to the vicarage of Great Thurlow, in the same county, on the presentation of his brother-in-law, the late Henry Vernon, esq.; and in March 1775 was elected F. R. S. His admirable History of the Parish of Hawsted (of which he was lord and patron), and Hardwick House, a perfect model for every work of the same nature, was originally published as the twenty-third number of the "Bibliotheca Topographica Britannica," and has in the present year (1813) been again offered to the public in a superior style of typography, with the addition of seven new plates.

What collections sir John Cullum possessed of his own and Mr. Thomas Martin's, for the county of Suffolk, may be seen in Mr. Gough's "Anecdotes of British Topography," vol. II. pp. 242, 247. Besides a variety of notes taken in his tours about England, he communicated to the Gentleman's Magazine: Observations on Cedars, vol. XLIX. p. 138, and on Yew-trees in Church-yards, ib. 578; to the Phil. Trans. vol. LXXIV. an Account of an Extraordinary Frost; and to the Antiquarian Repertory, No. 32, an Account of St. Mary's church at Bury. He also revised the second edition, 1771, of the description of that ancient town.

That sir John Cullum was a profound antiquary, a good natural historian, and an elegant scholar, the "History of Hawsted" sufficiently evinces. That he most punctually and conscientiously discharged the proper duties of his profession as a divine, has been testified by the grateful recollection of his parishioners. His discourses in the pulpit were plain, unaffected, and rarely in any degree controversial; adapted to the village congregation which he gladdened by residing very near them. His attention to their truest interest was unremitted, and his example their best guide. His friendships in private life were amiable; and in his general commerce with the world, the uniform placidity of his manners, and his extensive literary ac-

quirements, secured to him universal esteem. He was among the most valued correspondents of Mr. Gough, who sincerely lamented his loss. A specimen of his familiar letters will be found in the Gentleman's Magazine for 1797, vol. LXVII. p. 995.

Sir John Cullum died Oct. 9, 1785, in the fifty-second year of his age; and was buried (according to the express direction of his will, dated Dec. 1, 1784), in the church-yard at Hawsted, under the great stone that lies at the north door of the church. His relict, dame Peggy Cullum, the daughter of Daniel Bisson, esq. of West Ham, died Aug. 2, 1810, aged seventy-eight. Dying without issue, the title devolved on his brother, now sir Thomas-Gery Cullum, bart.[1]

CULPEPPER (NICHOLAS), student, as he calls himself, in physic and astrology, was born in London, Oct. 18, 1616. He was the son of a clergyman, by whom he was sent, after receiving a preparatory education, to the university of Cambridge, at the age of eighteen. There making but a short stay, he was put apprentice to an apothecary, under whom he appears to have acquired a competent knowledge of the materia medica, and of the method of preparing and compounding medicines. On completing the term of his apprenticeship, he came to London, and settled in Spital-fields about 1642. By the whole tenor of his writings we find he joined, or at least favoured the Puritans, and those who were engaged in those unhappy times in overturning the constitution of the country. But his warfare was with the college of physicians, whom he accused of craft and ignorance. Like the popish clergy, he says they endeavoured to keep the people in ignorance of what might be useful either in preserving or restoring health. To counteract their endeavours, he published, in 1649, a translation of the "Dispensary of the College of Physicians," in small 4to, adding to the account of each drug and preparation a list of their supposed virtues, and of the complaints in which they were usually given. He also published an "Herbal," which has passed through several editions, and is still in repute as a sort of family guide. He tells in this book under what planet the plants are to be gathered, which he

[1] Life by Mr. Nichols, in the late edition of the History of Hawsted. See also some of his correspondence in Granger's Letters, published by Malcolm, p. 125-134.

thinks essential in preserving their virtues; but Dr. Pulteney says his descriptions of common plants are drawn up with a clearness and distinction that would not have disgraced a better pen. He intended to treat of the diseases incident to men at the different periods of their lives, and as a beginning, gave a directory to midwives, on the method of insuring a healthy progeny, and then of the management of new-born children. Though this book is of very small value, it passed through many editions. He died at his house in Spital-fields, Jan. 10, 1653-4.[1]

CULPEPER or CULPEPPER (SIR THOMAS), second son of sir Thomas Culpeper of Hollingbourne, in Kent, knight, was born in 1636, and entered a commoner of University college, Oxford, in the beginning of 1640, and was created B. A. in 1643. He afterwards travelled, and on his return was elected probationer fellow of All Souls' college, but soon retired to his estate in Kent, and after the restoration received the honour of knighthood. When he died is not ascertained, but probably it was about the end of the seventeenth century. He wrote: 1. "Moral Discourses and Essays upon several subjects," Lond. 1655, 8vo. 2. "Considerations touching Marriage," 4to. 3. "A Discourse shewing the many advantages, which will accrue to this kingdom by the abatement of usury. Together with the absolute necessity of reducing interest of money to the lowest rate it bears in other countries," ibid. 1668, 4to. This occasioned a short controversy, in consequence of which sir Thomas wrote, 4. "The necessity of abating Usury, re-asserted," ibid. 1670, 4to. 5. "Brief Survey of the growth of Usury in England, with the mischiefs attending it," ibid. 1671, 4to. 6. "Humble proposal for the relief of Debtors, and speedy payment of their Creditors," ibid. 1671, 4to. 7. "Several Objections against the Reducement of Interest, propounded in a letter, with the answer thereto," ibid. 1671, 4to. He also wrote a preface to "A Tract against the high rate of Usury, presented to the parliament in 1623," and reprinted by him in 1668: it was originally written by his father, sir Thomas Culpeper, who died in 1661, and appears to have bequeathed to his son his sentiments on usury, and the necessity of adjusting the interest of money on a new rate.[2]

[1] Rees's Cyclopædia, from the Gent. Mag. vol. LXVII. where those who can feel any interest in Culpepper's history, may meet with many other particulars.
[2] Ath. Ox. vol. II.—Gent. Mag. vol. LXVII.

CUMBERLAND (RICHARD), a very learned divine, and bishop of Peterborough, the son of an honest citizen of London, who by his industry acquired a competent, though not a great fortune, was born in the parish of St. Anne, near Aldersgate, July 15th, 1632. He was educated at St. Paul's school, under the care of Mr. John Langley, and was moved from thence to Magdalen-college, in Cambridge, probably in 1649, where he was contemporary with some very worthy and learned persons; such as Dr. Hezekiah Burton, his intimate friend and acquaintance, a very learned and pious divine; Dr. Hollings, an eminent physician at Shrewsbury; sir Samuel Moreland, admired for his skill in the mathematics; the celebrated Mr. Pepys, secretary to the admiralty; and the lord keeper Bridgeman, to whom himself, and his friend Dr. Burton, were chaplains at the same time. He was very remarkable, while fellow of his college, for his diligent application to his studies, as well as for the unaffected piety and unblemished probity of his life. He took his degree of B. A. in 1653, and in 1656 he became M. A. at which time he had thoughts of applying himself to physic, which he actually studied for some time. He was incorporated M. A. in the university of Oxford, July 14th, 1657, and went out B. D. at a public commencement at his own university, A. D. 1663, with universal applause. His first preferment was the rectory of Brampton, in the deanery of Haddon, in the archdeaconry and county of Northampton, which was given him by sir John Norwich, a gentleman who descended of a most ancient and noble family, and was advanced to the dignity of a baronet by king Charles the First. Mr. Cumberland was admitted December 3d, 1658, upon the demise of the reverend Mr. John Ward; and after the restoration, having never had the least scruple to the authority of the church, he had a legal institution, and read the Thirty-nine Articles, as directed by law, November 24th, 1661, and was the same year appointed one of the twelve preachers in the university of Cambridge. This, however, was a temporary avocation only, owing to the high character he had raised by the masterly manner in which he had performed all academical exercises, and from which he quickly returned to the duties of his parochial charge. In this rural retirement he minded little else than the duties of his function, and his studies. His relaxations from these were very few, besides his journies

to Cambridge, which he made frequently, to preserve a correspondence with his learned acquaintance in that place. Here he might probably have remained during the course of his whole life, if his intimate friend and kind benefactor, sir Orlando Bridgeman, upon his receiving the seals in 1667, had not sent for him up to London, made him his chaplain, and soon after bestowed upon him the living of Alhallows, in Stamford. He discharged the functions of his ministry in that great town with indefatigable diligence; for, besides the duties incumbent upon him by his parochial charge, he accepted of the weekly lecture, and then preached three times every week in the same church, and at the same time cultivated his philosophical, mathematical, and philological studies. He gave a noble proof of this, and one which equally demonstrated the soundness of his morals and the solidity of his parts, in publishing his work "De Legibus Naturæ Disquisitio philosophica," Lond. 1672, 4to, written while he was chaplain to sir Orlando Bridgeman, to whom it was dedicated, and there is prefixed to it a short preface to the reader, by the author's friend and fellow chaplain to the lord-keeper, Dr. Hezekiah Burton. Dr. Cumberland being at a distance from the press when this book was published, it came into the world very incorrectly printed, and in subsequent editions these faults were multiplied in a very surprizing manner. We may hence form an idea of the excellency of a work that could, notwithstanding, support its author's reputation both at home and abroad, and be constantly esteemed one of the best performances that ever appeared, and that too upon one of the nicest and most important subjects. Mr. Payne says very justly, that it was one of the first pieces written in a demonstrative way on a moral subject, and at the same time the most perfect. It is indeed on all hands admitted, that Hobbes was never so closely handled, or his notions so thoroughly sifted, as by Dr. Cumberland. He has, however, taken a new road, very different from Grotius, Puffendorff, and other writers, more difficult, and less entertaining indeed, but at the same time much more convincing. It was desired that a piece of such general utility should be made better known by being put into an easier method, and translated into the English language. This the author would not oppose, though he did not undertake it; being very sensible that the obscurity complained of by some, was really in the subject itself,

and would be found so by those who meddled with it. The project, however, was pursued by James Tyrrel, esq. grandson to the famous archbishop Usher, who published his performance under the following title: "A brief Disquisition of the Law of Nature, according to the principles and method laid down in the reverend Dr. Cumberland's (now lord bishop of Peterburgh's) Latin treatise on that subject, &c." London, 1692, 8vo. Mr. Payne had also an intention to have translated it, but was anticipated by the rev. John Maxwell, in a translation published at London, 1727, 4to; and in 1750 appeared a third translation by the rev. John Towers, D. D. prebendary of St. Patrick's, Dublin, 4to, Dublin, with large explanatory notes, &c. In 1744, Barbeyrac published a French translation.

The high fame and repeated praises of this work did not divert the author from his studies or his duties; and in his station of a private clergyman, so great was his reputation, that he was importuned by the university, and by other acquaintance, to take upon him the weighty exercise of responding at the public commencement. Nothing but the earnest solicitation of his friends could have prevailed with a man void not only of ambition, but of even the desire of applause, to appear so publicly. This he did in 1680, in so masterly a manner, as to be remembered for many years after. The next specimen of his abilities was his "Essay on Jewish Measures and Weights," 1686, 8vo, a work not only highly useful in its nature, but very much wanted, and was therefore received with the highest applause by the best judges, who were equally pleased with the method and matter, as well as the manner and conciseness, of the performance. It was afterwards reprinted, and will continue to support the reputation of its author, as long as this kind of literature is either encouraged or understood. His sincere attachment to the protestant religion made him very apprehensive of its danger; and the melancholy prospect of affairs in the reign of king James made so deep an impression on him as to affect his health. After the revolution he appears to have entertained no thoughts of soliciting for better preferment; and it was, therefore, a greater surprize to himself than to any body else, when walking after his usual manner, on a post-day, to the coffee-house, he read there in a newspaper, that one Dr. Cumberland, of Stamford, was named to the bishopric of Peterborough. This piece

of intelligence, however, proved true, and he had the singular satisfaction of finding himself raised to a bishopric, not only without pains or anxiety, but without having so much as sought for it; but at that time it was necessary to the establishment of the new government, that men who were to be raised to these high stations in the church, should be such only as had been most eminent for their learning, most exemplary in their lives, and firmest to the protestant interest; and whilst these qualifications were only considered, the king, who in two years' time had appointed no less than fifteen bishops of the above character, was told that Dr. Cumberland was the fittest man he could nominate to the bishopric of Peterborough. He was elected in the room of Dr. Thomas White, who refused the new oaths May 15th; was consecrated with other bishops, July 5th, and enthroned September 12th, 1691, in the cathedral of Peterborough. He now applied himself to the work of a bishop, making no omissions to consult his own ease, or to spare his pains; and the desires of his mind, that all under him should do their duty, were earnest and sincere. His composition had no alloy of vain-glory. He never did any thing to court applause, or gain the praise of men. He never acted a part, never put on a mask. His tongue and heart always went together. If he ran into any extreme, it was the excess of humility; he lived with the simplicity and plainness of a primitive bishop, conversed and looked like a private man, hardly maintaining what the world calls the dignity of his character. He used hospitality without grudging; no man's house was more open to his friends, and the ease and freedom with which they always found themselves entertained, was peculiar to it. The poor had substantial relief at his door, and his neighbours and acquaintance a hearty welcome to his table, after the plentiful and plain manner in which he lived. Every thing in his house served for friendly entertainment, nothing for luxury or pomp. His desire was to make every body easy, and to do them good. He dispensed with a liberal hand, and in the most private and delicate manner, to the necessities of others. His speeches to the clergy at his visitations, and his exhortations to the catechumens before his confirmations, though they had not the embellishments of oratory, yet they were fervent expressions of the inward desires of his soul to do what good he was able, and to excite others to be influenced by it; the pious breathings of a plain and good mind.

On all occasions he treated his clergy with singular regard and indulgence. An expression that often came from him, was, "I love always to make my clergy easy." This was his rule in all applications made to him by them, and if he erred, it was always on this side. When the duties of his office required it, he never spared himself. To the last month of his life it was impossible to dissuade him from undertaking fatigues that every body about him feared were superior to his strength. He was inflexible to their intreaties, and his answer and resolution was, "I will do my duty as long as I can." He had acted by a maxim like this in his vigour. When his friends represented to him, that by his studies and labours he would injure his health, his usual reply was, "A man had better wear out than rust out." The last time he visited his diocese, he was in the eightieth year of his age; and at his next triennial, when he was in the eighty-third year of his age, it was with the utmost difficulty that he could be dissuaded from undertaking again the visitation of his diocese. To draw the clergy nearer than the usual decanal meetings, to make his visitations easier to himself, was a thing he would not hear of. Such were the public acts of this great prelate in the discharge of his duty as a father of the church. In respect to his temporal concerns, and his management of the revenue arising from his see, he was not less liberal and munificent. His natural parts were not quick, but strong and retentive. He was a perfect master of every subject he studied. Every thing he read staid with him. The impressions on his mind were some time in forming, but they were clear, distinct, and durable. The things he had chiefly studied, were researches into the most ancient times; mathematics in all its parts; and the Scripture in its original languages: but he was also thoroughly acquainted with all the branches of philosophy, medicine, and anatomy, and was a good classical scholar. He was so thoroughly conversant in Scripture, that no difficult passage ever occurred, either occasionally, or in reading, but he could readily give the meaning of it, and the several interpretations, without needing to consult his books. He sometimes had thoughts of writing an exposition of the Epistles to the Romans and Galatians, with a view to set the doctrine of justification in a light very different from that in which it has been hitherto considered by most divines, but what that light was we are not told. One of

his chief objects was the examination of Sanchoniatho's Phœnician History, about which the greatest men had been most mistaken, and in relation to which none had entered into so strict an examination as our learned prelate thought it deserved. He spent many years in these speculations; for he began to write several years before the revolution, and he continued improving his design down to 1702. It may be justly wondered, that, after taking so much pains, and carrying a work of such difficulty to so high a degree of perfection, he should never judge it expedient to publish it; for though his bookseller refused to print the first part at a critical season, yet afterwards both might have seen the light; and for this the most probable reason that can be assigned is, that thorough dislike he had to controversy. His son-in-law, however, the rev. Mr. Payne, has done justice to his memory, and published it under the title of "Sanchoniatho's Phœnician History, translated from the first book of Eusebius de Preparatione Evangelica," &c. Lond. 1720, 8vo. Mr. Payne observes, that our author had a quicker sense than many other men, of the advances popery was making upon us, and was affected with the apprehension of it to the last degree. This made him turn his thoughts to the inquiry, by what steps and methods idolatry got ground in the world. The oldest account of this he believed he found in Sanchoniatho's fragment. This he saw was a professed apology for idolatry, and owned openly what other heathens would have made a secret of, that the gods of the Gentile world had been all mortal men. He studied this fragment with no other view than as it led to the discovery of the original of idolatry. He spent some time upon it, before ever he had a thought of extracting from it footsteps of the history of the world preceding the flood. While other divines of the church of England were engaged in the controversy with the papists, in which they gained over them so complete a victory, our author was endeavouring to strike at the root of their idolatrous religion. These fragments have exercised the talents of some of the ablest scholars that foreign nations have produced, and several of these, being able to make nothing clear or consistent out of them, incline to think they were forgeries, and consequently not worthy of notice. Our prelate was not only of a different sentiment, but with great knowledge and great labour, has made it

very evident that these fragments are genuine, and that he thoroughly understood them. He has proved that they contain the most ancient system of atheism and idolatry; that very system which took place in Egypt, and was set up against the true religion contained in the writings of Moses.

After bishop Cumberland had once engaged his thoughts upon this subject, fresh matter was continually rising, for the distribution of which into a proper method, so as to render a very perplexed subject intelligible, he found himself under the necessity of undertaking a yet more extensive work than the former, in which he made some progress in the space of above twenty years, during which it employed his thoughts. To this piece, when finished, he proposed to have given the title of "Origines Antiquissimæ," which were transcribed in his life-time, and, by his direction, by Mr. Payne. This treatise, which is properly a supplement to the first, was published in 1724, 8vo, under the title of "Origines Gentium Antiquissimæ," or Attempts for discovering the times of the first planting of nations, in several tracts.—In bishop Cumberland's old age, he retained the easiness and sweetness of his temper, which continued to the last day of his life. His senses and bodily strength were more perfect than could well be expected, in a man whose course of life had been studious and sedentary. He remained a master of all the parts of learning he had studied when he was young. He ever loved the classics, and to the last week of his life would quote them readily and appositely. When Dr. Wilkins had published his Coptic Testament, he made a present of one of them to his lordship, who sat down to study this when he was past eighty-three. At this age he mastered the language, and went through great part of this version, and would often give excellent hints and remarks as he proceeded in reading it. At length, in the autumn of 1718, he was struck in an afternoon with a dead palsy, and breathed his last in his palace at Peterborough on October 9, in the same year, in the eighty-seventh year of his age. His corpse was interred in his own cathedral, where a plain tomb has been erected, with a modest inscription to his memory. His reputation at the time of his death was very great at home, and much greater abroad. He is mentioned in the highest terms of respect by many foreign writers, particularly Niceron, Morhoff,

Thomasius, Stollius, and Fourmont. His fame now rests chiefly on the works he published in his life-time. The Sanchoniatho and the Origines, although they afford ample demonstration of learned research, have not so well preserved their credit.

His great grandson, the subject of the next article, informs us upon the authority of his father, Dr. Denison Cumberland, that at the end of every year, whatever overplus bishop Cumberland found upon a minute inspection of his accounts, was by him distributed to the poor, reserving only one small deposit of 25*l.* in cash, found at his death in his bureau, with directions to employ it for the discharge of his funeral expences; a sum, in his modest calculation, fully sufficient to commit his body to the earth.—The late Mr. Cumberland deposited in the library of Trinity-college, Cambridge, a copy of the bishop's work "De Legibus Naturæ," interleaved and corrected throughout by Dr. Bentley.[1]

CUMBERLAND (Richard), a late dramatic and miscellaneous writer, was the great grandson of the preceding. His father, Denison, so named from his mother, was educated at Westminster school, and from that admitted fellow-commoner of Trinity college, Cambridge. He married, at the age of twenty-two, Joanna, the younger daughter of Dr. Richard Bentley (the Phœbe of Byron's Pastoral); by whom he had a daughter, Joanna, and Richard, the subject of this article. Though in possession of an independent fortune, he was readily prevailed upon by his father-in-law to take the rectory of Stanwick, in Northamptonshire, given to him by lord chancellor King, as soon as he was of age to hold it. From this period he fixed his constant residence in that retired spot, and sedulously devoted himself to the duties of his function, never holding any other preferment for thirty years, except a small prebend in the church of Lincoln, given him by his uncle bishop Reynolds. He was in the commission of the peace, and a very active magistrate in the reconcilement of parties rather than in the conviction of persons.—When the rebels were on the march, and had advanced to Derby, he raised among the neighbouring parishes two companies of 100 men each for the regiment then enrolling under the command of the earl of Halifax, and marched

[1] Biog. Brit. principally from archdeacon Payne's Account, prefixed to the Sanchoniatho.

them in person to Northampton. The earl, as a mark of his consideration, insisted upon bestowing one of the companies upon his son, who being too young to take the command, an officer was named to act in his place. Some time after, on the approach of the general election for the county of Northampton, a contest took place with the rival parties of Knightly and Hanbury, or, in other words, between the tories and the whigs. His politics accorded with the latter, and he gave a very active and effectual support to his party. His exertions, though unsuccessful, were not overlooked by the earl of Halifax, who was then high in office, and lord lieutenant of the county. Offers were pressed upon him; yet, though he was resolute in declining all personal favours, he was persuaded to lend an ear to flattering situations pointed out for his son, who was shortly afterwards employed by lord Halifax as his confidential secretary. In 1757 he exchanged the living of Stanwick for Fulham, in order to be nearer his son, whose attendance on the earl of Halifax required his residence in town. On the earl being appointed lord-lieutenant of Ireland, he was made one of his chaplains; and in 1763, at the close of his lordship's administration, was promoted to the bishopric of Clonfert. In this situation he much ingratiated himself with all classes of people by his benevolence and generosity. He introduced many improvements and comforts among the Irish peasantry. He encouraged the English mode of agriculture by judicious rewards; and, as one of the members of the linen trade, introduced a number of spinning-wheels, and much good linen was made in consequence. This improving manufacture formed an interesting occupation also to his lady, and flourished under her care. The city of Dublin presented him with his freedom in a gold box, an honour never before (except in the remarkable instance of dean Swift) conferred on any person below the rank of a chief governor; and the deed which accompanied it assigned as the motive, the great respectability of his character, and his disinterested protection of the Irish clergy. In 1772 he was translated to the see of Kilmore. Some alarming symptoms soon after indicated the breaking up of his constitution, which was increased by the anxiety he experienced, through the debility and loss of health of his amiable lady. When his son took leave of him at the end of his summer visit, the bishop expressed an intention of

attempting a journey to England; but died in the winter of the same year; and this sad event was speedily succeeded by the death of his lady, whose weak and exhausted frame sunk under the blow, May 27, 1775.

RICHARD, the subject of this article, was born Feb. 19, 1732, under the roof of his grandfather Bentley, in the master's lodge in Trinity college. When turned of six years of age, he was sent to the school at Bury St. Edmund's, then under the mastership of the reverend Arthur Kinsman. For some time he made but little progress in his learning; till Kinsman, having observed his low station in the school, publicly reproved him; and thus roused in him a spirit of emulation. While he continued in this school, his grandfather Bentley died; and the affectionate manner in which Kinsman imparted the melancholy event to him, with the kind regard he evinced for his improvement, wrought so much upon his mind, that his task became his delight. In his exercises, however, he describes himself, in his "Memoirs," as aiming at something like fancy and invention, and as being too frequently betrayed into grammatical errors, which did him no credit with his master, who commented on his blunders in one instance with great severity, producing so great an effect on his sensibility, that he never perfectly recovered it. It was about this time that he made his first attempt in English verse; the subject of which was an excursion he had made with his family in the summer holidays to visit a relation in Hampshire, which engaged him in a description of the docks at Portsmouth, and of the races at Winchester, where he had been present. This little poem he exhibited to his father, who received it with unreserved commendation, and persisted in reciting it to his intimates, when its author had gained experience enough to wish it had been consigned to oblivion. In the intervals from school his mother began to form both his taste and his ear for poetry, of which art she was a very able mistress, by employing him every evening to read to her. Their readings were, with few exceptions, confined to Shakspeare, whom she both admired and understood in the true spirit and sense of the author. Under her instruction he became passionately fond of these evening entertainments, and the effect was several attempts on his part towards the drama. He was then head-boy of Bury school, though only in his 12th year. He fitted and compiled a kind of cento, en-

titled "Shakspeare in the Shades," in one act, in which the characters of Hamlet and Ophelia, Romeo and Juliet, Lear and Cordelia, were introduced, and Ariel as an attendant spirit on Shakspeare, who is present through the piece: some extracts from this juvenile production are printed in his "Memoirs." Mr. Kinsman intimating his purpose of retiring from Bury school, young Cumberland was transplanted to Westminster, and admitted under Dr. Nichols, where he remained about a year and a half; and particularly profited there in point of composition. When only in his fourteenth year, he was admitted of Trinity college, Cambridge, where he had two tutors, who took little care of him; but the inconvenience of this being soon felt, the master of the college, Dr. Smith, in the last year of his being under-graduate, recommended him to lose no time in preparing for his degree, and to apply closely to his academical studies for the remainder of the year. During the year of trial, he determined to use every effort for redeeming lost time; he began a course of study so apportioned as to allow himself but six hours' sleep, to which he strictly adhered, living almost entirely upon milk, and using the cold bath very frequently. In the several branches of mechanics, hydrostatics, optics, and astronomy, he made himself master of the best treatises; he worked all his propositions, and formed all his minutes, even his thoughts, in Latin, and thereby acquired advantages superior to some of the best of his contemporaries in public disputations; for, so long as his knowledge of a question could supply matter for argument, he never felt any want of terms for explanation. In consequence of this diligence, he was enabled to go through his scholastic exercises four times in the course of the year, keeping two acts and two first opponencies, and acquitted himself with great credit. On being cited to the senate house for examination for the bachelor's degree, he was kept perpetually at the table under the process of question and answer. His constitution, considerably impaired by the intense application he had given, just held him up to the expiration of the scrutiny; and on hastening to his father's, he soon fell ill of a rheumatic fever, from which, after six months' care and attention, he was recovered. While in this state of extreme indisposition, a high station was adjudged to him amongst the wranglers of his year.

Having thus, in 1750, at an age more than commonly

early, obtained his bachelor's degree, with the return of his health he resumed his studies, and, without neglecting those he had lately been engaged in, again took up those authors who had lain by untouched for a whole twelvemonth. Being in the habit of reading upon system, he began to form *collectanea* of his studies. With this view he got together all the tracts relative to the controversy between Boyle and Bentley, omitting none even of the authorities and passages they referred to; and having done this, compressed the reasonings on both sides into a kind of statement and report upon the question in dispute; and, having accomplished this, he meditated upon a plan little short of what might be projected for an universal history, or at least for that of the great empires in particular. But he was perhaps more agreeably employed in reading the Greek tragedians; and when Mason published his Elfrida, was warm in his praise of that generally-admired production; and, in imitation, planned and composed an entire drama, of which Caractacus was the hero, with bards and druids attached to it as a chorus, for whom he wrote odes.

About this time his father was persuaded to listen to some flattering offers of situations for him; but, as his health was still in an unsettled state, he joined with his family in an excursion to York, where he passed half a year in the society and amusements of that city. The style of living there was a perfect contrast with what he had been accustomed to: he hunted in the mornings, danced in the evenings, and devoted but little time to study. He here got hold of Spenser's Fairy Queen, in imitation of which he began to write stanzas to the same measure; at other times he also composed short elegies in the manner of Hammond; but for these pursuits he was seasonably reproved by his mother, and relinquished them; and on his return to college, he was soon invited to the master's lodge by Dr. Smith, who honoured him with approbation of his past exertions, and imparted to him a new arrangement that had been determined upon, for annulling so much of the existing statutes as restricted all bachelors of arts, except those of the third year's standing, from offering themselves candidates for fellowships. Dr. Smith also kindly recommended him, as he should be in the second year of his degree at the next election, to present himself for examination.

Whilst he was preparing to resume his studies with in-

creased attention, he received a summons from lord Halifax to assume the situation of his private confidential secretary. He accordingly came to town; but, among the new connexions in which he was consequently thrown, he met with nothing that in any degree interested him, and at the recess he accompanied lord Halifax to Horton, and from thence went to Cambridge. There were six vacancies, and six candidates of the year above him. They underwent a severe examination from the electing seniors; and Cumberland particularly from Dr. Smith, the master; and on the next day Cumberland and Mr. Orde (afterwards master in chancery), who was of the same year, were announced as elected, to the exclusion of two of the year above them. After his election, he went home to Stanwick, and from thence made a short visit to lord Halifax.

On his return to town he was as much sequestered from the world as if he had been resident in his college. About this time he made his first small offering to the press, following the steps of Gray with another churchyard "Elegy, written on St. Mark's Eve," when, according to rural tradition, the ghosts of those who are to die within the year ensuing are seen to walk at midnight across the churchyard. It had been written in one of his college vacations, some time before he belonged to lord Halifax: "The public," he observes in his Memoirs, "were very little interested with it, and Dodsley as little profited."

While he was with lord Halifax, Mr. Charles Townshend was passing a few days at Horton; and among a variety of subjects which his active imagination was for ever starting, something occurred to his recollection of an enigmatical sort, that he wished to have the solution of, and could not strike upon it: it was only to be done by a geometrical process, which Cumberland hit upon: he worked it as a problem, and gave a solution in writing, with which Mr. Townshend was much pleased. Mr. Townshend afterwards put into Cumberland's hands a long and elaborate report of his own drawing up (for he was then one of the lords of trade); and requested him to revise it, and give his remarks without reserve; and the manner in which this service was performed strengthened Mr. Townshend's good opinion of Cumberland.

About this time he employed himself in collecting materials from the History of India, for the plan of a poem in heroic verse, on which he bestowed considerable labour,

and in which he had made some progress. This design, however, was laid aside; but a specimen of it, respecting the discoveries of the Portuguese, is preserved in his "Memoirs."

After the death of lady Halifax, on coming to town for the winter season with his patron, he read and wrote incessantly, and lived in all the temperance, and nearly all the retirement, of a hermit. The residence in town, however, which his attendance upon lord Halifax entailed upon him, and the painful separation from his family, became almost insupportable to him. But, whilst he was meditating a retreat, his father exchanged his living of Stanwick for Fulham, in order to afford him an easier access to his friends. In consequence of his occasional visits there, he became a frequent guest at La Trappe, the house of the eccentric Mr. Dodington, and passed much time with him there, in London also, and occasionally in Dorsetshire. His attendance on lord Halifax did not prevent his continuing this intimacy: indeed it was correspondent with lord Halifax's wishes that he should cultivate Mr. Dodington's acquaintance; for his lordship not only lived with him upon intimate terms as a friend, but was now in train to form some opposition connexions, having at this time thrown up his office of first lord of trade and plantations, and detached himself from the duke of Newcastle's administration. In the summer of this year he went to Eastbury, the seat of Mr. Dodington, where he remained some time, and had ample opportunity of observing the character of his host, of which he has given an interesting description in his "Memoirs," as well as that of many distinguished visitors there. Lord Halifax and some friends were resident there during the whole of his visit; and during the same period, Cumberland addressed a poem of 400 lines to Dodington, partly in compliment to him, and in part consolatory to lord Halifax upon the event of his retiring from public office: they flattered the politics then in favour with Mr. Dodington, and coincided with his wishes for detaching lord Halifax from the administration of the duke of Newcastle.

On his return from Dorsetshire he was invited by his friends at Trinity college to offer himself as a candidate for a lay-fellowship then vacant, in which he succeeded, but did not hold it long, as it could only be held on the terms of celibacy. About this time he wrote his first legitimate

drama, in five acts, "The Banishment of Cicero;" a performance which, though occasionally inaccurate in the diction, and the plot totally unsuited to scenic exhibition, as a dramatic poem will bear examination. It was, however, rejected by Garrick, as unfit for the stage, but published by the author in 1761, 4to.

Having obtained, through the patronage of lord Halifax, a small establishment as crown agent for Nova Scotia, Mr. Cumberland tendered his addresses to Elizabeth, the only daughter of George Ridge, esq. of Kilmiston, Hants, to whom he was married, Feb. 19, 1759. On the king's accession to the throne, Mr. Cumberland composed and published without his name, a poem in blank verse addressed to the young sovereign; and on the appointment of lord Halifax to be lord lieutenant of Ireland, he accompanied that nobleman as Ulster secretary, and his father was made one of the chaplains. William Gerard Hamilton was at this time chief secretary, but not by the choice of lord Halifax, to whom he was little known, and in the first instance not altogether acceptable, and Cumberland's situation appears to have been unpleasant. However, towards the close of the session his lordship expressed his satisfaction in Cumberland's services, and offered him a baronetcy, an honour which after due consideration he declined, though he says he had afterwards reason to think that it contributed to weaken his interest with lord Halifax. Why such an honour should have been offered to a young man totally unprovided for, we know not. Even when his patron was made secretary of state, he applied, in vain, for the situation of under-secretary, and afterwards obtained only the clerkship of reports in the office of trade and plantations under the earl of Hillsborough.

Bickerstaff having brought forward with success his operas of "Love in a Village," and "The Maid of the Mill," Mr. Cumberland attempted a drama of that sort, under the title of "The Summer's Tale," which was performed for nine or ten nights, but with no great applause; the music to it was the production of Bach, Arne, Arnold, and Simpson. This drama was published in 1765, and the author afterwards cut it down to an afterpiece of two acts, and exhibited it under the title of "Amelia" with very tolerable success; and published it in 1768. His next production was the comedy of "The Brothers," which was

brought out at Covent Garden, and well received, and published in 1769.

During a visit at his father's at Clonfert, in a little closet at the back of the palace, with no other prospect than a single turf-stack, he began to plan and compose "The West Indian." It was his object always in his hours of study, so to place himself, as to have little or nothing to distract his attention. During his stay in Ireland, he received from the university of Dublin the honorary degree of LL.D. On his return to London he entered into an engagement with Garrick to bring out the "West Indian" at his theatre; and availed himself of Garrick's suggestions in adding a new scene and other improvements. This piece (which appeared in 1771) proved successful beyond the utmost expectation of its author, who was aware that the moral was not quite unexceptionable.

Mr. Cumberland now for the first time entered the lists of controversy, in a pamphlet entitled "A Letter to the right rev. the lord bishop of O——d (Lowth) containing some animadversions upon a character given of the late Dr. Bentley, in a Letter from a late professor in the university of Oxford to the right rev. author of the Divine Legation," &c. It passed through two editions. Dr. Lowth did not reply to this pamphlet; nor did he accept the services of a clergyman of his diocese, who offered to undertake it; acknowledging that Cumberland had just reason for retaliation.

During his residence in Queen Anne-street East, an event occurred which evinced in a striking manner his disinterested generosity and high sense of honour. He was visited by an old clergyman, the rev. Decimus Reynolds, son of bishop Reynolds, and first cousin to his father. This gentleman, without any previous intimacy, had bequeathed to Cumberland his estate twenty years before: he brought the will in his hand; but required that Cumberland should accompany him to a conveyancer, and direct that a positive deed of gift should be drawn up; for which purpose he had brought the title-deeds, and should leave them with Cumberland. Cumberland conjured Mr. Reynolds to inform him if he had any cause of displeasure with his nearer relations; stating that his natural heir was a man of most unexceptionable worth and good character. Mr. Reynolds stated that he left it to Cumberland, as being the

representative of the maternal branch of his family; that Cumberland's father had ever been his valued friend; and that he had constantly watched Cumberland's character, though he had not established any personal acquaintance with him. Upon this explanation, and the evidence of Mr. Reynolds's having inherited no atom of his fortune from his paternal line, Cumberland consented to the drawing up of the deed, causing, however, highly to his honour, a clause of resumption to be inserted, impowering the donor to revoke his deed at any future time. This clause Mr. Reynolds was with great difficulty prevailed on to admit; prophetically observing, that it left him exposed to the solicitations of his relations, and in the debility of age, he might be pressed into a revocation of what he had decided upon as the most deliberate act of his life. After ten years of uninterrupted cordiality between them, this resumption actually took place; major Reynolds, the nephew of the old gentleman, bringing his order for the whole of the title-deeds; which were immediately delivered up by Cumberland exactly as he had received them.

About this time he became a member of a pleasant literary society, who used to dine together upon stated days at the British coffee-house; and at one of these meetings it was suggested to him to delineate the character of a North Briton, as he had already those of an Irishman and a West Indian. He adopted the suggestion, and began to frame the character of Colin Macleod, in his comedy of "The Fashionable Lover," upon the model of a Highland servant who, with scrupulous integrity and a great deal of nationality about him, managed all the domestic affairs of sir Thomas Mills's household, and being a great favourite of every body who resorted there, became in time, as it were, one of the company. This comedy, in point of composition, he thought superior to the West Indian; but it did not obtain equal success with that drama. When this play came out, he made serious appeals against cavillers and slanderers below his notice, which induced Garrick to call him "the man without a skin," and this soreness to criticism became afterwards one of the most distinguishing features of his character. His fourth comedy of "The Choleric Man," was performed with approbation; but its author was charged in the public prints with venting contemptuous and illiberal speeches against his contemporaries. This induced him to prefix to his comedy, when he

published it, a "Dedication to Detraction," the chief object of which was directed to a tract entitled "An Essay on the Theatre," in which the writer professes to draw a comparison between laughing and sentimental comedy, and under the latter description particularly points his observations to "The Fashionable Lover."

His next dramatic production was "Timon of Athens," altered from Shakspeare, in which the entire part of Evanthe, and, with very few exceptions, the whole of Alcibiades, were new. The public approbation sanctioned the attempt at the first production of the play; but it has since been neglected. In compliance with the wishes of Moody, who had become the established performer of Irish characters, Cumberland sketched another Hibernian, on a smaller scale, in the entertainment of "The Note of Hand, or a Trip to Newmarket," which was the last of his pieces that Garrick produced before he disposed of his property in Drury-lane. His tragedy of "The Battle of Hastings" was brought out there under the direction of Mr. Sheridan. In his own judgment it was better written than planned. It was published in 1778.

His prospects in life began now to brighten; for, on the accession of lord George Germaine to office, he was promoted to be secretary to the board of trade, which produced an increase of income that could not be otherwise than acceptable to the father of six children. His lordship took particular notice of Cumberland, and continued his kind patron and friend till death.

Mr. Cumberland afterwards resided at Tetworth in Bedfordshire, in the vicinity of the house of his honoured friend lady Frances Burgoyne, sister of lord Halifax. Here he passed his summer recesses; and in one of them wrote his opera of "Calypso," which was brought out at Covent Garden; but did not meet with very great success. In the following season Cumberland wrote "The Widow of Delphi, or the descent of the Deities," which has never been printed, but received frequent revisions and corrections in the MS. and its author considered it in this improved state as one of his most classical productions. About this time appeared his tragi-comedy of "The Bondman," and "The Duke of Milan," altered; neither of which has been printed.

In 1780, Cumberland was appointed on a confidential mission to the courts of Lisbon and Madrid: a situation

which, however honourable, seems to have laid the foundation of all his future distresses, and to have embittered every remaining hour of a long-protracted existence. The direct object of his embassy was to draw the court of Spain into a separate treaty of peace with this country; and but for the disturbances which took place at that period in London, it is probable that he might have proved successful in his endeavours, since his conduct gave the most perfect satisfaction to the Spanish court, and even procured him the particular confidence and attachment of their king. From these events, and other untoward circumstances, he was, in 1781, recalled, after having contracted a debt of near 5000*l.* in the service of his country, not one shilling of which lord North's ministry ever thought proper to repay him, and to discharge which he was compelled to dispose of the whole of his hereditary property. If it be said that all this rests on Mr. Cumberland's authority, it may surely be replied that no member of that ministry has attempted to deny his account. It has indeed been asserted that he exceeded his commission, but in what respects we are not told, nor whether the losses he sustained were not too heavy a punishment for an error in judgment. He informs us that upon his journey home through France, his bills were stopped, and his credit so completely bankrupt, that he would have been put in prison at Bayonne, had not a friendly fellow-traveller advanced him 500*l.* which enabled him to pay his way through France and reach his home.

Upon Mr. Burke's bill of economy, and the consequent dismission of the board of trade, Mr. Cumberland retired with a compensation far from adequate to the emoluments of the place he was deprived of, and fixed his abode at Tunbridge Wells, having made considerable reductions in his establishment. His first publication after his return from Spain was his "Anecdotes of eminent Painters in Spain," 1782, 2 vols. 12mo, an interesting and curious work; rendered more complete in 1787 by the publication of "A Catalogue of the king of Spain's Paintings," which had been drawn up purposely for Cumberland's use while in Spain, and transmitted to him after his return to England.

Before he settled himself at Tunbridge Wells he had written his comedy of "The Walloons," which was brought out at Covent Garden theatre, and followed by "The Mysterious Husband" in 1783; and a tragedy entitled

"The Arab," but which was acted once only for an actor's benefit, and has never since been put to any use.

In 1783 appeared his "Letter to the bishop of Llandaff," respecting his proposal for equalizing the revenues of the hierarchy and dignitaries of the Church Established; and in 1785 his tragedy of "The Carmelite" was brought out; and his comedy of "The Natural Son." The collection of essays, under the title of "The Observer," were also first printed this year experimentally at Tunbridge Wells, in 2 vols. 12mo. He afterwards engaged with Charles Dilly to publish a new edition, and thereupon stopped the impression of the old. The new edition was considerably augmented, and appeared in five volumes in 1786. When this was out of print he made a fresh arrangement of the essays, and, incorporating his entire, translation of "The Clouds of Aristophanes," edited the work thus modelled in 6 vols. They have since been incorporated in the collection of "The British Essayists." In 1785 also appeared the "Character" of his kind patron lord Sackville, which he has farther illustrated in his "Memoirs." About this time he published, anonymously, a pamphlet entitled "Curtius rescued from the Gulph," in consequence, as he says, "of Dr. Parr's having hit an unoffending gentleman too hard, by launching a huge fragment of Greek at his defenceless head. He made as good a fight as he could, and rummaged his indexes for quotations, which he crammed into his artillery as thick as grape-shot, and in mere sport fired them off against a rock invulnerable as the armour of Achilles." It is indeed but a very superficial performance.

In 1789 appeared his comedy of "The Impostor;" and "Arundel, a Novel," 2 vols. 12mo, the latter hastily put together in a few weeks at Brighthelmstone, and sent to the press in parcels as he wrote it. This novel, rapidly composed as it was, met with success; on which he resolved to bestow his utmost care and diligence on a second, which appeared in 1795, in 4 vols. 12mo, under the title of "Henry." In 1792 he published his "Calvary, or the Death of Christ, a Poem, in eight books," 4to. To this work he had applied himself with uncommon ardour; he began it in the winter, and, rising every morning some hours before day-light, soon dispatched the whole poem of eight books at the average of full fifty lines a day, of which he kept a regular account, marking each day's

work upon the MS. This poem has since been republished in a more portable size in 2 vols.

Among his productions of the more serious cast may be included his "Version of Fifty of the Psalms of David," upon which he bestowed great attention: and his religious and argumentative tract entitled "A few plain Reasons why we should believe in Christ, and adhere to his Religion;" a copy of which he presented, with due deference, to the archbishop of Canterbury and the bishop of London, the latter of whom honoured him with a very gracious acknowledgement by letter. He wrote also as many sermons as would make a large volume, some of which have been delivered from the pulpit; and was for some years in the habit of composing an appropriate prayer of thanksgiving for the last day in the year, and of supplication for the first day of the succeeding year. He was accustomed also to select passages from the Old Testament, and turn them into verse; of which he has given a specimen in his "Memoirs."

In 1793, he brought out a comic opera in three acts, founded on the story of Wat Tyler; which, being objected to by the lord chamberlain, he was obliged to new-model, and produce under the title of "The Armourer." He also brought out a comedy under the title of "The Country Attorney" at the summer theatre, when it was under the direction of the elder Mr. Colman. At the same theatre appeared in 1794 his "Box Lobby Challenge," a comedy, and his drama of "Don Pedro." On the opening of the new theatre at Drury Lane, his comedy of "The Jew" was represented; which he had composed with great rapidity. This was the second instance of his coming forward to raise the character of that people from the unmerited contempt and ridicule which they had uniformly before experienced. In the preceding season came out his comedy of "The Wheel of Fortune," which was closely followed by "First Love, a Comedy."

In 1796 appeared at Covent Garden his "Days of Yore, a Drama." In 1797, at Drury Lane, "The last of the Family, a Comedy." Five other comedies were also successively produced by him. "False Impressions," at Covent Garden; "The Word for Nature;" "The Dependant;" "The Eccentric Lover;" and "The Sailor's Daughter," at Drury Lane.

He made annual visits to Mrs. Bludworth's at Holt near

Winchester; where, being absent from his books, he amused himself with poetical trifles on various subjects, some of which he has preserved in his Memoirs; as well as many other pieces written on other occasions. In 1806 he brought out his "Hint to Husbands, a Comedy," at Covent Garden, which was performed for five nights only. In the same year he published "Memoirs of his own Life," 4to, to which he afterwards added a Supplement, of which we have availed ourselves in this sketch.

The publications he was afterwards concerned in are, "The Exodiad," an epic poem, written in conjunction with sir James Bland Burges. "John de Lancaster," a novel, in 3 vols. and "Joanna of Montfaucon," a dramatic romance. He was also the conductor of "The London Review," a new attempt, in which the reviewers gave their names, but it did not succeed. From the time of his secession from public life, Mr. Cumberland resided at Tunbridge Wells, devoting his time solely to his literary occupations. Here he lost his wife, the happy partner of all his joys, his affectionate consoler in every sorrow. This stroke of affliction he bore with the resignation of a man of sense, convinced, as he says, that patience is no mark of insensibility, nor the parade of lamentation any evidence of the sincerity or permanency of grief.

During the alarm of invasion he headed two companies of volunteer infantry, and received the commission of major-commandant. So beloved was he by his corps, that they honoured him with a sword as a mark of their esteem; and at the conclusion of the peace, agreed to serve under him without receiving their customary pay. His last days were spent chiefly in London, where he died May 7, 1811, after a few days illness, at the house of his friend, Mr. Henry Fry, Bedford-place. The last act of his life was the publication of a poem called "Retrospection," a kind of legacy of opinions concerning the "men and things" more fully handled in his Memoirs. In appreciating the personal character of Mr. Cumberland, the reader may be very safely directed to these "Memoirs," where the disguise of self-esteem is too thin to hide what is attempted to be hidden. It was Mr. Cumberland's misfortune to be bred a courtier, and never to have attained his degrees in that school. In a subordinate station, the duties of which were technical and formal, he performed them like others, but was peculiarly unfortunate in venturing to act the minister,

Mr. Cumberland having associated with almost all the eminent literary characters of his day, has introduced many striking sketches and anecdotes of them in his "Memoirs." In company his aim was to please by retailing these, and in the art of pleasing in conversation few men have been more successful, and few would have been more praiseworthy, had he been more sincere in his compliments to those who were present, or less bitter in his sarcasms on them after they had taken their leave. By this, however, although it occasionally administered to mirth, he lost more than he gained; and his address, polite, studied, and courtier-like, soon became depreciated beyond all recovery.

As a writer, the number of his works is perhaps the most striking circumstance; but many of them, it may be remembered, were hastily written, and produced to better his income at a time when a succession of statesmen had agreed to forget that such a man ever held a public station. Whatever else he wrote, the drama was his favourite pursuit, from which he could seldom endure a long interruption; and this seems to have created in his mind a ready play of imagination which unfitted him for the serious concerns of real life and business. As a poet, he cannot rank very high; elegant versification and sentiment, however, throw a charm over some of his poetical works which has ensured them a considerable share of popularity. His "Observer," now that he has acknowledged how much he took from Bentley's MSS. no longer supports his character as a Greek critic. First or last, the drama was his peculiar province: it was in that he endeavoured to excel, and in that, we think, he has attained the excellence that will be most permanent.[1]

CUMING, or COMYNS (Sir Alexander), bart. a man of considerable talents, unhappily, in some respects, misapplied, was the son of Alexander Cuming of Coulter, who was created a baronet in 1695, and was born probably about the beginning of the last century. It appears by his Journal, which was in the possession of the late Isaac Reed, esq. that he was bred to the law of Scotland, but was induced to quit that profession in consequence of a pension of 300*l.* *per annum* being assigned him by government, either, as he intimates, for services done by his family, or expected from himself. This pension was with-

[1] Memoirs, &c.

drawn in 1721, at the instance, according to his account, of sir Robert Walpole, who had conceived a pique against his father, for opposing him in parliament. It is more probable, however, that he was found too visionary a schemer to fulfil what was expected from him. In 1729 he was induced, by a dream of lady Cuming's, to undertake a voyage to America, for the purpose of visiting the Cherokee nations. He left England on Sept. 13, and arrived at Charlestown Dec. 5. On March 11 following, he set out for the Indians country; and on April 3, 1730, he was crowned commander, and chief ruler of the Cherokee nations in a general meeting of chiefs at Nequisee among the mountains; he returned to Charlestown April 15, with six Indian chiefs, and on June 5, arrived at Dover. On the 18th he presented the chiefs to George II. at Windsor, where he laid his crown at his majesty's feet: the chiefs also did homage, laying four scalps at the king's feet, to show that they were an overmatch for their enemies, and five eagles' tails as emblems of victory. These circumstances are confirmed by the newspapers of that time, which are full of the proceedings of the Cherokees whilst in England, and speak of them as brought over by sir Alexander Cuming. Their portraits were engraved on a single sheet. Sir Alexander says in his Journal, that whilst he was in America in 1729, he found such injudicious notions of liberty prevail, as were inconsistent with any kind of government, particularly with their dependence on the British nation. This suggested to him the idea of establishing banks in each of the provinces dependent on the British exchequer, and accountable to the British parliament, as the only means of securing the dependency of the colonies. But it was not till 1748 (as it appears) that he laid his plans before the minister (the right hon. Henry Pelham) who treated him as a visionary enthusiast, which his journal indeed most clearly indicates him to have been. He connected this scheme with the restoration of the Jews, for which he supposed the time appointed to be arrived, and that he himself was alluded to in various passages of Scripture as their deliverer. He was not, like a late enthusiast, to conduct them to the Holy Land, but proposed to take them to the Cherokee mountains: wild as his projects were, some of the most learned Jews (among whom was Isaac Netto, formerly grand rabbi of the Portuguese synagogue) seem to have given him several patient hear-

ings upon the subject. When the minister refused to listen to his schemes, he proposed to open a subscription himself for 500,000*l.* to establish provincial banks in America, and to settle 300,000 Jewish families among the Cherokee mountains. From one wild project he proceeded to another; and being already desperately involved in debt, he turned his thoughts to alchemy, and began to try experiments on the transmutation of metal. He was supported principally by the contributions of his friends: till at length, in 1766, archbishop Secker appointed him one of the pensioners in the Charter-house, where he died at a very advanced age in August 1775, and was buried at East Barnet, where lady Cuming had been buried in 1743. He appears to have been a man of learning, and to have possessed talents, which, if they had not been under a wrong bias, might have been beneficial to himself and useful to his country. His son, who succeeded him in his title, became deranged in his intellects, and died some years ago, in a state of indigence, in the neighbourhood of Red-lion-street, Whitechapel. He had been a captain in the army: the title became extinct at his death.[1]

CUMING (WILLIAM), born Sept. 30, 1714, was the son of Mr. James Cuming, an eminent merchant in Edinburgh. After a suitable education in the high-school of that city, and under the particular tuition of Mr. Alexander Muir, formerly professor of philosophy at Aberdeen, he applied himself to the study of physic four years in the university of Edinburgh, and became connected with some of the most eminent students in that science. In 1735 he spent nine months at Paris, improving himself in anatomy and the French language: and he passed some time at Leyden the following year; but returned immediately before the death of his father*. In 1738 he quitted Edin-

* An elegant ode, addressed to him on his going to France, Aug. 31, 1735, by Mr. S. Boyse, is printed in Nichols's Miscellany Poems, vol. VI, p. 342; and in the same volume, p. 328, is the "Vision of Patience," an allegorical poem, sacred to the memory of Mr, Alexander Cuming, a young gentleman unfortunately lost in the northern ocean, on his return from China, 1740. He was elder brother of the doctor, and first supercargo of the Suecia, a Swedish East India ship, which was wrecked on a rock about two miles east of the island of North Ronalsha, the northernmost of the Orkney islands, Nov. 18, 1740. Immediately on the ship's striking, Mr. Cuming went off in the barge, accompanied by the surgeon, and six of the boldest seamen, in order to discover what the island was, but were never more heard of. Thirty-one of the sailors were saved out of one hundred, the ship's complement.

[1] For this article we are entirely indebted to Lysons's Environs, vol. IV.

burgh for London; and while his friends were meditating a settlement for him at Lynne in the room of the late sir William Browne, his friend Dr. Fothergill found out a more promising situation at Dorchester; where he remained to the last, notwithstanding the most pressing invitations from Dr. Fothergill to succeed Dr. Russel in London. In the space of a few years after his establishment at Dorchester, he came to be employed in many, and in process of time, with an exception of three or four at most, in all the families of distinction within the county, and frequently in the adjacent ones. At length his chaste manners, his learning, and his probity, as they were more generally known, rendered him not only the physician, but the confidential friend of some of the best families into which he was introduced. His warm and friendly attention to the interests of the late Mr. Hutchins, author of the History of Dorset, in advancing the publication of that well written and well arranged work, cannot better be expressed than in the grateful language of its author: "One of the gentlemen to whom my acknowledgments are eminently due, permitted part of that time which is so beneficially employed to far better purposes, and is so precious to a gentleman of his extensive practice, to be diverted to the work in hand; the publication of which he patronised and promoted with great zeal and assiduity: nor did his success fall short of his zeal. Without his friendly assistance my papers might yet have remained undelivered to the press; or, if they had been committed to the public, would have wanted several advantages and embellishments with which they now appear." The doctor bequeathed his interleaved copy of this work to Mr. Gough, his friend and coadjutor in its publication. In 1752 he received a diploma from the university of Edinburgh; and was soon after elected a fellow of the royal college of physicians there, of which he died senior fellow. He was elected in 1769 fellow of the society of antiquaries of London; and in 1781 of that of Scotland. The tenderness of his eyes was, through life, the greatest misfortune he had to struggle with; and, considering the many obstacles which the complaints in those organs have occasioned in the pursuit of knowledge, it is wonderful how he attained the degree of erudition which he was well known to possess. In his retreat from the more busy pursuits of this world, the surviving companions of his youth continued the friends and correspondents of

his advanced years; and he enjoyed to the last the singular satisfaction of being visited by the most respectable persons in the county for probity, rank, and fortune. We cannot but regret that the doctor, who has been the means of so many valuable performances being laid before the public, and some of them improved by his pen, had not himself stood forth, to give that information for which he was so well qualified, both in point of classical learning and elegant composition. He died of a dropsy, in the 74th year of his age, March 25, 1788.[1]

CUNÆUS (PETER), a very learned lawyer, and professor in the university of Leyden, was born at Flushing, in Zealand, 1586. He was sent to Leyden at the age of fourteen, where he made great progress in the Greek, Latin, Hebrew, Chaldaic, and Syriac languages, under Drusius; and, with his assistance, gained a deep knowledge in the Jewish antiquities. In the early part of his life he was in England, whither he had attended Ambrose Regemortes, his kinsman; and during his stay here, he, in one summer, accurately read over Homer, and most of the Greek poets. It appears that he was at first designed for divinity, by his maintaining theological theses under Arminius in 1605; but religious disputes running high at that time, he conceived a disgust to it, and applied himself to the belles lettres and the law. He was created LL. D. at Leyden in 1611, at which time he was chosen professor of eloquence. He was afterwards made professor of politics; and in 1615 of civil law, which employment he held to his death, which happened in 1638. He was the author of several ingenious and learned works; and his little book, "De republicâ Hebræorum," which is still held in high esteem, was made a text-book by the most celebrated professors. Nicolai, Goree, and Basnage have all published editions of it with notes and comments. His "Satyra Menippæa in sui sæculi homines inepte eruditos" was printed at Leyden in 1632, and as much admired for its wit as learning. He likewise published remarks upon

[1] From Memoirs of his Life, at the end of the fourth edition of Dr. Lettsom's Life of Dr. Fothergill, 1786, 8vo. The Sherborn Mercury of March 31 records his death, with this honourable testimony: "He was a physician of learning, strict integrity, and great humanity: possessed of a happy turn for inquiry and observation; devoted from an early age to the faithful discharge of the duties of his profession. The death of this excellent man is a misfortune to his friends and neighbours more immediately, to the faculty in general, and to all mankind."

Nonius's "Dionysiaca," and some inauguration and other speeches; with a translation of Julian's Cæsars. He was a man of great parts and learning; and we find Vossius, Casaubon, and other great men, speaking of him in the highest terms of applause, and paying the profoundest deference to his judgment. Scaliger says, that he was extremely learned, but of a melancholy humour. Burman published a volume of his "Epistolæ," which contain literary information and remarks, Leyden, 1725, 8vo.[1]

CUNITIA, or CUNITZ (MARIA), a lady of great genius and learning, was born in Silesia about the beginning of the seventeenth century, and became celebrated for her extensive knowledge in many branches of learning, particularly in mathematics and astronomy, upon which she wrote several ingenious treatises; one of which, under the title of "Urania Propitia," printed in 1650, in Latin and German, she dedicated to Ferdinand III. emperor of Germany. In this work are contained astronomical tables, of great ease and accuracy, founded upon Kepler's hypothesis. She learned languages with amazing facility; and understood Polish, German, French, Italian, Latin, Greek, and Hebrew. With equal ease she acquired a knowledge of the sciences: history, physic, poetry, painting, music both vocal and instrumental, were familiar to her; and yet these were no more than her amusement. Her favourite study was the mathematics, and especially astronomy, to which she principally applied, and was not without reason ranked among the most able astronomers of her time. She married Elias de Lewin, M. D. also an astronomer; and they carried on their favourite studies for some time with equal reputation and success, until the war penetrated into Silesia, and obliged them to quit their residence at Schweinitz, for Poland, which was then at peace. Upon their journey, although furnished with the best passports, they were robbed by the soldiers; but, on their arrival in Poland, were welcomed with every kind attention. Here she composed her astronomical tables above noticed, first printed at Oels, and four years after at Franeker or Francfort. Moreri fixes her death at 1664, but others think she was living in 1669, and then a widow.[2]

[1] Moreri.—Life prefixed to Basnage's "Antiquitez Judaiques," Amst. 1713.—Freheri Theatrum.—Blount's Censura.—Foppen Bibl. Belg.—Saxii Onomast.

[2] Bibl. Germanique, vol. III.—Moreri.—Martin's Lives of the Philosophers.

CUNNINGHAM (ALEXANDER), an historian, was born in Scotland, in the time of Cromwell's usurpation, in 1654; his father was minister at Ettrick, in the shire and presbytery of Selkirk. He was educated, according to the custom of the Scotch gentlemen of those times who were of the presbyterian sect, in Holland, where we may suppose he imbibed his principles of government, and was much with the Scotch and English refugees at the Hague before the revolution, particularly with the earls of Argyle and Sunderland. He came over to England with the prince of Orange; and was honoured with the confidence and intimacy of many leading men among the friends of king William and the revolution. We find him employed, at different times, in the character of a travelling companion or tutor; first to the earl of Hyndford and his brother Mr. William Carmichael, solicitor-general in the reign of queen Anne for Scotland; secondly, with the lord Lorne, afterwards so well known under the name of John duke of Argyle; and thirdly, with the lord viscount Lonsdale. In 1703 we find him at Hanover with the celebrated Addison, and graciously received by the elector and princess Sophia.

Lord Lorne, at the time he was under the tuition of Mr. Cunningham, was colonel of a regiment, which the father of the earl of Argyle had raised for his majesty's service in Flanders. Mr. Cunningham's connection with the duke of Argyle, with whom he had the honour of maintaining an intimacy as long as he lived, together with the opportunities he enjoyed of learning in his travels what may be called military geography, naturally tended to qualify him for writing intelligibly on military affairs. On this subject Achilles, it is probable, communicated information to his preceptor Chiron. When we reflect on these circumstances, we shall the less wonder that his accounts of battles and sieges, and in general of all the operations of war, should be so copious, and at the same time so conceivable and satisfactory. It is not unnatural on this occasion to call to mind, that the historian Polybius, so justly renowned for his knowledge of both civil and military affairs, was tutor to Scipio Africanus.

Mr. Cunningham, both when he travelled with the noblemen abovementioned, and on other occasions, was employed by the English ministry in transmitting secret intelligence to them on the most important subjects. He

was also on sundry occasions employed by the generals of the confederate armies to carry intelligence and to make representations to the court of Britain. In Carstares' State papers, published by Dr. Macormick, principal of the united college of St. Andrew's, in 1774, there are two letters from our author, dated Paris the 22d and 26th of August 1701, giving an account of his conferences with the marquis de Torcy, the French minister, relative to the Scotch trade with France. This commercial negotiation, from the tenor of Cunningham's letters compared with his history, appears to have been only the ostensible object of his attention: for he sent an exact account to king William, with whom he was personally acquainted, of the military preparations throughout all France.

Mr. Cunningham's political friends, Argyle, Sunderland, sir Robert Walpole, &c. on the accession of George I. sent him as British envoy to the republic of Venice, where he resided from 1715 to 1720. His correspondence, or at least part of it (for secretary Craggs carried away his official correspondence from the public office, and probably, among others, some of Mr. Cunningham's letters), with the secretaries of state is preserved, in the paper-office. His dispatches have been collected and arranged by Mr. Astle, who very obligingly communicated this information to the author of the critical and biographical memoirs prefixed to the translation of the Latin manuscript.

A question has, no doubt, been anticipated by the reader of these memorials of Mr. Cunningham, whether he was not the celebrated critic on Horace, and the author of the posthumous criticisms in an edition of Virgil published by Hamilton and Balfour of Edinburgh in 1742. On this question, which is, no doubt, not a little interesting to philologists, but not perhaps so interesting as it would have been 50 or 60 years ago, his editor Dr. Thomson has exhausted not a little reading, inquiry, and probable conjecture, and bestows perhaps more consideration on it than the importance of the question deserves. It must be owned, at the same time, that the circumstances tending to prove the identity of the critic and the historian, and those tending to prove their diversity, are so many, and the evidence for and against each so nicely balanced, that it becomes a question of infinite curiosity on this account, and of importance too as illustrating the uncertainty of both direct

and circumstantial evidence.—The historian Alexander Cunningham was born in Scotland in the time of Cromwell's usurpation; was educated in Holland, where he was intimately acquainted with many of the Scotch and English refugees at the Hague, and particularly with the earls of Argyle and Sunderland: he enjoyed, in an eminent degree, the favour and familiarity of the great: he travelled with the duke of Argyle: he was distinguished by his skill in the game of chess: he was in politics a whig; and he lived to extreme old age. Now there is very strong evidence that all these circumstances belong to the life, and point to Alexander Cunningham, the editor and commentator of Horace. It would seem strange indeed, if two Alexander Cunninghams, countrymen, contemporaries, so distinguished for erudition and the familiarity and favour of men of rank and power, and the same men too, should have flourished at the same æra, in modes of life, in places of residence, in peculiarities of character, and other circumstances so nearly parallel. And yet, notwithstanding these accumulated coincidences, there are circumstances too of diversity and opposition that seem incompatible with their identity; and therefore Dr. Thomson, after all his inquiries concerning the identity or the diversity of the historian and the critic, on that subject remains sceptical; and from those curious points of coincidence and opposition draws the following pertinent inference: "If the writings of our author have increased the stores of history, the incidents of his life, by shewing the uncertainty of oral tradition, have illustrated its importance."

He lived many years after his return from Venice, which he seems chiefly to have passed in a studious retirement. In 1735 he was visited in London by lord Hyndford, at the instance of his lordship's father, to whom he had been tutor; when he appeared to be very old. It is probable that he lived about two years after; for the body of an Alexander Cunningham lies interred in the vicar chancel of St. Martin's church, who died in the 83d year of his age, on the 15th day of May 1737; and who was probably the same person.

His History of Great Britain, from the revolution in 1688 to the accession of George I. was published in two vols. 4to, in 1787. It was written by Mr. Cunningham in Latin, but was translated into English by the rev. Dr. William Thomson. The original manuscript came into the possession of the rev. Dr. Hollingberry, archdea-

con of Chichester, some of whose relations had been connected with the author. He communicated it to the late earl of Hardwicke, and to Dr. Douglas, the late bishop of Salisbury, both of whom recommended the publication. In a short preface to the work, the archdeacon says: "My first design was to have produced it in the original; but, knowing how few are sufficiently learned to understand, and how many are indisposed to read two quarto volumes in Latin, however interesting and entertaining the subject may be, I altered my purpose, and intended to have sent it into the world in a translation. A nervous fever depriving me of the power, defeated the scheme." Accordingly, he afterwards transferred the undertaking to Dr. Thomson; and, we are told by Dr. Hollingberry that this gentleman "has expressed the sense of the author with fidelity." The work was undoubtedly well deserving of publication. It contains the history of a very interesting period, written by a man who had a considerable degree of authentic information, and his book contains many curious particulars not to be found in other histories. His characters are often drawn with judgment and impartiality: at other times they are somewhat tinctured with prejudice. This is particularly the case with respect to general Stanhope and bishop Burnet, against whom he appears to have conceived a strong personal dislike. He sometimes also indulges himself in severe sarcasms on the clergy, and on the female sex. But he was manifestly a very attentive observer of the transactions of his own time; his works abound in just political remarks; and the facts which he relates are exhibited with great perspicuity, and often with much animation. Throughout his book he frequently intersperses some account of the literature and of the most eminent persons of the age concerning which he writes; and he has also adorned his work with many allusions to the classics and to ancient history.

The compilers of the Encyclopædia Britannica thus conclude their article on this subject: "Alexander Cunningham, the author of the History of Great Britain, has been supposed to be the same person with Alexander Cunningham who published an edition of Horace at the Hague, in 2 vols. 8vo. 1721, which is highly esteemed. But, from the best information we have been able to collect, they were certainly different persons; though they were both of the same name, lived at the same time, had both been

travelling tutors, were both said to have been eminent for their skill at the game of chess, and both lived to a very advanced age. The editor of Horace is generally said to have died in Holland, where he taught both the civil and canon laws, and where he had collected a very large library, which was sold in that country." That these remarks are just has been since placed beyond a doubt by a writer, under the signature of Crito, in the Scots Magazine for October 1804, who proves that the editor of Horace died at the Hague in 1730, and the historian at London in 1737.[1]

CUNNINGHAM (JOHN), a poet of considerable reputation, was born in 1729 in Dublin, where his father and mother, both descendants of Scotch parents, then resided. His father was a wine cooper, and becoming enriched by a prize in the lottery, commenced wine-merchant, and failed. The little education our author received was from a Mr. Clark, who was master of the grammar-school of the city of Drogheda; and when his father's affairs became embarrassed, he was recalled to Dublin, where he produced many of his lesser poems at a very early age. At seventeen he wrote a farce, entitled "Love in a Mist," which was acted for several nights at Dublin in 1747. Garrick is said to have been indebted to this farce for the fable or plot of his "Lying Valet." The success of his little drama procured him the freedom of the theatre, to which he became immoderately attached, and mistaking inclination for ability, commenced actor without one essential qualification either natural or acquired, if we except a knack at personating the mock French character, in which he is said to have been tolerable. His passion for the stage, however, predominated so strongly, that without any intimation of his intentions, he left his family and embarked for England, where he obtained a precarious and unprofitable employment in various companies of strolling comedians. Frequent want made him at length sensible of his imprudence, but pride prevented his return to his friends; and the death of his father in circumstances of distress, probably reconciled him to a way of life which he could not now exchange for a better. About the year 1761 we find him a performer at Edinburgh, where he published his "Elegy on a Pile of Ruins," which, although

[1] Biog. Brit.—Tytler's Life of Lord Kames.—Encyclopædia Britannica.

obviously an imitation of Gray's Elegy, contains many passages conceived in the true spirit of poetry, and obtained considerable reputation. During his theatrical engagement at Edinburgh, although insignificant as an actor, he was of some value to the manager, by furnishing prologues and other occasional addresses, which were much applauded.

About this time he received an invitation from certain booksellers in London, who proposed to engage him in such works of literature as might procure him a more easy and honourable employment than he had hitherto followed. He repaired accordingly to the metropolis, but was disappointed in the promised undertaking by the bankruptcy of the principal person concerned in it, and after a short stay, was glad to return to his friends in the north. This was the only effort he ever made to emerge from the abject situation in which youthful imprudence had originally placed him, and contented indolence possessed him so entirely, that he never made a second attempt. In a letter to a friend he describes himself in these terms: "You may remember my last expedition to London. I think I may be convinced by it, that I am not calculated for the business you mention. Though I scribble (but a little neither) to amuse myself, the moment I considered it as my duty, it would cease to be an amusement, and I should of consequence be weary on't. I am not enterprizing; and toleably happy in my present situation."

In 1762 he published "The Contemplatist," but with less success than his Elegy. This is indeed the worst of all his productions, and was censured with much force of ridicule by a writer in the Monthly Review. It abounds with glittering and absurd conceits, and had it been published now, might have been mistaken for a satire on the maukish, namby-pamby stuff which the author of the Baviad and Mæviad has chastised with equal justice and humour. It may here be mentioned that in 1765 he published "Fortune, an Apologue," in which there are some poetical beauties, particularly the description of avarice, but not much consistency of plan; and in the following year collected his poems into a volume, which was honoured by a numerous list of subscribers.

For some time, he was a performer in Mr. Digges's company at Edinburgh, and on that gentleman's quitting Scotland, returned to Newcastle-upon-Tyne, a spot which

had been his residence for many years, and which he considered as his home. Here and in the neighbouring towns he earned a scanty subsistence. Although his mode of life was not of the reputable kind, his blameless and obliging conduct procured him many friends, and in their society he passed his days without any effort to improve his situation. Yet in the verses he wrote about three weeks before he died, it appears that he was not quite so contented as his biographer has represented. A few months before that event, being incapable of any theatrical exertion, he was removed to the house of his friend, Mr. Slack of Newcastle, who with great kindness received him under his roof, and paid every attention to him which his state required. After lingering some time under a nervous disorder, during which he burnt all his papers, he died on the 18th of September, 1773, and was buried in St. John's church-yard, Newcastle.

Although Cunningham cannot be admitted to a very high rank among poets, he may be allowed to possess a considerable share of genius. His poems have a peculiar sweetness and elegance; his sentiments are generally natural, and his language simple, and appropriate to his subject, except in some of his longer pieces, where he accumulates epithets that appear to be laboured, and are sometimes uncouth compounds, either obsolete or unauthorized. As he contemplated nature with a fond and minute attention, and had familiarized his mind to rural scenes and images, his pastorals will probably continue to be his most favoured efforts. He has informed us that Shenstone, with whose correspondence he was honoured, encouraged him to cultivate this species of poetry. His "Landscape" is a cluster of beauties which every reader must feel, but such as only a very accurate observer of nature could have grouped with equal effect. His fables are ingenious, and his lyric pieces were at one time in very high estimation, and certainly cannot suffer by a comparison with their successors on the stage and public gardens; and, upon the whole, his works have lost little of the popularity with which they were originally favoured.[1]

CUNINGHAM (WILLIAM), was a physician in London, who resided in Coleman-street some years of his life.

[1] Johnson and Chalmers's English Poets, 1810.—The first account of Cunningham appeared in the Lond. Mag. 1773, p. 495.

About 1556—1559 he lived at Norwich, and in 1563 he was a public lecturer in surgeons'-hall, London. Bishop Bull applauded him much for his knowledge in astronomy and physic. He was certainly a man of considerable learning, and much admired for his ingenuity in the art of engraving on copper. In 1559 he published his "Cosmographical Glass, conteyning the pleasant principles of Cosmographie, Geographie, Hydrographie, or Navigation," fol. He executed several of the cuts in this book himself. The map of Norwich, Mr. Granger thinks, is curious and fine. He wrote also a Commentary on Hippocrates, "De Aere, Aquis et Regionibus," and a "Treatise on the French Disease."[1]

CUPER, or CUPERUS (GISBERT), a learned philologist, was born Sept. 14, 1644, at Hemmem, in the duchy of Guelderland, and educated first at home, and then at Nimeguen, where after attending a course of rhetoric, philosophy, mathematics, history, law, and theology, he found his inclination drawing him more closely to matters of taste and polite literature. With a view to further improvement in these branches, he went to Leyden, and put himself for some time under the direction of the elder Gronovius. He came afterwards to Paris, and while he was about to leave that city for Italy, he was appointed professor of history at Deventer, when he was only in his twenty-fifth year. The reputation he acquired in this office, raised him to the magistracy, and he was employed by the states of Overyssel in various important transactions. Having carried on a correspondence with some distinguished members of the French academy of inscriptions, he was chosen an honorary member. He died at Deventer, Nov. 22, 1716, in the seventy-third year of his age. His works are: 1. "Observationum Libri III." on different Greek and Latin authors," Utrecht, 1670, 8vo. 2. "Harpocrates, et Monumenta antiqua inedita," Utrecht, 1676, 1687, and 1694, 4to. 3. An additional book or volume of observations on the Greek and Latin authors, Deventer, 1678, 8vo. 4. "Apotheosis, vel consecratio Homeri," Amst. 1683, 4to. 5. "Historia trium Gordianum," Deventer, 1697, 12mo; and ibid. 1697, 8vo. 6. "Lettres de critique, d'histoire, de litterature, &c." Amst. 1742, 4to. He also wrote a preface and notes to the edition of

[1] Tanner.—Granger.—Aikin's Biog. Memoirs of Medicine.

Lactantius "de mortibus persecutorum," Abo, 1684, and Utrecht, 1692. His correspondence with the literary men of his age was very extensive, and many of his letters have been published in various collections; particularly in "Celeberrimorum virorum epistolæ," Wittemberg, 1716, 8vo, in "Schelhornii Amœnitates," Leipsic, 1738, 8vo; in Burman's Sylloge;" in the "Sylloge nova Epistolarum," Nuremberg, 1759, 8vo; and lastly, by Betou, in his work "De Aris et Lapidibus Votivis ad Neomagum et Sanctenum effosis," Neomag. 1783, 8vo.[1]

CURCELLEUS. See COURCELLES.

CURIO (CŒLIUS SECUNDUS), of Piémont, was born at San Chirico, in 1503, of a noble family, and cultivated philosophy, and made several journies in Germany and Italy. Having abjured the religion of Rome to embrace the doctrines of Luther, he was thrown into prison, and confined for several months, but without this making any impression on his sentiments; and he was no sooner released than he played a very bold trick. Having access to the relics of the monastery of St. Benigno, he executed the plan of carrying away the holy shrine, and leaving in its place what to him was more holy and estimable, the Bible, inscribed with these words, "Hæc est arca fœderis, ex qua vera sciscitari oracula liceat, et in qua veræ sunt sanctorum reliquiæ." As, however, he was aware the fury of the populace would not permit him to escape with his life, if he were suspected, he thought it prudent to retire, and we find him afterwards at Milan, where he married in 1530, and began to preach. Having fixed his abode near Casal, he one day heard a Dominican declaiming loudly against Luther, and charging him with criminal acts and heretical notions, of which he was not guilty; he asked permission to give an answer to the outrageous preacher. This being granted: "My father," said he to the monk, "you have attributed to Luther a number of terrible declarations; but where does he say them? Can you point me out the book where he has delivered such a doctrine?"—The monk replied that he could not immediately shew him the passage; but that, if he would go with him to Turin, he would point it out to him.—"And I," said Curio, "will shew you this moment that what you advance cannot be true." Then pulling out

[1] Moreri.—Saxii Onomasticon.

of his pocket Luther's Commentary on the epistle to the Galatians, he refuted the Dominican with so much strength of argument, that the crowd fell upon him, and it was with great difficulty that he escaped out of their hands. The inquisition and the bishop of Turin being informed of this quarrel, Curio was arrested; but the bishop, perceiving that he was supported by a considerable party, went to Rome, to receive advice from the pope in what manner he should proceed. In the mean time, Curio was carried in irons to a private prison, and kept under a constant guard; but, notwithstanding these precautions, found means to escape during the night. He fled to Salo, in the duchy of Milan, and from thence to Pavia; whence, three years afterwards, he was obliged to take refuge at Venice, because the pope had threatened to excommunicate the senate of Pavia, if they did not put him under an arrest. From Venice Curio went successively to Ferrara, to Lucca, to Lausanne, in Switzerland, where he was made principal of the college, and lastly to Bale, in 1547. Here he became professor of eloquence and the belles-lettres, which situation he held until his death, which happened in 1569, at the age of sixty-seven. There is a singular work by him, entitled "De amplitudine beati regni Dei," Bale, 1550, 8vo, in which he extends that kingdom to the comprehension of a far greater number of elect than the generality of divines allow. He also wrote: 1. "Opuscula," Bale, 1544, 8vo, scarce, and containing a dissertation on Providence, another on the Immortality of the Soul, &c. 2. "Letters," Bale, 1553, 8vo. 3. "Calvinus Judaisans," 1595, 8vo. 4. To him are attributed: "Pasquillorum tomi duo," 1544, 2 parts in 1 vol. 8vo. What has led the critics to think him the editor of this collection, is, that he is indeed the author of the two editions of "Pasquillus extaticus," 8vo, the one without date, the other of Geneva, 1544. The second was reprinted with "Pasquillus theologaster," Geneva, 1667, 12mo. These are satires, which petulance on one side, and the desire of suppressing them on the other, have occasioned to be sought after. The book-collectors add to these, two volumes, the works of a certain German, named "Pasquillus merus." This makes a third volume, which has scarcely any relation to the former, nor is either of much value. 5. A Latin translation of Guicciardini's history, 1566, 2 vols. fol. 6. "De Bello Melitense, anno

1565," 8vo, inserted in Muratori. 7. "Vita et doctrina Davidis Georgii hæresiarchæ," Bale, 1599, 4to. 8. "Forum Romanum," a Latin dictionary, Bale, 1576, 3 vols. fol. 9. "Historia Francisci Spiræ," 8vo, &c. Of a very scarce work of his, "Paraphrasis in principium Evangelii S. Johannis," but which, if we mistake not, was originally published among his "Opuscula," an extract may be seen in the "New Memoirs of Literature," vol. XIII.[1]

CUROPALATES. See SCYLITZES.

CURRIE (JAMES), M. D. an eminent physician of Liverpool, was born at Kirkpatrick-Flemming, in Dumfries-shire, on May 31st, 1756, where his father was the established minister, but afterwards removed to that of Middlebie. He received the rudiments of learning at the parish school of his native place, whence he was removed to the grammar-school of Dumfries. His original destination was for a commercial life, and he passed some years of his youth in Virginia, in a mercantile station. Disliking this profession, and unwilling to be a witness of the impending troubles in the American colonies, he quitted that country in 1776, and in the following year commenced a course of medical study at the university of Edinburgh, which occupied him almost without interruption for three years. A prospect of an appointment in the medical staff of the army, which would not admit of the usual delay of an Edinburgh graduation, induced him to take the degree of doctor of physic at Glasgow. He arrived, however, in London, too late for the expected place; but still determining to go abroad, he had taken his passage in a ship for Jamaica, when a severe indisposition prevented his sailing, and entirely changed his lot in life. He renounced his first intention; and, after some consideration respecting an eligible settlement, he fixed upon the commercial and rapidly-increasing town of Liverpool, which became his residence from 1781, and where he soon rose into general esteem. Indeed, it was not possible, even upon a casual acquaintance, for a judge of mankind to fail of being struck by his manly urbanity of behaviour, by the elegance and variety of his conversation, by the solid sense and sagacity of his remarks, and by the tokens of a feeling heart, which graced and dignified the qualities of his understanding. No man was ever more highly regarded by his friends; no

[1] Niceron.—Freheri Theatrum.—Moreri.—Saxii Onomast. But for his publications, Clement Bibl. Curieuse.

physician ever inspired more confidence and attachment in his patients.

In 1783, Dr. Currie made a very desirable matrimonial connection with Lucy, the daughter of William Wallace, esq. an Irish merchant in Liverpool. Of this marriage, a numerous and amiable family was the fruit, by which his name promises to be worthily perpetuated. His professional employment rapidly increased; he was elected one of the physicians of the infirmary, and took his station among the distinguished characters of the place of his residence.

His first appearance from the press was on occasion of the lamented death of his intimate friend Dr. Bell, a young physician of great hopes, settled at Manchester. His elegant and interesting tribute to the memory of this person was published in 1785, in the first volume of the Transactions of the Manchester Philosophical and Literary Society, of which they were both members. He was elected a member of the London Medical Society in 1790, and communicated to it a paper "On Tetanus and Convulsive Disorders," published in the third volume of its memoirs. In 1792 he became a fellow of the Royal Society. A very curious and instructive "Account of the remarkable effects of a shipwreck," communicated by him to that body, was published in the Philosophical Transactions of that year. Soon after this, having with many other men of political study, viewed the war with France consequent to its great revolutionary struggle with disapprobation, with respect as well to its principles, as to its probable effect on the happiness of both countries, he wrote a pamphlet. This appeared in 1793, under the title of "A Letter Commercial and Political, addressed to the right hon. William Pitt; by Jasper Wilson, esq.;" it soon attained a second edition, and various answers attested the degree of importance attached to it in the public estimation. In the mean time, he was far from being neglectful of the duties of his profession. To those who employed him he was abundantly known as a skilful and sedulous practitioner; and the medical papers he had already published gave him reputation among his brethren. This reputation was widely extended and raised to an eminent degree by a publication which first appeared in October 1797, entitled "Medical Reports on the Effects of Water Cold and Warm, as a Remedy in Febrile Diseases; with observations on the nature of Fever, and on the effects of

opium, alcohol, and inanition." The practice of affusion of cold water in fevers, which is the leading topic in this work, was suggested to the author by Dr. Wright's narrative, in the London Medical Journal, of his successful treatment of a fever in a homeward-bound ship from Jamaica. Dr. Currie copied and greatly extended it, and investigated the principles by which its use should be directed and regulated. He discovered that the safety and advantage of the application of cold was proportionate to the existing augmentation of the animal heat; and he found the thermometer a very valuable instrument to direct the practitioner's judgment in febrile cases. He may therefore be considered as the principal author of a practice which has already been attended with extraordinary success in numerous instances, and bids fair to prove one of the greatest medical improvements in modern times. The work, which contained many ingenious speculations and valuable observations, was generally read and admired. A new volume was added to it in 1804, consisting of much interesting matter on different topics, especially in confirmation of the doctrine and practice of the former volume respecting cold affusion. The free and successful employment of this remedy in the scarlatina, was one of its most important articles. The author had the satisfaction of receiving numerous acknowledgments of the benefit derived from his instructions, both in private and in naval and military practice. He himself was so much convinced of the utility of the methods he recommended, that a revision of the whole work for a new edition, was one of the latest labours of his life.

Dr. Currie might now, without danger to his professional character, indulge his inclination for the ornamental parts of literature; and an occasion offered in which he had the happiness of rendering his taste and his benevolence equally conspicuous. On a visit to his native county, in 1792, he had become personally acquainted with that rustic son of genius, Robert Burns. This extraordinary, but unfortunate man, having at his death left his family in great indigence, a subscription was made in Scotland for their immediate relief, and at the same time a design was formed, of publishing an edition of his printed works and remains for their emolument. Mr. Syme, of Ryedale, an old and intimate friend of Dr. Currie, strongly urged him to undertake the office of editor; and to this request, in which other friends of the poet's memory concurred, he

could not withhold his acquiescence, notwithstanding his multiplied engagements. In 1800 he published in 4 vols. 8vo, "The Works of Robert Burns, with an account of his Life, and a criticism on his Writings: to which are prefixed, some Observations on the Character and Condition of the Scottish Peasantry." These volumes were a rich treat to the lovers of poetry and elegant literature; and Dr. Currie's part in them, as a biographer and critic, was greatly admired, as well for beauty of style, as for liberality of sentiment and sagacity of remark. If any objection was made to him as an editor, on account of unnecessary extension of the materials, the kind purpose for which the publication was undertaken, pleaded his excuse with all who were capable of feeling its force. Its success fully equalled the most sanguine expectations.

Though externally of a vigorous frame of body, Dr. Currie had a pre-disposition to those complaints which usually shorten life; and in 1784 he had experienced a pulmonary attack of an alarming nature, from which he was extraordinarily recovered by the use of horse-exercise, as related by himself in his case, inserted in the second volume of Dr. Darwin's "Zoonomia." He was, however, seldom long free from threatenings of a return, and his health began visibly to decline in the early part of 1804. In the summer of that year he took a journey to Scotland, where, among other sources of gratification, he had that of witnessing the happy effects of his kindness on the family of Burns. His letters on this occasion were delightful displays of benevolence rejoicing in its work. He returned with some temporary amendment; but alarming symptoms soon returned, and in November he found it necessary to quit the climate and business of Liverpool. He spent the winter alternately at Clifton and Bath; and in the month of March appeared to himself in a state of convalescence, which justified his taking a house in Bath, and commencing the practice of his profession. From the manner in which his career opened, there could be no doubt that it would have proved eminently successful; but the concluding scene was hastily approaching. As a last resource, he went in August to Sidmouth, where, after much suffering, which he bore with manly fortitude and pious resignation, he expired on August 31st, 1805, in the fiftieth year of his age. His disease was ascertained to be a great enlargement and flaccidity of the heart, accompa-

nied with remarkable wasting of the left lung, but without ulceration, tubercle, or abscess.

Few men have left the world with a more amiable and estimable character, proved in every relation of life, public and domestic. In his professional conduct he was upright, liberal, and honourable; with much sensibility for his patients, without the affectation of it; fair and candid towards his brethren of the faculty; and though usually decided in his opinion, yet entirely free from arrogance or dogmatism. His behaviour was singularly calculated to convert rivals into friends; and some of those who regarded him with the greatest esteem and affection, have been the persons who divided practice with him. His powers of mind were of the highest rank, equally fitted for action and speculation; his morals were pure, his principles exalted. His life, though much too short to satisfy the wishes of his friends and family, was long enough for signal usefulness and for lasting fame.[1]

CURTIS (William), an eminent botanist, was born at Alton, in Hampshire, in 1746. At the age of fourteen he was bound apprentice to his grandfather, an apothecary at Alton, and appears to have first acquired a particular taste for botany, from an acquaintance in humble life, the ostler of an adjoining inn, who had studied some of the popular Herbals. Some more systematic works falling in his way soon after, instilled into his apt and ardent mind, principles of method, and of Linnæan philosophy, which neither his original preceptor, nor the books he studied, could ever have taught. At the age of twenty, Mr. Curtis came to London, in order to finish his medical education, and to seek an establishment in the profession to which he was destined. He was associated with a Mr. Talwin of Gracechurch-street, to whose business he at length succeeded; but not without having from time to time received many reproofs and warnings, respecting the interference of his botanical pursuits with the more obviously advantageous ones of his profession. Nor were these warnings without cause. The street-walking duties of a city practitioner but ill accorded with the wild excursions of a naturalist; the apothecary was soon swallowed up in the botanist, and the shop exchanged for a garden. Mr. Curtis, therefore, became a lecturer on the principles of natural science, and

[1] From a Sketch drawn up by Dr. Aikin, inserted in the literary journals.

a demonstrator of practical botany. His pupils frequented his garden, studied in his library, and followed him into the fields in his herborizing excursions. His first garden was situated at Bermondsey; afterwards he occupied a more extensive one at Lambeth Marsh, which he finally exchanged for a more salubrious and commodious spot at Brompton. This last garden he continued to cultivate till his death.

Mr. Curtis was very early led to combine the study of insects and their metamorphoses with that of plants, and his various gardens were furnished with accommodations for this pursuit. Hence he became an author; his first publication being a pamphlet, entitled "Instructions for collecting and preserving Insects; particularly Moths and Butterflies, illustrated with a copper plate," printed in 1771. In the following year he published a translation of the "Fundamenta Entomologiæ" of Linnæus, entitled "An Introduction to the Knowledge of Insects," many valuable additions being subjoined to the original treatise. These two pamphlets have contributed more than any similar works, to diffuse a knowledge of scientific entomology in England, and to engraft on the illiterate illiberal stock of mere collectors, a race of enlightened and communicative observers of nature; who no longer hoard up unique specimens, and selfish acquisitions, but contribute their discoveries and their experience for the benefit of the agriculturist, the manufacturer, or the physician.

The celebrity which these publications procured for their author, was soon altogether eclipsed by what arose from his botanical labours, which have placed him in the very first rank of English writers in that department of science. In 1777 appeared the first number of his "Flora Londinensis," containing six folio plates, with a page or more of letter-press, consisting of a description in Latin and English, with synonyms of each plant, and copious remarks on its history, uses, qualities, and the insects it nourishes. Each number was sold at half a crown plain, five shillings coloured; and some copies, finished with extraordinary care, were sold at seven shillings and six-pence. The first artist employed in making the drawings for this work, was Mr. Kilburn, who used a *camera obscura* for the purpose; his sketches were shaded with Indian ink, before the colours were laid on. The performances of this artist have not been excelled in any similar work. When from

other engagements, Mr. Kilburn was obliged to relinquish his task, Mr. Sowerby was employed, and maintained undiminished the perfection of the figures. After him, Mr. Sydenham Edwards was engaged by Mr. Curtis, with no less credit, both in this publication and the "Botanical Magazine" hereafter mentioned. Of the plates of the "Flora Londinensis" too much cannot be said; their beauty and botanical accuracy are alike eminent, and it is only to be regretted that the manufactory of paper, as well as the typographical art, were in so degraded a state when this book first appeared. For this its author cannot be responsible, nor are these defects of any moment in the eyes of learned or scientific readers, to whom the work in question, independent of its excellent figures, ranks next to Ray's Synopsis, in original merit and authority upon English plants. It may be added, that the works of Curtis have tended, more than any other publications of their day, to give that tone of urbanity and liberality to the science, which every subsequent writer of good character has observed. Wherever their author swerved in any degree from this candour, which was very seldom, and not perhaps without provocation, it was always to his own loss; and he was thus led into some of the very few mistakes that he has committed.

The "Flora Londinensis" was extended to six *fasciculi*, of seventy-two plates each, and ten years after the beginning of it, Mr. Curtis undertook a new publication, the "Botanical Magazine," a work whose sale has been extensive beyond all former example, and which is in every respect worthy of its author. No book has more diffused a taste for unsophisticated nature and science. It rewarded its contriver with pecuniary emolument as well as with merited celebrity, and is still continued with unabated utility. It is designed to be a general repository of garden plants, whether previously figured or not in other works, but it has often had the advantage of giving entire novelties to the public.

In 1782, Mr. Curtis published a history of the brown-tailed moth, an insect confounded by Linnæus under his Phalæna Chrysorrhoea. The design of this pamphlet was to allay the alarm which had been excited in the country round the metropolis, by an extraordinary abundance of the caterpillars of this moth, and which was so great, that

the parish officers offered rewards for collecting these caterpillars, and attended in form to see them burnt by bushels at a time. It was one of those popular alarms which every now and then arise among the ignorant multitude, and which vanish before the first ray of common sense. When the natural history of the insect was inquired into, and compared with that of others, no cause for any great apprehension could be discerned; and indeed the subsequent years were not more abundant in this species than usual.

Besides the above works, Mr. Curtis published "Practical Observations on the British Grasses," in 8vo; his truly praise-worthy aim being to direct the farmer to a knowledge and discrimination of the species and their qualities. He also from time to time printed catalogues of his garden. He was induced, by the unfortunate alarm which he conceived at the publication of "English Botany," an apparently rival work, to put forth diminished figures in 8vo, of his great Flora; but these met with no approbation nor success, and were soon discontinued. His "Lectures on Botany," rendered needlessly expensive by superfluous coloured plates, have appeared since his death; but for this publication he is not responsible. Two admirable entomological papers of Mr. Curtis are found in the "Transactions of the Linnean Society;" of which society he was one of the original fellows. The first of these is an account of the Silpha Grisea, and Curculio Lapathi, two coleopterous insects very destructive to willows. The other paper is intended to shew that the Aphides, or lice of plants, are "the sole cause of the honey-dew," a new theory on the subject, and perfectly just, as far as concerns the most common kind of honey-dew. This paper was digested by the president from the unfinished materials of its author, and communicated to the society after his death, which happened on the 7th of July, 1799, after he had for near a twelvemonth laboured under a disease in the chest, supposed to be of a dropsical nature; but which was rather, perhaps, an organic affection of the heart; or of the great vessels immediately connected with it. His remains were interred at Battersea church. He left behind him the character of an honest friendly man, a lively and entertaining companion, and a good master. He was ever ready to encourage and assist beginners in his favourite science, and always endeavoured to render that science as attractive as possible. It must not be forgotten

that he was one of the first, who, in spite of authority, contributed to remove some reproaches to which it was justly liable, on the score of indelicacy. This last praise is justly paid to Mr. Curtis by an excellent and very eminent friend, who has given the world a history of his life and merits in the Gentleman's Magazine for 1799, whence we have derived many of the above particulars.[1]

CURTIUS (CORNELIUS), a native of Brussels, where he was born in 1586, became a monk of the Augustine order, and rose to honours and high official situations among his order; being prefect of the schools of Brussels and Louvaine, a provincial of various convents, and counsellor and historiographer to the emperor of Germany. He had the character of a man of extensive learning and piety, the latter carried sometimes to the minutiæ of superstition, as appears by his work "De Clavis Dominicis," of which there are three editions, 1622, 1632, and 1670: in this he gravely discusses whether our Saviour was fixed to the cross with three nails or four? and decides in favour of the latter number. His more valuable works are: 1. "Vitæ S. S. Ruperti et Virgilii," Ingolstadt, 1622. 2. "Epistolæ familiares," ibid. 1621. 3. "Poematum libri tres," Ant. 1629, 12mo. 4. "Amphitheatrum amorum, Christ. Fonseca auctore, Curtio interprete," Ingolstadt, 1623, 8vo. 5. "Quadragesimale" by Fonseca, translated from the Spanish into Latin, Cologn. 6. "Vitæ quinque Virginum Augustiniarum," ibid. 1636. 7. "Elogia virorum illustrium Ord. Eremit. S. Augustini," with engraven portraits, Antwerp, 1636, 4to. 8. "Vita S. Nicolai Tolentinatis," with the lives of other Augustines, ibid. 1637, 16mo. He left also some unfinished manuscripts. He died in Oct. 1638.[2]

CURTIUS (MICHAEL CONRAD), professor of history and rhetoric at Marpurg, was born Aug. 18, 1724, at Techentin, in the duchy of Mecklenburg, of which place his father was minister. After his decease, his mother married his successor, John Frederic Aepin; and it was from him that her son's mind received its first cultivation. He was then placed in the schools at Parchim and Schwerin, and in 1742 repaired to the university of Rostock. Having completed his academical studies, he accepted the situa-

[1] Gent. Mag. vol. LXIX. p. 628, 635, methodized in Rees's Cyclopædia.
[2] Foppen Bibl. Belg.—Moreri.—Clement Bibl. Curieuse.—Saxii Onomast.

tion of private tutor in the family of the superintendant Paul Rehfeld, of Stralsund. Here he remained till the minister of state, baron von Schwicheldt, of Hanover, became acquainted with him, and entrusted him with the education of his children. That gentleman gave Curtius many proofs of the regard he entertained for him. Among other things, during the seven years' war, at a time when he himself was overwhelmed with business, he once charged Curtius with an important commission to the duke of Brunswick, who then commanded the allied army. He likewise gained the entire confidence of that excellent minister, the baron von Münchhausen, who had become acquainted with him by means of Schwicheldt. He held his situation in the house of the latter till 1759, when he was appointed regular professor at the academy of Lüneburg, where he taught logic, metaphysics, history, &c. In 1767 he was appointed professor of history, rhetoric, and poetry, at Marburg, and about this time published his "Commentarii de Senatu Romano, sub imperatoribus, &c." In 1769, he also published a translation of Columella on agriculture, with notes.

In 1758 he was invested with the dignity of privy-counsellor; and in 1795 became principal of the faculty of philosophy. He twice held the office of pro-rector of the university, in which he gave universal satisfaction. During a period of thirty-four years, he taught, with indefatigable diligence, all the branches of history, statistics, and geography; explained the Roman antiquities, the imitative arts, natural and experimental philosophy, rural economy, &c. and gave introductory lessons on the formation of a good Latin style. At the same time, he fulfilled all his other college-duties with the most scrupulous fidelity, till the few last weeks of his active life. His health was tolerably good, excepting that he was sometimes attacked with a paralytic affection, and symptoms of the stone. In the spring of 1802, his constitution began to break; and, notwithstanding all the attention of his friend and physician, Michaelis, his health declined rapidly. In the last twelve or fourteen days of his life, his memory was considerably impaired. He had been particularly distinguished by the strength of that faculty; and has frequently been known to write down in his lectures, whole tables, containing dates of years, and other figures, merely from recollection, and without a single error. This alteration,

and the anxiety he felt because he was prevented from attending his official duties, preyed on his mind, and weakened him more than his disorder. On the 22d of August, 1802, this venerable man expired, aged seventy-eight years and four days.

Curtius was a man of the most extensive and various attainments; and his career as an author, an academical teacher, and a man, tended only to promote the welfare of his fellow creatures. His adopted country, Hesse, was particularly benefited by his history and statistics of that province, published at Marburg in 1793, and by numerous programmas which he drew up. By his smaller pieces, abounding in critical investigations and new views, he made many an important accession to the history of other European states, and to literature in general. His labours were long and meritorious; he could rejoice over them at the termination of his career, and could behold with pleasure many a flourishing plant of his own cultivation. All his fellow-citizens gave him the testimony that he was a learned and rigidly upright man, religious in the most exalted sense of the word, just and benevolent, open and undisguised. His calm, peaceful, and tranquil life; his indefatigable attention to his duties, without ostentation; his manly spirit, which equally disdained artifice and base submission, deserve to be held forth as patterns for imitation.[1]

CURTIUS (QUINTUS), is the name, or assumed name, of a Latin historian, who has written the actions of Alexander the Great, in ten books; the two first of which are indeed not extant, but yet are so well supplied by Freinshemius, as to be thought equal to the others. Where this author was born, and when he lived, are disputed points among the learned, and never likely to be settled. Some have fancied, from the elegant style of his history, that he must have lived in or near the Augustan age; but there are no explicit testimonies to confirm this opinion; and a judgment formed upon the single circumstance of style will always be found precarious. Others place him in the reign of Vespasian, and others have brought him down so low as to Trajan's: Gibbon is inclined to place him in the time of Gordian, in the middle of the third century; and some have imagined that the name of Quintus

[1] Monthly Magazine.—Saxii Onomasticon, vol. VIII.

Curtius was forged by an Italian, who composed that history, or romance as it has been called, about three hundred years ago; yet why so good a Latin writer, who might have gained the reputation of the first Latin scholar of his time, should have been willing to sacrifice his glory to that of an imaginary Quintus Curtius, is a question yet to be resolved. On the other hand it is certain that Quintus Curtius was an admired historian of the romantic ages. He is quoted in the "Policraticon" of John of Salisbury, who died in the year 1181; and Peter Blesensis, archdeacon of London, a student at Paris, about 1150, mentioning the books most common in the schools, declares that "he profited much by frequently looking into this author." All this is decidedly against the opinion that Quintus Curtius is a forgery of only three hundred years old.

Cardinal du Perron was so great an admirer of this historian, that he declared one page of him to be worth thirty of Tacitus. This extravagant admiration, however, may be somewhat abated by a view of what Le Clerc has written about this author, at the end of his book upon the art of of criticism; in which are manifestly shewn several great faults in him, ignorance of astronomy and geography, contradictions, erroneous descriptions, bad taste in the choice of matter, carelessness in dating the events, &c.; though perhaps, as Bayle rightly observes, the greatest part of those faults might be found in most ancient historians, if one would take the pains, or had the opportunity, to criticise them severely. He has nevertheless many qualities as a writer, which will always make him admired and applauded; and notwithstanding the censures of some critics, this historian deserves to be commended for his sincerity, for he speaks the good and the bad of his hero, without the least prepossession of his merit. If any fault is to be found with his history, it is for being too highly polished.

There is a singular anecdote, relating to this historian, preserved of Alphonso king of Naples, which may be mentioned as another proof of what we have advanced above, respecting the forgery of Quintus Curtius. This prince, who lived in the thirteenth century, labouring under an indisposition at Capua, from which none of his physicians could relieve him, every one strove to bring him such things as they thought would divert him best. Antonius Panormita made choice of books, and among the rest, the history of Alexander, by Quintus Curtius. To

this the prince listened very attentively, and was so extremely pleased with it, that he almost entirely recovered the very first day it was read to him. Upon which occasion he could not help rallying his physicians, and telling them, that whatever they might think of their Hippocrates and their Avicenna, Quintus Curtius was worth a thousand of them.

The first edition of this author was printed in 1470. The best editions of more modern date, are the Elzevir, 12mo, 1633 and 1653; Freinsheim's, 1640, 2 vols. 8vo, and those of Rapp, 1640, 4to; Cellarius, 1688-91-96, 12mo, and Snakenburg, 1724, 4to. We have a very old English translation by John Brende, dated 1561; a second by Codrington, 1670; and a third more modern, by Digby, 2 vols. 12mo.[1]

CUSA (Nicholas de), a cardinal, so called from Cusa, the place of his birth, was born in 1401. His parents were mean and poor; and it was his own personal merit which raised him to the height of dignity he afterwards attained. He was a man of extraordinary parts and learning, particularly famous for his vast knowledge in law and divinity, and a great natural philosopher and geometrician. Nicholas V. made him a cardinal by the title of St. Peter ad vincula, in 1448; and two years after, bishop of Brixia. In 1451 he was sent legate into Germany, to preach the crusade, but not succeeding in this attempt, he performed the more meritorious service of reforming some monasteries which he visited, and of establishing some new rules relating to ecclesiastical discipline. He returned to Rome under Calixtus III. and afterwards was made governor of it by Pius II. during his absence at Mantua, where he was chief concerter and manager of the war against the Turks. He died at Todi, a city of Umbria, in 1464, aged sixty-three years. His body was interred at Rome; but his heart, it is said, was carried to a church belonging to the hospital of St. Nicholas, which he had founded near Cusa, and where he collected a most noble and ample library of Greek and Latin authors. He left many excellent works behind him, which were printed in three volumes at Basil, in 1565. The first volume contains all his metaphysical tracts, in which he is very abstruse and profound; the second, his controversial pieces, and others which relate

[1] Gen. Dict. in art. Quintus.—Moreri.—Warton's Hist. of Poetry.—Saxii Onomast.

to the discipline of the church; the third, his mathematical, geographical, and astronomical works. It is said of Cusa, that before he was made a cardinal, he had taken the freedom to reprehend some errors and misdemeanours in the pope; and there are some instances in his works, where he has made no scruple to detect and expose the lying sophistries and false traditions of his church. In his piece entitled "Catholic Concord," he has acknowledged the vanity and groundlessness of that famous donation of Constantine the Great to Sylvester, bishop of Rome. He gained considerable reputation by his "Cribratio Alcorani." The Turks had taken Constantinople in 1453, which seems to have given occasion to his writing this book, by way of antidote, as he proposed it, to the doctrines of the Koran, which were now in so fair a way of being spread through the western parts of the world. It appears by the dedication, that it was not written till after the loss of that city; being inscribed to Pius II. who did not enter on the papacy till the Turks had been about three years in possession of it. It is a very learned and judicious performance.[1]

CUSPINIAN (John), whose German name was Speishammer, an eminent historian, was born in 1473, at Sweinfurt, in Franconia, and became distinguished as a philosopher, historian, orator, poet, and physician, although his historical works only have survived. He was educated at Vienna, where his studies were confined to medicine and poetry, and soon became in high favour with the emperor Maximilian I. who made him his librarian, and afterwards employed him in various important negociations in Hungary, Bohemia, and Poland, and for many years admitted him to his presence as a confidential adviser, and placed him at the head of the senate of Vienna. When Cuspinian meditated his historical writings, the emperor ordered the libraries and archives to be thrown open to him. He died in 1529. His biographer, Gerbelius, describes him as a man of elegant person, address, and manners; and his works attest his learning and diligence in historical research. In this branch he wrote: 1. "De Cæsaribus et Imperatoribus Romanorum," 1519, fol.; reprinted at Strasburgh, 1540; Basil, by Oporinus, 1561, and Francfort, 1601.

[1] Moreri in art. Nicholas.—Freheri Theatrum.—Blount's Censura.—Cave.—Saxii Onomast.

2. "Austria, sive Commentarius de rebus Austriæ Marchionum, Ducum, &c." Basil, 1553, fol.; Francfort, 1601. 3. "Commonefactio ad Leonem X. papam, ad Carolum V. imperatorem, &c. de Constantinopoli capta a Turcis, &c." Leipsic, 1596, 4to. 4. "Commentarius in Sexti Rufi libellum de regia, consulari, imperialique dignitate, &c." Basil. 1553, fol. with his life by Gerbelius, reprinted at Francfort, 1601, fol. 5. "De origine Turcorum," Antwerp, 1541, 8vo. 6. "Panegyrici variorum Auctorum," Vienna, 1513.[1]

CUTHBERT (St.) was born in the north of England, in the beginning of the sixth century, and educated under the Scottish monks in the famous abbey of I'colmhill, celebrated for having been the seat of learning for British and Irish monks in that age. The Scottish and Irish monks were then stimulated by the fervency of pious zeal to convert the pagan Saxons to the Christian religion, and for that purpose Cuthbert with some others settled in the island of Lindisferne, about four miles from Berwick. Egfred, king of Northumberland, invited Cuthbert to his court, where he converted and baptized many of his nobles, and acquired such reputation, that he received episcopal ordination at York, as bishop of the Northumbrian Saxons. But his love of solitude induced him to return to Lindisferne, since called Holy-island, where he founded a monastery, the remains of which are yet to be seen. There he lived to a great age, and died in the year 686, leaving behind him a great number of disciples. Whatever may be said of those zealous monkish saints who lived from the fifth to the eighth century, it is certain they were better men than their successors have represented them. They never pretended to work miracles, but the latter monks have made them perform many, even after their deaths. There can remain little doubt but Cuthbert was interred in Holy-island, where he resigned his breath; but the monks, ever fertile at invention, have told us many ridiculous stories concerning him. They say that he was first buried at Norham, in Northumberland; but, not relishing the damp situation, he appeared in person to his monks, and desired them to carry his bones to Melrose, about twenty miles farther up the Tweed. His request was com-

[1] Freheri Theatrum.—Blount's Censura.—Melchior Adam.—Fabric. Bibl. Med. et Inf. Ætat.—Saxii Onomast.

plied with; but Melrose not being agreeable to him, he again appeared to his monks, and desired them to put him into a stone boat, and sail with him down the Tweed to Tilmouth, where he rested some years. The stone boat was left with a farmer, who made it a tub for pickling beef in, which enraged St. Cuthbert so much, that he came in the night-time and broke it in pieces. The monks, although almost tired with carrying the saint so often, were obliged to travel with him once more, and rested at Chester; but that place not being agreeable, they carried him to Durham, where his bones rested in peace till the time of the reformation, when the wife of Dr. Whittingham, then dean of that church, and one of the translators of the psalms ascribed to Sternhold and Hopkins, ordered them to be taken up and thrown upon a dunghill.[1]

CUTTS (John Lord), a brave officer in king William's wars, was a younger son of Richard Cutts, esq. of an ancient and distinguished family, settled about the time of Henry VI. at Matching in Essex, where they had considerable property. His father removed to Childerley in Cambridgeshire, to take possession of a good estate given him by sir John Cutts, bart. who died without issue. This estate, after the decease of an elder brother, devolved on John; who sold it, to pay incumbrances, to equip himself as a soldier, and to enable himself to travel. After an academical education at Cambridge, he entered early into the service of the duke of Monmouth, and afterwards was aid-de-camp to the duke of Lorrain in Hungary, and signalized himself in a very extraordinary manner at the taking of Buda by the imperialists in 1686; which important place had been for nearly a century and a half in the hands of the Turks. Mr. Addison, in a Latin poem, not unworthy of the Augustan age, plainly hints at Mr. Cutts's distinguished bravery at that siege. He was afterwards colonel of a regiment in Holland under the States, and accompanied king William to England, who "being graciously pleased to confer a mark of his royal favour upon colonel John Cutts, for his faithful services, and zealous affection to his royal person and government, thought fit to create him a baron of the kingdom of Ireland, by the style and title of Baron Cutts of Gowran in the said king-

[1] Last edition of this Dict.—Butler's Lives of the Saints, and Britannia Sancta.—Mackenzie's Scotch Writers, vol. I. p. 357.

dom, December 6, 1690." He was appointed governor of the Isle of Wight, April 14, 1693; made a major-general; and, when the assassination-project was discovered, 1695-6, was captain of the king's guard. He was twice married; first to Elizabeth, daughter of George Clark of London, merchant (relict of John Morley, of Glynd, in Sussex, and after, of John Trevor, esq. eldest brother to the first lord Trevor). This lady died in Feb. 1692. His second wife, an amiable young woman, was educated under the care of her grandmother, the lady Pickering, of Cambridgeshire. She was brought to bed of a son, September 1, 1697, and died in a few days after, aged only 18 years and as many days. Her character has been admirably delineated by bishop Atterbury, in the dedication to a sermon he preached on occasion of her death.

In 1695, and the three following parliaments, lord Cutts was regularly elected one of the representatives both for the county of Cambridge, and for the borough of Newport in the Isle of Wight; but made his election for the former. In two parliaments which followed (1702 and 1705) he represented Newport. In 1698 he was complimented by Mr. John Hopkins, as one to whom "a double crown was due," as a hero and as a poet. In 1699, he is thus introduced in a compliment to king William on his conquests:

"The warlike Cutts the welcome tidings brings,
The true brave servant of the best of kings;
Cutts, whose known worth no herald needs proclaim,
His wounds and his own worth can speak his fame."

He was colonel of the Coldstream, or second regiment of guards, in 1701; when Steele, who was indebted to his interest for a captain's commission in the lord Lucas's regiment of fusileers, inscribed to him his first work, "The Christian Hero." On the accession of queen Anne, he was made a lieutenant-general of the forces in Holland. February 13, 1702-3, he was appointed commander in chief of the English forces on the continent, during the absence of the duke of Marlborough; commander in chief of the forces in Ireland, under the duke of Ormond, March 23, 1704-5; and afterwards one of the lords justices of that kingdom, to keep him out of the way of action; a circumstance which broke his heart. He died at Dublin, Jan. 26, 1706-7, and was buried there on the 29th, in the

cathedral of Christ-church. He was a person of eminent natural parts, well cultivated by study and conversation; of a free, unreserved temper; and of undaunted bravery and resolution. As he was a servant to queen Mary when princess of Orange, and learned the trade of war under her consort, he was early devoted to them both, and a warm supporter of the revolution. He was an absolute stranger to fear; and on all occasions gave distinguishing proofs of his intrepidity, particularly at the siege of Limerick in 1691, at the memorable attack of the castle of Namur in 1695, and at the siege of Venlo in 1702. Macky says of him, in 1703: "He hath abundance of wit, but too much seized with vanity and self-conceit; he is affable, familiar, and very brave. Few considerable actions happened in this as well as the last war, in which he was not, and hath been wounded in all the actions where he served; is esteemed to be a mighty vigilant officer, and for putting the military orders in execution; he is pretty tall, lusty, well-shaped, and an agreeable companion; hath great revenues, yet so very expensive, as always to be in debt; towards fifty years old." Swift, in a MS note on the above passage, with his usual laconic cruelty, calls lord Cutts, "The vainest old fool alive." He wrote a poem on the death of queen Mary; and published in 1687, "Poetical Exercises, written upon several occasions, and dedicated to her Royal Highness Mary Princess of Orange; licensed March 23, 1686-7, Roger L'Estrange." It contains, besides the dedication signed "J. Cutts," verses to that princess; a poem on Wisdom; another to Mr. Waller on his commending it; seven more copies of verses (one of them called "La Muse Cavalier," which had been ascribed to lord Peterborough, and as such mentioned by Mr. Walpole in the list of that nobleman's writings), and eleven songs; the whole composing a very thin volume, which is by no means so scarce as Mr. Walpole supposes it to be. The author speaks of having more pieces by him.[1]

CYNEAS, originally of Thessaly, the disciple of Demosthenes and minister of Pyrrhus, equally celebrated as a philosopher and as an orator, flourished in the 125th olympiad, about 280 B. C. Pyrrhus said of him, "that he had taken more towns by his eloquence, than he had by

[1] Biog. Brit. for which the life was originally drawn up by Mr. Nichols.—See also his Collection of Poems, and Atterbury's Correspondence.—Orford's Royal and Noble Authors.—Swift's Works, by Nichols.

his arms." This prince sent him to Rome to solicit a peace, which was nearly granted him, when Appius Claudius and Fabricius, who were not to moved by the flowers of rhetoric, influenced the senate to adopt other measures. Cyneas, being returned to the camp of Pyrrhus, described Rome to him as a temple, the senate as an assembly of kings, and the Roman people as a hydra, which recruited its vigour as often as it was defeated. Pliny cites the memory of Cyneas as a prodigy, at least in remembering persons; for the day after his arrival at Rome, he saluted all the senators and knights by their several names. He abridged the book of Æneas the tactician, on the defence of places, which Casaubon published with a Latin version, in the Paris edition of Polybius, 1609, folio, and M. de Beausobre translated it into French, with comments, 1757, 4to.[1]

CYPRIAN (THASCIUS CÆCILIUS), a principal father of the Christian church, was born at Carthage in Africa, about the beginning of the third century. We know nothing more of his parents, than that they were heathens; and he himself continued such till the last twelve years of his life. He applied himself early to the study of oratory; and some of the ancients, Lactantius in particular, informs us, that he taught rhetoric at Carthage with the highest applause. Tertullian was his master; and Cyprian was so fond of reading him, that, as St. Jerome tells us, seldom a day passed without his saying to his amanuensis, "Da magistrum," Give me my master. Cyprian, however, far excelled Tertullian as a writer.

In the year 246 Cyprian was prevailed on to embrace Christianity, at Carthage, by Cæcilius, a priest of that church, whose name Cyprian afterwards took; and between whom there ever after subsisted so close a friendship, that Cæcilius at his death committed to Cyprian the care of his family. Cyprian was also a married man himself; but as soon as he became a Christian, he resolved upon a state of continence, which was thought a high degree of piety, as being yet not become general. This we learn from his deacon Pontius, who has left us memoirs of his life, which are prefixed to his works, but are not so ample in information as might have been expected from one who knew him so well. It was now incumbent upon

[1] Moreri, &c.

him to give the usual proof of the sincerity of his conversion, by writing against paganism, and in defence of Christianity. With this view he composed his piece "De gratia Dei, or, concerning the grace of God," which he addressed to Donatus. It is a work of the same nature with the Apologetic of Tertullian, and the Octavius of Minutius Felix; and it is remarkable, that Cyprian has not only insisted upon the same arguments with those writers, but frequently transcribed their words, those of Minutius Felix especially. In the year 247, the year after his conversion, he composed another piece upon the subject, entitled "De idolorum vanitate, or, upon the vanity of idols;" in which he has taken the same liberties with Tertullian and Minutius Felix. His Oxford editor, bishop Fell, endeavours to excuse him from the charge of plagiarism upon this occasion; because, says he, having the same points to treat as all the apologists had before, namely, the truth and excellency of Christianity, and the falsehood and vanity of heathenism, he could not well avoid making use of the same topics.

Cyprian's behaviour, both before and after his baptism, was so highly pleasing to the bishop of Carthage, that he ordained him priest a few months after, although it was rather irregular to ordain any person in his noviciate: But Cyprian was so extraordinary a person, and thought capable of doing such singular service to the church, that it might seem allowable in his case to dispense a little with the form and discipline of it. Besides his known talents as a man of learning, he had acquired a high reputation of sanctity since his conversion; having not only separated himself from his wife, which in those days was thought an extraordinary act of piety, but also consigned over all his goods to the poor, and given himself up entirely to the things of God; and on this account, when the bishop of Carthage died the year after, that is, in the year 248, none was judged so proper to succeed him as Cyprian. Cyprian himself, as Pontius tells us, was extremely against it, and kept out of the way on purpose to avoid being chosen; but the people insisted upon it, and he was forced to comply. The quiet and repose which the Christians had enjoyed for the last forty years, had, it seems, greatly corrupted their manners; and therefore Cyprian's first care, after his advancement to the bishopric, was to correct disorders and reform abuses. Luxury was prevalent among

them; and many of their women were remarkable indecorous in the article of dress. This occasioned him to draw up his piece, "De habitu virginum, or, concerning the dress of young women;" in which, besides what he says on that particular head, he inculcates many lessons of modesty and sobriety.

In the year 249, the emperor Decius began to issue out very severe edicts against the Christians, which particularly affected those living upon the coasts of Africa; and in the beginning of the year 250, the heathens, in the circus and amphitheatre at Carthage, loudly insisted upon Cyprian's being thrown to the lions: a common method, as is well known, of destroying the primitive Christians. Cyprian upon this withdrew from his church at Carthage, and fled into retirement, to avoid the fury of the persecution; which step, how justifiable soever in itself, gave great scandal, and seems to have been considered by the clergy of Rome, in a public letter written upon the subject of it to the clergy of Carthage, as a desertion of his post and pastoral duty. It is no wonder, therefore, to find Cyprian himself, as well as his apologist, Pontius, the writer of his life, so solicitous to excuse it; which they both endeavour to do by affirming, in the true spirit of the times, "that he was commanded to retire by a special revelation from heaven; and that his flight was not the effect of any other fear but that of offending God." It is remarkable, that this father was a great pretender to visions. For instance, in a letter to Cæcilius, he declares, "that he had received a divine admonition, to mix water with wine in the sacrament of the eucharist, in order to render it effectual." In another to the clergy, concerning certain priests, who had restored some lapsed Christians too hastily to the communion of the church, he threatens them to execute "what he was ordered to do against them, in a vision, if they did not desist." He makes the same threat to one Pupianus, who had spoken ill of him, and withdrawn himself from his communion. In a letter likewise to the clergy and the people, he tells them, "how he had been admonished and directed by God to ordain one Numidicus a priest." Dodwell, in his "Dissertationes Cyprianicæ," has made a large collection of these visions of Cyprian, which he treats with more reverence than they seem to deserve.

As soon as Cyprian had withdrawn himself, he was pro-

scribed by name, and his goods confiscated. He lay concealed, but not inactive; for he continued to write from time to time to the clergy and to the laity such letters as their unhappy situation and occasions required. He exhorted the clergy to take care of the discipline of the church, of the poor, and especially of those who suffered for the gospel; and he gave them particular directions upon each of these heads. He exhorted the people to be of good courage, to stand fast in the faith, and to persevere against all the terrors of persecution even unto death; assuring them, in the words of the apostle, that the present "afflictions, which were but for a moment, would work for them a far more exceeding and eternal weight of glory." When the persecution ceased, either in 251 or 252, Cyprian returned to Carthage, and appeared again at the head of his clergy. He had now much business upon his hands, which was occasioned in his absence, partly by the persecution, and the disorders attending it, and partly by divisions which had arisen among the Christians. The first thing that presented itself was the case of the lapsed, or those unhappy members of the church who had not been able to stand the fiery trial of persecution, but had been drawn by the terrors of it to renounce Christ, and sacrifice to idols; and for the settling of this, he immediately called a council at Carthage. The year after, he called another council, to sit upon the baptism of infants; and, in 255, a third, to debate concerning baptism received from heretics, which was there determined to be void and of no effect. All these points had produced great disputes and disturbances; and as to the last, namely, heretical baptism, it was so far from being fixed at Carthage to the satisfaction of the church, that Stephen, the bishop of Rome, and a great part of the Christian world, afterwards opposed it with the utmost violence.

These divisions and tumults among the Christians raised a second persecution against them, in 257, under the emperor Valerian. Cyprian was summoned to appear before Paternus, the proconsul of Carthage, by whom, after he had confessed himself a Christian, and refused to sacrifice to idols, he was condemned to be banished. He was sent to Curebis, a little town fifty miles from Carthage, situated by the sea, over against Sicily: and here Pontius says he had another vision, admonishing him of his death, which was to happen the year after. When he had con-

tinued in this place, where he was treated with kindness by the natives, and frequently visited by the Christians, for eleven months, Galerius Maximus, a new proconsul, who had succeeded Aspasius, recalled him from his exile, and ordered him publicly to appear at Carthage. Galerius, however, being retired to Utica, and Cyprian having intimation that he was to be carried thither, the latter absconded, and, when soldiers were sent to apprehend him, was not to be found. Cyprian excuses this conduct in a letter, by saying, that "it was not the fear of death which made him conceal himself, but that he thought it became a bishop to die upon the spot, and in sight of that flock over which he presided." Accordingly, when the proconsul returned to Carthage, Cyprian came forth, and presented himself to the guards, who were commissioned and ready to seize him. He was carried to the proconsul, who ordered him to be brought again on the morrow. Cyprian being introduced, the proconsul put several questions to him, which he replying to with unchangeable fortitude, the former pronounced upon him the sentence of death; to which the martyr answered, "God be praised!" He was then led away to the place of execution, where he suffered with great firmness and constancy; after he had been bishop of Carthage ten years, and a Christian not more than twelve. He died Sept. 14, 258.

The works of this father and confessor have been often printed. The first edition of any note was that of Rigaltius, printed at Paris in 1648; afterwards in 1666, with very great additions. This edition of Rigaltius was considerably improved by Fell, bishop of Oxford; at which place it was handsomely printed in 1682, with the "Annales Cyprianici" of bishop Pearson prefixed. Fell's edition was reprinted at Amsterdam in 1700; after which a Benedictine monk published another edition of this father at Paris in 1727. The works of Cyprian have been translated into English by Dr. Marshal in 1717; for this reason chiefly, that of all the fathers none are capable of being so usefully quoted, in supporting the doctrines and discipline of our church, as he. His letters are particularly valuable, as they not only afford more particulars of his life than Pontius has given, but are a valuable treasure of ecclesiastical history. The spirit, taste, discipline, and habits of the times, among Christians, are strongly delineated; nor have we in all the third century any account

to be compared with them. In his general style, he is the most eloquent and perspicuous of all the Latin fathers.[1]

CYRANO. See BERGERAC.

CYRIL, of Jerusalem, was ordained a priest of that church by Maximus bishop of Jerusalem; and after Maximus's death, which happened about the year 350, became his successor in that see, through the interest of Acacius bishop of Cæsarea, and the bishops of his party. This made the orthodoxy of Cyril highly suspected, because Acacius was an Arian; and St. Jerome accuses Cyril, as if he was one too: but Theodoret assures us, that he was not. His connexions, however, with Acacius, were presently broken by a violent contest which arose between them about the prerogatives of their respective sees. The council of Nice had decreed to the bishop of Jerusalem the honour of precedency amongst the bishops of his province, without concerning himself at all with the right of the church of Cæsarea, which was metropolitan to that of Jerusalem. This made Maximus, and after him Cyril, who were bishops of Jerusalem, to insist upon certain rights about consecrating bishops, and assembling councils, which Acacius considered as an encroachment upon the jurisdictions of his province. Hence a dispute ensued, and Acacius calling a synod, contrived to have Cyril deposed, under the pretence of a very great sin he had committed in the time of a late famine, by exposing to sale the treasures of the church, and applying the money to the support of the poor. This, however, might possibly have been passed over, as an offence at least of a pardonable nature, but for one circumstance that unluckily attended it; which was, that amongst these treasures that were sold there was a rich embroidered robe, which had been presented to the church by Constantine the Great; and this same robe was afterwards seen to have been worn by a common actress upon the stage: which, as soon as it was known, was considered as a horrible profanation of that sacred vestment.

Cyril, in the mean time, encouraged by the emperor Constantius himself, appealed from the sentence of deposition which Acacius and his council had passed upon him, to the higher tribunal of a more numerous council; but was obliged to retire to Tarsus, where he was kindly re-

[1] Cave.—Dupin.—Lardner.—Mosheim; but chiefly Milner's Eccl. History, vol. I. 369, et seq.

ceived by Sylvanus, the bishop of that place, and suffered to celebrate the holy mysteries, and to preach in his diocese. In the year 359 he appeared at the council of Seleucia, where he was treated as a lawful bishop, and had the rank of precedency given him by several bishops, though Acacius did all he could to hinder it, and deposed him a second time. Under Julian he was restored to his see of Jerusalem, and is said to have interposed to prevent the attempts that were made in that reign to rebuild the temple. Lastly, under Theodosius, we find him firmly established in his old honours and dignities, in which he continued unmolested to the time of his death, which happened in the year 386.

The remains of this father are not voluminous; but consist of eighteen catechetical discourses, and five mystagogic catecheses, and a single letter. The letter is indeed a remarkable one, as well for its being written to Constantius, as for the subject it is written upon: for it gives a wonderful account of the sign of the cross, which appeared in the heavens at Jerusalem, in the reign of this emperor, which was probably some natural phenomenon not then understood. His catecheses form a well-digested abridgment of the Christian doctrine: the first eighteen are addressed to catechumens, and the other five to the newly baptised. The style is plain and simple. The best editions of his works are those of Petavius, Paris, 1622, fol.; of Prævotius, ibid. 1631; of Milles, Oxford, 1703; and of Touttée, Paris, 1720.[1]

CYRIL, of Alexandria, another celebrated father of the church, succeeded his uncle Theophilus in the bishopric of that place in the year 412; and as the bishops of Alexandria had long acquired great authority and power in that city, Cyril took every opportunity to confirm and increase it. He was no sooner advanced to this see, than he drove the Novatians out of the city; and, as Dupin says, stripped Theopemptus their bishop of every thing he had. In the year 415 the Jews committed some insult upon the Christians of Alexandria, which so inflamed the zeal of Cyril that he put himself at the head of his people, demolished the synagogues of the Jews, drove them all out of the city, and suffered the Christians to pillage their effects. This, however, highly displeased Orestes, the governor of the town;

[1] Cave.—Dupin.

who began to be sensible that the bishop's authority, if not timely suppressed, might possibly be found too strong for that of the magistrate. Upon which a kind of war broke out between Orestes and the bishop, and each had his party: the inhabitants were inclined to be seditious; many tumults were raised, and some battles fought in the very streets of Alexandria. One day, when Orestes was abroad in an open chariot, he found himself instantly surrounded with about 500 monks, who had left their monasteries to revenge the quarrel of their bishop. They pursued him fiercely, wounded him with stones, and had certainly killed him, if the people had not restrained their fury till his guards came up to his relief. Ammonius, one of these monks, was afterwards seized by the order of Orestes, and, being put upon the rack, died under the operation. Cyril, however, had him immediately canonized, and took every public opportunity of commending his zeal and constancy. About the same time there was at Alexandria a heathen philosophess, named Hypatia, whose fame and character were every where so celebrated, that people came from all parts to see and to consult her. Orestes saw her often, which made the Christians imagine that it was she who inspired the governor with such an aversion to their bishop. This suspicion wrought so strongly upon some of their zealots, that on a certain day they seized upon Hypatia as she was returning home, dragged her violently through the streets, and caused the mob to tear her limb from limb. Damascius, who wrote the life of Isidore the philosopher, charges Cyril himself with being the contriver of this horrid murder.

But what affords the most memorable instance of Cyril's fiery zeal, is his quarrel with Nestorius, bishop of Constantinople. Nestorius had urged in some of his homilies, that the virgin Mary ought not to be called the mother of God; and these homilies coming to Egypt, raised no small disturbances among the monks there. Cyril wrote a pastoral letter to the monks, in which he maintained, that she was indeed the mother of God, and therefore ought to be called so. As soon as Nestorius heard of this letter, he openly declared Cyril his enemy, and refused to have any further commerce with him. Cyril upon this, wrote Nestorius a very civil letter, without approving his doctrine; which Nestorius answered as civilly, without retracting it. The affair was laid at length before pope Celestine; after

which Cyril, supported by the pontiff's authority, began to issue forth anathemas against Nestorius and his doctrine, and the quarrel rose to such a pitch, that it was necessary to convene a general council at Ephesus, in order to put an end to it: where some bishops of the East, who were assembled on the part of Nestorius, gave Cyril so warm an opposition, that they got him deprived of his bishopric, and thrown into prison. But he was soon set at liberty and restored, and gained a complete victory over Nestorius, who was deposed from his see of Constantinople in the year 431. Cyril returned to Alexandria, where he died in the year 444. His works are voluminous, and have been often printed. They consist of the commentaries upon the Pentateuch, called "Glaphyra, &c." Isaiah, the 12 lesser prophets, and St. John's gospel; 17 books on the adoration and worship of God in spirit and truth, composed in form of a dialogue; dialogues on the holy and consubstantial trinity, and on the incarnation; a discourse of the orthodox faith; homilies, letters, and apologies. John Aubert, canon of Laon, published the best edition in Greek and Latin, 1638, 6 vols. fol. which are bound in seven, because vol. 5th consists of two parts. St. Cyril's style is diffuse and singular; his writings contain much subtilty, metaphysical reasoning, and all the niceties of logic. St. Isidore, of Pelusium, accuses him of acting with too much zeal and heat during the disputes in which he was engaged; but the catholic writers think that he atoned for that fault by his piety and innocent life.[1]

CYRIL LUCAR, a famous patriarch of Alexandria, afterwards of Constantinople, was born November 12, 1572, in the island of Candia. He studied at Venice and Padua, and was pupil to the celebrated Margunius, bishop of Cythera. Cyril went afterwards into Germany, embraced the doctrine of the reformed religion, and attempted to introduce it into Greece; but the Greeks opposed it, and he wrote a confession of faith, in whioh he defended his principles. Having been archimandrite, he was raised to the patriarchate of Alexandria, and, some time after, elected to that of Constantinople, 1621; but, continuing firm in his connections with the protestants, he was deposed, and confined in the island of Rhodes. Some time after, however, he was restored to his dignity, at the solicitation of

[1] Cave.—Dupin.—Moreri.

the English ambassador; but in 1638 he was carried from Constantinople and put to death near the Black Sea, by order of the grand signior, in the most cruel manner. He had a mind much superior to the slavish condition of his country, and laboured to promote the interests of genuine Christianity, amidst much opposition and danger. He had collected a very excellent library, rich in Greek MSS. a specimen of which, the celebrated Codex Alexandrinus, one of the most ancient and valuable manuscripts in the world, he presented to king Charles I. by his ambassador sir Thomas Roe. The fate of his other MSS. was peculiarly lamented. In order to secure them, the Dutch resident at Constantinople sent them by a ship bound for Holland, which was wrecked in sight of land, and all her cargo lost.[1]

CYRILLO, Dominic. See CIRILLO.

[1] Moreri.—Dict. Hist.—Pocock's Works and Life by Twells, and "Collectanea de Cyrillo Lucario," by Smith, Lond. 1707, 8vo.

D.

D'ACHERI. See ACHERI.

DACIER (ANDREW), a French critic and philologer, was born of protestant parents at Castres in Upper Languedoc April 6, 1651, and began to be educated in the college there; but, when by a decree of the council the direction of it was given, in 1664, to the Jesuits alone, his father sent him to the university of Puylaurens, and afterwards to that of Saumur, that he might finish his classical studies under Tannegui le Fevre, or Tanaquil Faber. This eminent scholar was so pleased with Dacier's inclination for learning, that he kept him alone in his house, after he had dismissed the rest of the pupils; and here he conceived that affection for le Fevre's celebrated daughter, which ended at length in marriage. On le Fevre's death in 1672, Dacier returned to his father; and after some time went to Paris, in order to gain a settlement, and cultivate the acquaintance and friendship of the learned: in the former of these objects he did not at first succeed; but on a second visit to Paris, he procured an introduction to the duke of Montausier, governor to the dauphin, who put him on the list of the commentators for the use of the dauphin, and engaged him in the edition of Pompeius Festus, and Marcus Verrius Flaccus. This he published at Paris, 1681, in 4to; and it was again published at Amsterdam, 1699, in 4to, which edition is preferable to that of Paris, because there are added to it the entire notes of Joseph Scaliger, Fulvius Ursinus, and Anthony Augustinus, and the new fragments of Festus. His Horace, with a French translation, and notes critical and historical, came out at Paris, 1681, in 10 vols. 12mo, and has often been printed since. The best edition of this work is that of Amsterdam, 1726, consisting of the same number of volumes in the same size. Another edition was printed at Amsterdam in 8 vols. 12mo, to which were added the translation and notes of father Sanadon, published at Paris, 1728, in 2 vols. 4to. Mr. John Masson, a refugee minister in England,

made several animadversions upon Dacier's notes on Horace, in his life of that poet, printed at Leyden in 1708; which occasioned Dacier to publish new explications upon the works of Horace, with an answer to the criticisms of Mr. Masson, in which he treats Masson's book with great contempt; and, speaking of verbal criticism, styles it "the last effort of reflection and judgment." These were afterwards added to Sanadon's edition of Dacier's Horace.

The next specimen of his learning was in the edition he gave of the twelfth book of the anagogical contemplations of St. Anastasius, monk of mount Sinai, upon the creation of the world, now first published, together with notes and a Latin translation, London, 1682, 4to.

In 1683 Dacier married mademoiselle le Fevre; and in 1685 abjured with his lady the protestant religion. His marriage, which was styled "the union of Greek and Latin," added considerably to his felicity, and procured him an able assistant in his studies and publications. In 1691 he was assisted by madame Dacier in a French translation of the moral reflections of the emperor Marcus Antoninus, with notes, in 2 vols. 12mo. In 1692 he published Aristotle's Poetics, translated into French, with critical remarks, in 4to. This work was reprinted in Holland in 12mo; and some have considered it as Dacier's masterpiece. In 1693 he published a French translation of the Oedipus and Electra of Sophocles, in 12mo; but not with the same success as the Poetics just mentioned. We have already noticed six publications of Dacier: the rest shall now follow in order; for the life of this learned man, like that of most others, is little more than a history of his works. He published, 7. Plutarch's Lives, translated into French, with notes, Paris, 1694, vol. I. 8vo. This essay, which contains only five lives, is the beginning of a work, which he afterwards finished. 8. The works of Hippocrates, translated into French, with notes, and compared with the manuscripts in the king's library, Paris, 1697, 2 vols. 12mo. The Journal des Sçavans speaks well of this version. 9. The works of Plato, translated into French, with notes, and the life of that philosopher, with an account of the principal doctrines of his philosophy, 1699, 2 vols. 12mo. These are only some of Plato's pieces. 10. The life of Pythagoras, his Symbols, and Golden Verses, the life of Hierocles, and his Commentary upon the Golden Verses, 1706, 2 vols. 12mo.

In 1695, Dacier had succeeded Felibien in the academy of inscriptions, and Francis de Harlay, archbishop of Paris, in the French academy. In 1701 a new regulation was made in the academy of inscriptions, by which every member was obliged to undertake some useful work suitable to his genius and course of studies: and, in conformity to this order, Dacier undertook the above translation of the life of Pythagoras, &c. 11. The manual of Epictetus, with five treatises of Simplicius upon important subjects, relating to morality and religion, translated into French, with notes, 1715, 2 vols. 12mo. The authors of the "Europe Sçavante of Jan. 1718," having criticised the specimen he had given of his translation of Plutarch's Lives, he printed, 12. An Answer to them, and inserted it in the Journal des Sçavans of the 25th of June and the 11th of July 1718. 13. Plutarch's Lives of illustrious men, revised by the MSS. and translated into French, with notes historical and critical, and the supplement of those comparisons which are lost. To which are added, those heads which could be found, and a general index of matters contained in the work, Paris, 1721, 8 vols. 4to; Amsterdam, 1723, 9 vols. 8vo. This work was received with applause, and supposed to be well executed; yet not so, say the authors of the Bibliotheque Françoise, as to make the world at once forget the translation of Amyot, obsolete as it is. Dacier published some other things of a lesser kind, as, 14. A Speech made in the French academy, on his admission. 15. Answers, which he made, as director of the academy, to the speech of M. Cousin in 1697, and to that of M. de Boze in 1715, both inserted in the collections of the French academy. 16. A dissertation upon the origin of Satire, inserted in the second volume of the memoirs of the academy of Belles Lettres in 1717. 17. Notes upon Longinus. Boileau, in the preface to his translation of Longinus, styles these notes very learned; and says, that "the author of them is not only a man of very extensive learning, and an excellent critic, but likewise a gentleman of singular politeness; which is so much the more valuable, as it seldom attends great learning." Boileau has added them to his own notes upon Longinus; and they are printed in all the editions of his works. Dacier wrote also a commentary upon Theocritus, which he mentions in his notes upon Horace, ode xxix; and a short treatise upon religion, containing the reasons which brought him over to

the church of Rome: but these two works were never printed.

He had a share too in the medallic history of Lewis XIV.; and, when it was finished, was chosen to present it to his majesty; who, being informed of the pains which Dacier had taken in it, settled upon him a pension of 2000 livres; and about the same time appointed him keeper of the books of the king's closet in the Louvre. In 1713 he was made perpetual secretary of the French academy. In 1717 he obtained a grant in reversion of 10,000 crowns upon his place of keeper of the books of the king's closet; and when this post was united to that of library-keeper to the king, in 1720, he was not only continued in the privileges of his place during life, but the reversion of it was granted to his wife; a favour, of which there had never been an instance before. But her death happening first, rendered this grant, so honourable to her, ineffectual. Great as Dacier's grief was for the loss of an helpmate so like himself, it did not prevent him from seeking out another; and he had actually been married at a very advanced period of life, had he not died almost suddenly on Sept. 18, 1722, of an ulcer in the throat, which he did not think at all dangerous, since that very evening he was present at the academy. He was 71 years of age; short of stature, and of a long and meagre visage. He was a great promoter of virtue and learning; and if he was somewhat partial to the ancients, in the famous controversy on the comparative merits of the ancients and moderns, yet this may be pardoned in one who had so assiduously studied their works. It would be less easy to excuse his occasional boldness as a critic, and his intemperance as a disputant. In his own time, however, he enjoyed deserved reputation. He chose none but useful subjects; devoted his labours to works only of importance; and enriched the French language with those remains of wise antiquity, which are most advantageous to the morals of mankind. He could not make his countrymen classical, but he did what he could to give them a relish for the ancients. This, however, although an useful attempt in his day, has narrowed the bounds of his fame, and except in his Aristotle's Poetics, and some parts of his Horace, modern critics seem disinclined to acknowledge his taste and critical acumen.[1]

[1] Gen. Dict.—Moreri.—Niceron, vol. III.—Baillet Jugemens.—Morhoff Polybist.—Saxii Onomasticon.

DACIER (ANNE), the learned wife of the preceding, was born at Saumur, about the end of 1651. She was only eleven years old when her father resolved to give her a learned education; which is said to have been owing to the following circumstance, that while he was teaching one of his sons the rudiments of grammar, in the same room where mademoiselle le Fevre was employed with her needle, she, with every appearance of unconcern, now and then supplied her brother with answers to questions that puzzled him. This induced her father to give her a regular course of lessons, and educate her as a scholar, in which character she soon excelled the youths under his care, and became her father's associate in some of his publications. We are told that when she had learned Latin enough to read Phædrus and Terence, he began to instruct her in the Greek, which she was so much pleased with, that in a short time she was capable of reading Anacreon, Callimachus, Homer, and the Greek Tragic Poets. As she read them, she shewed so much taste of the beauties of those admirable writers, that all the fatigue of her father in his professorship was softened by the pleasure which he found in teaching her. To divert her in her more serious studies, he taught her the Italian language, and read over with her several poets of that nation, and particularly Tasso, in the perusal of whom she very acutely remarked the difference between that poet and Virgil and Homer. She sometimes took the liberty of disputing with her father, particularly, on one occasion, respecting Vaugelas's translation of Quintus Curtius. Her father was charmed with it, but mademoiselle le Fevre ventured to point out some negligences of style, errors in language, and passages ill translated; and he was frequently obliged to own himself of the same opinion with her. These little contests, however, gave him great satisfaction, and he was extremely surprized to find so delicate a taste, and so uncommon a penetration, in so young a person.

In 1673, the year after her father died, she went to Paris, and was then engaged in an edition of Callimachus, which she published in 1674, in 4to. Some sheets of that work having been shewn to Huetius, preceptor to the dauphin, and other learned men at court, a proposal was made to her of preparing some Latin authors for the use of the dauphin; which, though she rejected at first, she at last

undertook, and published an edition of Florus in 1674, in 4to. Her reputation being now spread over all Europe, Christina of Sweden ordered count Coningsmark to make her a compliment in her name; upon which mademoiselle le Fevre sent the queen a Latin letter with her edition of Florus. Her majesty wrote her an obliging answer; and not long after wrote her another letter, to persuade her to quit the protestant religion, and made her considerable offers to settle her at court. This, however, she declined, and proceeded in the task she had undertaken, of publishing authors for the use of the dauphin, the next of which was "Sextus Aurelius Victor," Paris, 1681, 4to; in which same year also she published a French translation of the poems of Anacreon and Sappho with notes, which met with great applause; so great, as to make Boileau declare, that it ought to deter any person from attempting to translate those poems into verse. She published, for the use of the dauphin, Eutropius, Paris, 1683, 4to, which was afterwards printed at Oxford, 1696, 8vo; and Dictys Cretensis & Dares Phrygius, Paris, 1684, 4to, which was afterwards printed, cum notis variorum, at Amst. 1702, 8vo. She had also published French translations of the Amphitryo, Epidicus, and Rudens, comedies of Plautus, Paris, 1683, 3 vols. 12mo, and of the Plutus and Clouds of Aristophanes, 1684, 12mo, with notes, and an examen of all these plays according to the rules of the theatre. She was so charmed with the Clouds of Aristophanes, it seems, that, as we learn from herself, she had read it over 200 times with pleasure.

In the midst of all these various publications, so close to each other, she married Dacier, with whom she had been brought up in her father's house from her earliest years. This happened, as we have already observed in our account of that gentleman, in 1683; though some have controverted not only the date, but even the marriage itself; and have surmised that she was previously married to one John Lesnier, a bookseller of her father's, and that she ran away from him for the sake of Dacier, with whom she was never married in any regular way. But it is hardly possible to conceive, that so extraordinary a circumstance in the history of this celebrated lady must not, if it were true, have been notorious and incontested. We are therefore apt to admit father Niceron's solution of this difficulty; who observes, upon this occasion, that "nothing is more

common than for a person, who abandons any party, to be exposed to the calumies of those whom they have quitted," and to suffer by them. Madame Dacier, soon after her marriage, declared to the duke of Montausier and the bishop of Meaux, who had been her friends, a design of reconciling herself to the church of Rome; but as M. Dacier was not yet convinced of the reasonableness of such a change, they thought proper to retire to Castres in 1684, in order to examine the controversy between the protestants and papists. They at last determined in favour of the latter; and, as already noticed, made their public abjuration in Sept. 1685. This, in the opinion of her catholic admirers, might probably occasion the above-mentioned rumour, so much to the disadvantage of madame Dacier, and for which there was probably very little foundation. After they had become catholics, however, the duke of Montausier and the bishop of Meaux recommended them at court; and the king settled a pension of 1500 livres upon M. Dacier, and another of 500 upon his lady. The patent was expedited in November; and, upon the advice which they received of it, they returned to Paris, where they resumed their studies; but before proceeding in our account of madame Dacier's publications, it is necessary to do justice to the liberality of her patron the duke de Montausier. We are informed, that in 1682 this lady having dedicated a book to the king of France, she could not find any person at court, who would venture to introduce her to his majesty, in order to present it, because she was at that time a protestant. The duke of Montausier, being informed of this, offered his service to introduce her to the king, and taking her in his coach, presented her and her book to his majesty; who told him with an air of resentment, that he acted wrong in supporting persons of that lady's religion; and that for his part he would forbid his name to be prefixed to any book written by Huguenots; for which purpose he would give orders to seize all the copies of mademoiselle le Fevre's book. The duke answered with that freedom with which he always spoke to the king, and in which no person else would presume to follow him: "Is it thus, sir, that you favour polite literature? I declare to you frankly, a king ought not to be a bigot." He added then, that he would thank the lady in his majesty's name, and make her a present of an hundred pistoles; and that he would leave it to the king to pay him, or not pay him; and he did as he had said.

In 1688 she published a French translation of Terence's comedies, with notes, in 3 vols. 12mo. She is said to have risen at five o'clock in the morning, during a very sharp winter, and to have dispatched four of the comedies; but, upon looking them over some months after, to have flung them into the fire, being much dissatisfied with them, and to have begun the translation again. She brought the work then to the highest perfection; and, in the opinion of the French critics, even reached the graces and noble simplicity of the original. It was a circumstance greatly to her honour, that, having taken the liberty to change the scenes and acts, her disposition of them was afterwards confirmed by an excellent MS. in the king of France's library. The best and most finished edition of this universally-admired performance, is that of 1717; which, however, was greatly improved afterwards, by adopting the emendations in Bentley's edition. She had a hand in the translation of Marcus Antoninus, which her husband published in 1691, and likewise in the specimen of a translation of Plutarch's Lives, which he published three years after; but being now intent on her translation of Homer, she left her husband to finish that of Plutarch. In 1711 appeared her Homer, translated into French, with notes, in 3 vols. 12mo; and the translation is reckoned elegant and faithful. In 1714 she published the Causes of the Corruption of Taste. This treatise was written against M. de la Motte, who, in the preface to his Iliad, had declared very little esteem for that poem. Madame Dacier, shocked with the liberty he had taken with her favourite author, immediately began this defence of him, in which she did not treat La Motte with the greatest civility. In 1716 she published a defence of Homer, against the apology of father Hardouin, or, a sequel of the causes of the corruption of Taste: in which she attempts to shew, that father Hardouin, in endeavouring to apologize for Homer, has done him a greater injury than ever he received from his most declared enemies. Besides these two pieces, she had prepared a third against La Motte; but suppressed it, after M. de Vallincourt had procured a reconciliation between them. The same year also she published the Odyssey of Homer, translated from the Greek, with notes, in 3 vols. 12mo, and this, as far as we can find, was her last appearance as an author. She was in a very infirm state of health the last two years of her life; and died, after a very

painful sickness, Aug. 17, 1720, being 69 years of age. She had two daughters and a son, of whose education she took the strictest care; but the son died young: one of her daughters became a nun; and the other, who is said to have had united in her all the virtues and accomplishments of her sex, died at 18 years of age. Her mother has said high things of her, in the preface to her translation of the Iliad.

Madame Dacier was a lady of great virtue as well as learning. She was remarkable for firmness, generosity, good nature, and piety. The causes of her change of religion are not well explained, but she appears to have been at least sincere. Her modesty was so great, that she never spoke of subjects of literature; and it was with some difficulty that she could at any time be led to do it. There is an anecdote related of her, which her countrymen say sets this modesty in a very strong light, although others may think the proof equivocal. It is customary with the scholars in the northern parts of Europe, who visit, when they travel, the learned in other countries, to carry with them a book, in which they desire such persons to write their names, with some sentence or other. A learned German paid a visit to madame Dacier, and requested her to write her name and sentence in his book. She seeing in it the names of the greatest scholars in Europe, told him, that she should be ashamed to put her name among those of so many illustrious persons; and that such presumption would by no means become her. The gentleman insisting upon it, she was at last prevailed upon; and taking her pen, wrote her name with this verse of Sophocles, Γυναιξὶν ἡ σιγὴ φέρει κόσμον, that is, "Silence is the ornament of the female sex." When likewise she was solicited to publish a translation of some books of scripture, with remarks upon them, she always answered, that "a woman ought to read, and meditate upon the scriptures, and regulate her conduct by them, and to keep silence, agreeably to the command of St. Paul." Among her other literary honours, the academy of Ricovrati at Padua chose her one of their body in 1684.[1]

DAHL (MICHAEL), a painter, was born at Stockholm in 1656, and came to London at an early age, being introduced into this country by an English merchant, but he afterwards travelled to Paris, and resided there some time.

[1] Gen. Dict.—Niceron, vol. III.—Saxii Onomasticon.

He then visited Italy, where he painted, amongst others, the portrait of queen Christina of Sweden. In 1688 he returned to England, where he acquired very considerable reputation as a portrait painter, and was no contemptible rival of sir Godfrey Kneller, with whom he lived in habits of friendship. He died in London in 1743 at the advanced age of 87 years. His portraits of Addison, queen Anne, prince George of Denmark, the duke of Marlborough, and the duke of Ormond, have been engraved.[1]

DAILLE (JOHN), a minister of the church of Paris, and one of the ablest advocates the protestants ever had, was born at Chatelleraut, Jan 6, 1594; but carried soon after to Poitiers, where his father usually lived, on account of the office which he bore of receiver of the deposits there. His father designed him for business, and proposed to leave him his office; but his strong attachment to books made him prefer a literary education, and when his son had attained his eleventh year, he sent him to S. Maixent in Poitou, to learn the first rudiments of learning. He continued his studies at Poitiers, Chatelleraut, and Saumur; and, having finished his classical course in the last of those towns, he entered on logic at Poitiers, at the age of sixteen, and finished his course of philosophy at Saumur under the celebrated Mark Duncan. He began his theological studies at Saumur in 1612; which, says his son, was indisputably one of the most fortunate years in his whole life, as in October of it, he was admitted into the family of the illustrious mons. du Plessis Mornay, who did him the honour to appoint him tutor to two of his grandsons. Here, though he discharged the trust he had undertaken very well, yet it is said that he received more instruction from the grandfather than he communicated to the grandsons. Mornay was extremely pleased with him, frequently read with him, and concealed from him nothing of whatever he knew; so that some have been ready to impute the great figure Mr. Daillé afterwards made, to the assistance he received here; and it is but reasonable to suppose, that Mornay's advice and instructions contributed not a little to it.

Daillé, having lived seven years with so excellent a master, set out on his travels with his pupils in the autumn of 1619, and went to Geneva; and from thence through

[1] Walpole's Anecdotes.

Piedmont and Lombardy to Venice, where they spent the winter. During their abode in Italy, a melancholy affair happened, which perplexed him not a little. One of his pupils fell sick at Mantua; and he removed him with all speed to Padua, where those of the protestant religion have more liberty, but here he died; and the difficulty was, to avoid the observation of the inquisitors, and remove the corpse to France, to the burial-place of his ancestors. After much consideration, no more eligible plan presented itself than to send him under the disguise of a bale of merchandize goods, or a cargo of books; and in this manner the corpse was conveyed to France, under the care of two of his servants; not, however, without the necessary safe-conduct and passports, which were procured for him from the republic by the celebrated father Paul. He then continued his travels with his other pupil, visiting Switzerland, Germany, Flanders, Holland, England; and returned to France towards the end of 1621. The son relates, that he had often heard his father regret those two years of travelling, which he reckoned as lost, because he could have spent them to better purpose in his closet; and, it seems, he would have regretted them still more, if he had not enjoyed the privilege at Venice of a familiar acquaintance with father Paul, the only fruit which he said he had reaped from that journey.—M. du Plessis, with whom that father corresponded by letters, had recommended to him in a very particular manner both his grandsons and their governor; so that M. Daillé was immediately admitted into his confidence, and there passed not a day without his enjoying some hours discourse with him. The good father even conceived such an affection for M. Daillé, that he used his utmost endeavours with a French physician of the protestant religion, and one of his intimate friends, to prevail with him to stay at Venice. This circumstance of Daillé's life, among many others, has been thought *no inconsiderable proof, that father Paul concealed,* under the habit of a monk, a temper wholly devoted to protestantism and its professors.

Daillé was received minister in 1623, and first exercised his office in the family of du Plessis Mornay: but this did not last long; for that lord fell sick a little *after, and died* the same year, in the arms of the new pastor. Daillé spent the following year in digesting some papers of his, which were afterwards published in two volumes, under the title

of "Memoirs." In 1625 he was appointed minister of the church of Saumur; and the year after removed to that of Paris. Here he spent the rest of his life, and diffused great light over the whole body, as well by his sermons, as by his books of controversy. In 1628 he wrote his celebrated book, "De l'usage des Peres," or, "Of the Use of the Fathers*;" but, on account of some troubles which seemed to be coming upon the protestants in France, it was not published till 1631. Bayle has pronounced this work a master-piece; but it has been attacked with great severity by some, as tending to lessen the just respect due to the fathers, and to the views of religious opinions which they exhibit, and which are at least important in point of historical evidence. On the other hand, some eminent scholars, and orthodox churchmen in England have acknowledged its high worth and merit; and so early as 1651 an English translation of it was published by the learned Thomas Smith, B. D. fellow of Christ's college in Cambridge. An advertisement is prefixed to it, from which we transcribe a passage or two, as illustrating the translator's opinion and views of the work: "The translation of this tract," says Mr. Smith, "hath been often attempted, and oftener desired by many noble personages of this and other nations: among others by sir Lucius Cary late lord viscount Falkland, who, with his dear friend Mr. Chillingworth, made very much use of it in all their writings against the Romanists. But the papers of that learned nobleman, wherein this translation was half finished, were long since involved in the common loss. Those few, which have escaped it, and the press, make a very honourable mention of this monsieur, whose acquaintance the said lord was wont to say, was worth a voyage to Paris. In page 202 of his Reply, he hath these words: 'This observation of mine hath been confirmed by consideration of what hath been so *temperately*, *learnedly*, and *judiciously* written by M. Daillé, our protestant Perron.'—I shall add but one lord's testimony more, namely, the lord George Digby's, in his late Letters concerning Religion, in these words, p. 27, 28: 'The reasons prevalent with me, whereon an enquiring and judicious person should be obliged to rely and acquiesce, are so amply and so learnedly set down by

* Dr. Fleetwood, bishop of Ely, said of this book, that "he thought the author had pretty sufficiently proved they were of *no use* at all." Richardsoniana, p. 306.

M. Daillé in his 'Emploi des Peres,' that I think little, which is material and weighty, can be said on this subject, that his rare and piercing observation hath not anticipated.' And for myself, I must ingenuously profess, that it was the reading of this rational book, which first convinced me that my study in the French language was not ill employed; which hath also enabled me to commend this to the world, as faithfully translated by a judicious hand." Mr. Mettayer, who was minister of St. Quintin, published a Latin translation of this work; which translation was revised and augmented with new observations, by Daillé himself, and was printed at Geneva in 1656.

In 1633 he published another work of general concern, entitled "L'Apologie de nos Eglises," or, "An Apology for the reformed Churches;" in which he vindicates, with much learning and argument, their separation from the church of Rome, from the imputation of schism, which was usually brought against them. This work was also translated into English by Mr. Smith, in 1658; as it was into Latin the same year by Daillé himself, and printed at Amsterdam in 8vo. It was much censured by the clergy of France, as soon as it was published, and some were employed to write against it. Daillé wrote two or three little pieces in defence of it, which were afterwards printed with it in the Latin edition. That Daillé was a very voluminous writer, will not seem strange, when it is considered that he lived long, was very laborious, and enjoyed a good state of health. He was endued with the qualifications of a writer in a most eminent degree; and had this singular advantage, that his understanding was not impaired with age: for it is observable, that there is no less strength and fire in his two volumes "De objecto cultûs religiosi," the first of which was published when he was 70 years old, than in any of his earlier works.

He assisted at the national synod, which was held at Alençon in 1637: and his authority and advice contributed much to quiet the disputes, which were then warmly agitated among the protestants concerning universal grace. He declared strenuously for universal grace; and afterwards published at Amsterdam, in 1655, a Latin work against Frederic Spanheim, the divinity professor at Leyden, entitled "An apology for the synods of Alençon and Charenton." This work rekindled the war among the protestant divines; yet Daillé endeavoured to clear himself,

by saying, that his book had been published without his knowledge. Nevertheless, he answered the celebrated Samuel des Marets, professor of Groningen, which produced a short, but very warm contest between them, in which Daillé's spirit of controversy has not been approved even by his friends. He died at Paris, April 15, 1670, having never experienced throughout his life any illness, except that in 1650 he was suddenly seized with a lethargic or apoplectic disorder, in which he lay 10 or 11 days, apparently without a possibility of recovering. He left a high reputation behind him; and the protestants used to say in France, that "they had no better writer since Calvin than M. Daillé." In 1720, M. Engelschall, a Roman catholic clergyman at Dresden, published proposals for a complete edition of Daillé's works, for which it is probable he had no encouragement, as we have not been able to find such a publication in any catalogue; but his proposals, which are drawn up with great candour, will at least enable us to give a more correct list of Daillé's works, with the best editions. 1. "De Usu Patrum," Geneva, 1656. 2. "Apologia ecclesiarum reformatarum," Amst. 3. "Fides ex S. Scripturis demonstrata," Gen. 1660. 4. "Examen Sententiæ Theoph. Bracheti Milleterii super conciliatione Controversiarum religionis," Paris, 1637. 5. "De Patrum fide circa imagines," Leyden, 1642. 6. "De pœnis et satisfactionibus humanis," Amst. 1649. 7. "Pseudepigrapha Apostolica de octo libris constitutionum Apostolicarum," Harderw. 1653. 8. "De jejuniis et quadragesima," Daventer, 1654. 9. "Pro duabus Synodis, Alenson et Carenton. Apologia," Amst. 1655. 10. "De confirmatione et extrema unctione," Genev. 1659. 11. "De confessione auriculari," Genev. 1661. 12. "Adversus Latinorum traditionem de cultus religiosi objecto, disputatio," Gen. 1664. 13. "De Scriptis, quæ sub Dionysii Areopagii et Ignatii nominibus circumferuntur," Gen. 1666. 14. "De cultibus Latinorum religiosis Libri Novem," Gen. 1671. In all those he has been thought to be very perspicuous, both with regard to the expression, and to the disposition of his subject. He was reproached by one of his adversaries with stealing several things from Dr. Davenant, in his "Exposition of the Epistle to the Colossians;" but he answered the charge.

He married in the Lower Poitou, in May 1625; and his wife died the 31st of that month, 1631, leaving him only

one son, born in the house of the Dutch ambassador, Oct. 31, 1628. She had taken refuge there, because the protestants were afraid lest the news of the taking of Rochelle might excite popular tumults. This only son, whose name was Hadrian Daillé, was received a minister in 1653. He had continued his theological studies with his father for several years, when the consistory of Rochelle invited him thither. Five years after, that is, in 1658, he was chosen a minister of Paris, and became a colleague with his father. He was alive at the revocation of the edict of Nantz, and, then retiring to Switzerland, died at Zurich in May 1690. All his MSS. among which were several works of his father's, were carried to the public library. He wrote that abridgement of his father's life, from which we have chiefly collected the materials of this article.[1]

DAIRVAL. See BAUDELOT.

DAKINS (WILLIAM), one of the translators of the Bible, of whose family history we have no account, was educated at Westminster school, whence being removed to Cambridge, he was admitted of Trinity college May 8, 1587; chosen junior fellow there Oct. 3, 1593, and senior fellow March 16th following. In 1601 he took the degree of B. D. and was sworn Greek lecturer of that college (an annual office) Oct. 2, 1602. In July 1604 he was chosen professor of divinity in Gresham college, to which he was recommended, in the most honourable terms, not only by the vice-chancellor and several heads of houses at Cambridge, but also by some of the nobility, and even by king James I. in a letter to the Gresham committee. His majesty's object seems to have been that Mr. Dakins should not be without a suitable provision while employed on the new translation of the Bible, undertaken by royal order, and for a part of which important work Mr. Dakins was considered as excellently qualified by his skill in the Oriental languages. The translators being divided into six classes, two of which were to meet at Westminster, two at Oxford, and two at Cambridge, Mr. Dakins was one of those at Westminster, and his part was the Epistles of St. Paul and the canonical Epistles. He did not, however, live to see the work completed, as he died in Feb. 1607, a few months after being chosen junior dean of Trinity college.[2]

[1] Niceron, vol. III.—Gen. Dict.—Bibl. Germanique, vol. II.—Blount's Censura.—Saxii Onomast.

[2] Ward's Gresham Professors.

DALE (Samuel), M. D. an antiquary and botanist, was originally an apothecary at Braintree in Essex, until about 1730, when he became a licentiate of the college of physicians, and a fellow of the royal society, according to Pulteney, but his name does not appear in Dr. Thomson's list. About the time above-mentioned, Dr. Dale is supposed to have settled at Bocking, where he practised as a physician until his decease June 6, 1739, in the eightieth year of his age. He was buried in the dissenters' burying ground at Bocking. His separate publications are, 1. "Pharmacologia, seu Manuductio ad Materiam Medicam," 1693, 8vo, republished in 1705, 1710, 8vo, and 1737, 4to, a much improved edition. It was also four times printed abroad. The first edition was one of the earliest rational books on the subject, and the author attended so much to subsequent publications and improvements, as to give his last edition the importance of a new work. Scarcely in any author, says Dr. Pulteney, is there a more copious collection of synonyms, a circumstance which, independent of much other intrinsic worth, will long continue the use of the book with those who wish to pursue the history of any article through all the former writers on the subject. 2. "The Antiquities of Harwich and Dover Court," 1730, 4to, originally written by Silas Taylor, gent. about the year 1676. That part of this work which regards natural history is so copious and accurate as to render the book a real acquisition to science. Dale was also the author of various communications to the royal society, which were published in the Philosophical Transactions. [1]

DALECHAMP (James), a learned French physician and indefatigable botanist, was born at Caen in 1513, studied medicine and botany at Montpelier, was admitted doctor in medicine in 1547, and died at Lyons, where he had long practised physic, in 1588. He published several elaborate translations, particularly of the fifteen books of Athenæus into Latin, in 1552, in 2 vols. fol. illustrated with notes and figures; and some of the works of Galen and Paul Egineta into French. In 1556 he published a translation of "Cœlius Aurelianus de Morbis acutis;" and in 1569, "Chirurgie Françoise, avec plusieurs figures d'instrumens," 8vo, which has been several times reprinted. He principally followed the practice of Parée, from whose work he

[1] Pulteney's Sketches of Botany.

borrowed the figures of the instruments; but he has added a translation into French of the seventh book of Parée, with annotations, and some curious cases occurring in his own practice. He was also the editor of an edition of Pliny with notes, published in 1587. His first work, according to Haller, was an 8vo edition of Ruellius's Commentary on Dioscorides, which appeared at Lyons in 1552, enriched by Dalechamp with thirty small figures of plants, at that time but little known. But his principal performance in this branch was an universal history of plants, in Latin, with above two thousand five hundred wooden cuts, besides repetitions; published after his death in two folio volumes. The publisher, William Rouillé, seems to take upon himself the chief credit of collecting and arranging the materials of this great work, though he allows that Dalechamp laid its first foundations. Haller says the latter was engaged in it for thirty years; his aim being to collect together all the botanical knowledge of his predecessors, and enrich it with his own discoveries. He employed John Bauhin, then a young man, and resident at Lyons, to assist him; but Bauhin being obliged on account of his religion to leave France for Switzerland, like many other good and great men of that and the following century, the work in question was undertaken by Des Moulins, and soon afterwards Dalechamp died. It is often quoted by the title of "Historia Lugdunensis," and hence the merits of its original projector are overlooked, as well as the faults arising from its mode of compilation, which are in many instances so great as to render it useless. A French translation was published in 1615, and again in 1653. Besides these Dalechamp published, 1. "Cælius Aurelianus de morbis chronicis," Lond. 1579, 8vo; and 2. An edition of the works of the two Senecas, the orator and the philosopher, with notes and various readings, Geneva, 1628, 2 vols. fol.[1]

DALEN (CORNELIUS VAN), an eminent engraver, who flourished about the year 1640, was a native of Holland; but under what master he learnt the art of engraving, is uncertain. It is difficult to form a proper judgment of his merit; for sometimes his prints resemble those of Cornelius Vischer; of Lucas Vosterman; of P. Pontius; of

[1] Moreri.—Haller Bibl. Bot.—Freheri Theatrum.—Baillet Jugemens.—Rees's Cyclopædia.—Saxii Onomast.

Bolswert; and other masters. A set of antique statues engraved by him, are in a bold, free style, as if founded upon that of Goltzius; others again seem imitations of that of Francis Poilly. In all these different manners he has succeeded; and they plainly manifest the great command he had with his graver, for he worked with that instrument only. He engraved a great variety of portraits, some of which are very valuable, and form the best as well as the largest part of his works.[1]

DALIN (OLAUS VON), a learned Swede, who was born at Winberga, in Holland, in 1708, deservedly obtained the appellation of the father of Swedish poetry by two poems written in that language; the one entitled "The Liberty of Sweden," published in 1743; the other the tragedy of "Brunhilda." He successively raised himself to be preceptor to prince Gustavus, counsellor in ordinary of the chancery, knight of the northern star, and at last to the dignity of chancellor of the court. By command of the king he engaged to compile a history of his own country from the earliest period to the present time, which he accomplished in three volumes quarto; and which was afterwards translated into the German language. Sweden is indebted to him also for a great number of epistles, satires, fables, thoughts, and some panegyrics on the members of the royal academy of sciences, of which he was a principal ornament: all these have been collected and printed in 6 vols. There is likewise by him a translation of the president Montesquieu, on the Causes of the grandeur and declension of the Romans. Von Dalin died in August 1763, leaving a reputation for literature, which his works are thought to confirm.[2]

DALLINGTON (SIR ROBERT), as Fuller informs us, was born at Geddington, in the county of Northampton, and bred a bible-clerk in Corpus Christi college, Cambridge; but Wood has made him a Greek scholar in Pembroke-hall. As a confirmation, however, of the former, he published "A Book of Epitaphs, made upon the death of the right worshipful sir William Buttes, knt." in 1583, which were chiefly composed by himself and the members of Corpus. It appears that he was afterwards placed in a school in Norfolk, where, Fuller says, he gained so much money as enabled him to travel over France and Italy,

[1] Strutt. [2] Dict. Hist.

Concerning Italy, we have a specimen of his accurate observations in his "Survey of the Great Duke's State of Tuscany in the year 1596," which was inscribed to him by the publisher, Edward Blount, in 1605, 4to; and in the same year appeared his "Method of Travel, shewed by taking a view of France as it stood in 1598," 4to. In the preface he says that he was at the last jubilee at Rome, and that "this discourse was written long since, when the now lord secretary was then lord ambassador, and intended for the private use of an hon. gent." The second edition, published in 1629, contains the clause of Guicciardini defaced by the inquisition, consisting of sixty-one pages. After his return he became secretary to Francis earl of Rutland, then one of the privy chamber to prince Charles, and master of the Charter-house, where he introduced into the school the custom of versifying on passages of the holy scripture; about which time he had also the honour of knighthood conferred upon him. He was incorporated A. M. at Oxford in 1601, and published "Aphorismes, Civil and Military; amplified with authorities, and exemplified with history out of the first quaterne of Fr. Guicciardini," Lond. 1615, fol. in which he is said to have "shown both wit and judgment." He died in the latter end of the year 1637, upwards of seventy-six years old, and was buried in the Charter-house chapel.

According to the records of the Charter-house, he was appointed master July 9, 1624, when he was only in deacon's orders, which was through the recommendation "of the most excellent prince of Wales." He is described as a man "of good merit and deserte." The governors resolved at the same time that no future master should be elected under forty years of age; or who was not in holy orders of priesthood two years before his election; and having not more than one living, and that within thirty miles of London. Sir Robert had grown so very infirm in 1636, that the governors ordered three persons as his assistants.[1]

DALMATIN (GEORGE), a very learned Lutheran divine of the sixteenth century, of whose personal history little is known, deserves notice as the translator of Luther's German Bible into the Sclavonian, which language being

[1] Masters's Hist. of C. C. C.C.—Wood's Ath. vol. I.—Malcolm's Londinium.—Cole's MS Athenæ in Brit. Mus.

spoken in Styria, Carinthia, and Carniola, the states of those countries came to a determination that this Bible should be printed for their use. They first employed John Manlius, a printer of Laybach, who was the first that printed the Sclavonic in Roman letters: but while Manlius was making his calculations of expence, &c. the archduke Charles of Austria forbad him to print it. This appears to have happened in 1580. The states, however, only changed their determination so far as to have it printed elsewhere, and sent Dalmatin for that purpose to Gratz, where he was to correct the press, after the copy had been carefully revised at Laybach by him, in conjunction with other eminent divines and Oriental scholars. But, finding that no impression of this Bible would be permitted in the Austrian dominions, the states sent, in April 1583, Dalmatin, and another divine, Adam Bohoritsch, to Wittemberg, with a recommendation to the elector of Saxony, and the work being begun in May 1583, was finished Jan. 1, 1584. They had agreed with Samuel Seelfisch, bookseller at Wittemberg, that he should print fifteen hundred copies, each to contain two hundred and eighty sheets of the largest paper, on a fine character, with wooden cuts; for which the states of Carniola were to pay after the rate of twenty florins for every bale of five hundred sheets. The expences of the impression of this Bible amounted to about eight thousand florins: towards which the states of Styria gave a thousand florins, those of Carinthia nine hundred, and the evangelic states of Carniola six thousand one hundred. These particulars may not be unacceptable to typographical students, as it is but seldom we have access to the history of early printing. Of Dalmatin we are only told that he afterwards was put in possession of the cure of St. Khazaim, or St. Catiani, near Aurspergh, by Christopher, baron of Aurspergh, in 1585, who, when the popish party banished Dalmatin in 1598, kept him concealed in his house; and a vault under the stable before the castle used long to be shewn as the hole of the preacher."[1]

DALRYMPLE (ALEXANDER), an eminent hydrographer, F. R. S. and F. S. A. was born July 24, 1737, at New Hailes, near Edinburgh, the seat of his father sir James Dalrymple, bart. of Hailes. His mother, lady Christian, daughter of the earl of Haddington, a very amiable and

[1] Gen. Dict.—Le Long Bibl. Sacr.

accomplished woman, bore sixteen children, all of whom Alexander, who was the seventh son, survived. He was educated at the school of Haddington, under Mr. David Young; but as he left school before he was fourteen years of age, and never was at the university, his scholastic endowments were very limited. At school he had the credit of being a good scholar; and, after he left school, his eldest brother was wont to make him translate, off hand, some of the odes of Horace; so that he was, for his years, a tolerable proficient in Latin: but going abroad, entirely his own master, before he was sixteen years of age, he neglected his Latin; and, as he says, never found so much use for it as to induce him to take any pains to recover it.

Sir James Dalrymple died in 1750; and the hon. general St. Clair having married sir James's sister, a very sensible and accomplished woman (the relict of sir John Baird, bart.), in 1752, from his intimacy with alderman Baker, then chairman of the East India company, general St. Clair got Mr. Baker's promise to appoint his nephew, Mr. Dalrymple, a writer in the company's service; the young man having conceived a strong desire of going to the East Indies, by reading Nieuhoff's Voyages, and a novel of that time, called Joe Thomson. He accordingly left Scotland in the spring of 1752, with his brother sir David, who affectionately accompanied him to London. He was put to Mr. Kinross's academy, at Forty-hill, near Enfield, for some months antecedent to his appointment in the company's service. He tells us he was obliged to Mr. Kinross for his great kindness and attention to him, and received much good instruction for his conduct through life; by which he greatly profited: but was too short a time at that academy to learn much of what was the object of sending him there, viz. writing and merchants' accounts; which are, at least were at that time, the only qualifications the East India company thought requisite in their servants: and the absurdity of supposing a boy of sixteen from an academy competent to keep a set of merchants' books not being considered, some demur was made to Mr. Kinross's certificate of this part of Mr. Dalrymple's education not being expressed in terms sufficiently direct; however, this was not insisted on.

On the 1st of November, 1752, he was appointed a writer in the East India company's service, and on the

8th of November, stationed on the Madras establishment. Alderman Baker disqualified early the next year; so that it was by a very accidental contingence that Mr. Dalrymple went to India, his family having no India connexions; more particularly as he wanted a few months of sixteen years of age, which was the age required for a writer to be: and his mother lady Christian strongly objected to his father's son even tacitly assenting to countenance what was untrue; and she was not quite satisfied with being assured that it was with alderman Baker's concurrence and approbation; it being urged, that the spirit of the regulation was to prevent infants being introduced into the service as writers, and not to preclude a person for the difference of a few months in age. "This," says our author, "is the only instance in which Alexander Dalrymple is conscious of having been accessary to cheating the company, if it can be so termed."

About the middle of December, he embarked at Gravesend on board the Suffolk Indiaman, commanded by captain William Wilson, and the vessel sailed from the Downs Dec. 25, 1752, and arrived at Madras on May 11. At first Mr. Dalrymple was put under the store-keeper, but was soon after removed to the secretary's office, and on lord Pigot's being appointed governor, was noticed by his lordship with great kindness, as well as by Mr. Orme, the historian, then a member of council and accountant, who continued his friendship to him during the remainder of his life. While in the secretary's office, examining the old records, to qualify himself, by the knowledge of them, to fill the office of secretary, which he was in succession to expect, he found the commerce of the eastern islands was an object of great consideration with the company, and he was inspired with an earnest desire to recover that important object for this country.

A favourable opportunity offered for putting this into train: his old friend captain Wilson, who was appointed by the East India company commodore of all their ships and vessels, and commander of the Pitt, of 50 guns, for his good and gallant conduct, arrived in September 1758, having on board sir William (then colonel) Draper, and part of his regiment. The Pitt was destined for China. Commodore Wilson, whose sagacity and maritime knowledge was equal to his courage, had reflected during the course of his voyage from England, in what manner his

passage to China could be attained at that season; and it occurred to him, that the same principle by which ships went to the Malabar coast and Persia from Madras in the south west monsoon, was applicable in a passage to China, viz. by crossing the line, and taking advantage of the contrary monsoons that prevail at the same time in north and south latitudes. Thus, as the ships from Madras stand to the south east with the south west winds, till they get into the south east trade in south latitude, and then stand westward, till they are to windward of their intended port, when they cross the line again into north latitude; so commodore Wilson reasoned, that the north-west winds would, in south latitude, carry him far enough eastward to make the north-east wind a fair wind to China. Sir William Draper countenancing his opinion, commodore Wilson, on his arrival at Madras, mentioned the subject to Mr. Dalrymple, and asked his sentiments; which entirely concurring with his own, and being confirmed by reference to Saris, &c. who had performed the most essential part of the voyage, though with a different object; commodore Wilson was thereby induced to propose it to governor Pigot, who consulted Mr. Dalrymple, and being convinced that it was practicable, commodore Wilson performed the voyage highly to the credit of our maritime reputation, and much to the advantage of the company.

Circumstances occurred in the discussion of the proposition made by commodore Wilson, which induced Mr. Dalrymple to propose, and governor Pigot to accede to, his going in the Cuddalore schooner to the eastward, on a voyage of general observation, although it had a particular destination; but as the secretaryship became vacant in 1759, lord Pigot, thinking that place a more beneficial object, endeavoured to dissuade Mr. Dalrymple from the voyage, but without success, as he remained warm in the pursuit of an object of whose national importance he had long been convinced, and considered this voyage as a new æra in his life.

As the Cuddalore went under the secret orders of the governor, it was not thought proper to apply to the council for the provision of such a cargo as was necessary in countries where there was no regular communication or commerce; and where even provisions could, probably, only be purchased by barter; a small cargo was put on board at the expence of the governor, who permitted cap-

tain Baker, the captain, to have a fourth concern. The evening before Mr. Dalrymple embarked, governor Pigot presented him with an instrument, making him a present of whatever profits might accrue from the three-fourths concern. Having never insinuated such an intention, he left no ground for mercenary imputation against Mr. Dalrymple, in undertaking the voyage, or against the governor himself for ordering it. In consequence of an offer made by the hon. Thomas Howe, commander of that ship, he first embarked in the Winchelsea, April 22, 1759, and having joined the Cuddalore, captain George Baker, in the strait of Malacca, whither that vessel had been dispatched a few days before the Winchelsea, Mr. Dalrymple quitted the Winchelsea, and embarked on the Cuddalore June 3, in the Strait of Sincapore.

It cannot be pretended to give a recital, however brief, of the course of this voyage, of which Mr. Dalrymple did not publish any connected journal, but it was in this voyage the English visited Sooloo. Mr. Dalrymple concluded a treaty with the sultan, and made a contract with the principal persons, for a cargo to be brought on the East India company's account, which the natives engaged to receive at 100 per cent. profit, and to provide a cargo for China, which they engaged should yield an equivalent profit there. The principal person with whom this contract was negociated, was Dato Bandahara, the head and representative of the nobility; for the Sooloo government is a mixed monarchy, in which, though the principal nobility and oranky's meet in the national council to deliberate, the authority is vested in a few officers, who are hereditary, the Sultan, Dato Bandahara, who represents the nobility, and Oranky Mallick, who represents the people; matters of government depending on the concurrence of two of the states, of which the people must be one.

The person then filling the hereditary office of Bandahara, was as conspicuous for the probity and exalted justice of his character, as by his distinguished rank, of which, whilst Mr. Dalrymple was at Sooloo, in 1761, an occasion occurred for Bandahara to exert. There were at this time two Chinese junks in Sooloo road; in the cargo of one of them the sultan had an interest; the other belonged entirely to Chinese merchants of Amoy. The sultan, who was very avaricious, in hopes of getting money from the

Chinese, or thinking, perhaps, that it would be more advantageous for the sale of the cargo in which he was concerned, laid an embargo on the other junk: Bandahara and Oranky Mallick remonstrated with the sultan on the impropriety of this behaviour to merchants, but without effect; upon which Bandahara, and Oranky Mallick, with Pangleema Milaham, a person of a military order, consonant to ancient knighthood, went on board the China junk, in which the sultan had an interest, and brought her rudder on shore, informing the sultan that they would detain the one if he obstructed the departure of the other: this well-timed interference had its due effect, and both junks proceeded without further molestation on their voyage home.

He returned to Madras from this eastern voyage, Jan. 28, 1762. The company's administration approved of his proceedings, and in March 1762, having resolved to send on the company's account the cargo stipulated, employed him in expediting the provision of that cargo. His expences in the voyage of almost three years, amounted to 612*l.* which was repaid by the governor and council of Madras, but he neither asked or received any pecuniary advantage to himself. On the 10th of May, the London packet was destined for the Sooloo voyage, and Mr. Dalrymple was appointed captain. In the passage from Madras to Sooloo, he first visited Balambangan; and on his arrival at Sooloo, found the small-pox had swept off many of the principal inhabitants, and dispersed the rest; so that very ineffectual measures had been taken towards providing the intended cargo. But although this unexpected calamity, which in the Eastern Islands is similar in its effects to the plague, was a sufficient reason for the disappointment of the cargo, yet a still more efficient cause, was the death of Bandahara, soon after Mr. Dalrymple's departure from Sooloo, the preceding year. A few days before the death of this good man, he sent for the linguist whom Mr. Dalrymple had employed, and who had remained behind at Sooloo, asking if he thought the English would certainly come again. The linguist declaring that it was not to be doubted; Bandahara thereupon expressed his concern, saying that it would have made him very happy to have lived to have seen this contract faithfully performed on their part, and the friendship with the English established on a firm footing. The linguist observed,

that they were all equally bound. Bandahara replied, that although this was true, all had not the same disposition; and perhaps none else the power of enforcing the due execution of their engagements; but that he was resigned to the divine will.

This situation of affairs at Sooloo, made new arrangements necessary, the result of which was, that one half of the cargo brought thither in the London should be delivered, to enable the Sooloos to provide goods for the expected Indiaman; but that ship not arriving, new difficulties arose; as the London was not large enough to receive the goods they had provided; and the necessity of her departure made it indispensable to deliver the remaining half of the cargo, which had been retained as an incitement to the Sooloos faithfully to pay for that portion they had received. By delivery of the remainder, every thing was necessarily left to the mercy of the Sooloos, subjected not only to their honour, but to their discretion; for if the goods they received were dissipated, they could obtain no cargo in return, having nothing to deliver to their vassals for their services, without which they were not entitled to those services. Dalrymple, however, obtained a grant of the island of Balambangan, for the East India company, of which he took possession Jan. 23, 1763, on his return towards Madras, and as it appeared necessary that the court of directors should have full information on the subject of our future intercourse in the eastern islands, he determined to proceed to England for that purpose. But as the president and council thought it proper that he should proceed again to Sooloo in the Neptune Indiaman, in the way to China, and embark thence for England, he accordingly sailed from Madras July 5, 1763. Many circumstances, however, prevented the execution of every part of this plan, and he appears to have been disappointed in his views respecting the intercourse with the eastern islands, the advantages of which he afterwards fully stated in a pamphlet entitled "A Plan for extending the commerce, &c." published in 1771, though printed in 1769.

Soon after his arrival home in 1765, discoveries in the South Sea being a favourite object of Mr. Dalrymple's researches, he communicated his collections on that subject to the secretary of state, lord Shelburne, late marquis of Lansdowne, who expressed a strong desire to employ him on these discoveries. Afterwards, when the royal society

proposed to send persons to observe the transit of Venus, in 1769, Mr. Dalrymple was approved of by the admiralty, as a proper person to be employed in this service, as well as to prosecute discoveries in that quarter; but from some differences of opinion, partly owing to official etiquette, respecting the employment of any person as commander of a vessel who was not a naval officer, and partly owing to Mr. Dalrymple's objections to a divided command, this design did not take place. In that year, however, the court of directors of the East India company gave Mr. Dalrymple 5000*l.* for his past services, and as an equivalent to the emoluments of secretary at Madras, which he had relinquished in 1759, to proceed on the eastern voyage. As the various proceedings concerning Balambangan were published in 1769, it may be sufficient to notice in this place that the court of directors appointed Mr. Dalrymple chief of Balambangan, and commander of the Britannia; but some unhappy differences arising with the directors, he was removed from the charge of that intended settlement, and another person appointed in his stead. In 1774, however, the court of directors being dissatisfied with this person's conduct, had it in contemplation to send a supervisor thither. On this occasion Mr. Dalrymple made an offer of his services to redeem the expedition from destruction, without any emolument except defraying his expences, on condition that a small portion of the clear profits of the establishment should be granted to him and his heirs, &c. But this offer was not accepted, and soon after the settlement of Balambangan was lost to the company.

From the time Mr. Dalrymple returned to England, in 1765, he was almost constantly engaged in collecting and arranging materials for a full exposition of the importance of the Eastern Islands and South Seas; and was encouraged by the court of directors to publish various charts, &c. It is positively affirmed that the chart of the northern part of the Bay of Bengal, published in 1772, was the occasion of saving the Hawke Indiaman from the French, in the war.

Mr. Dalrymple had taken every occasion to keep up his claim on the Madras establishment; but after lord Pigot was, in 1775, appointed governor of Fort St. George, he was advised by the then chairman and deputy chairman, to make a specific application before the arrangement of the Madras council was made, his former letters being

considered as too general. Accordingly, on the 3d of March, 1775, he applied to be restored to his standing on the Madras establishment; which application the company were pleased to comply with, and he was appointed in his rank, as a member of council, and was nominated to be one of the committee of circuit. In the proceedings of the council at Madras, no man, however violent in his animosity or opposition, ever imputed to Mr. Dalrymple any want of integrity or zeal, for what he thought was for the company's interest, and he had the satisfaction to find that the court of directors gave him distinguished marks of their approbation. On the 1st of April, 1779, when the company were pleased to accept of his services in the employment he held until his death, namely, that of hydrographer, by advice of sir George Wombwell, the then chairman, he accepted on the 8th that employment by letter, read in court on the 9th of April, on condition it should not invalidate his pretensions at Madras.

On the 27th of May 1780, the court of directors resolved that Messrs. Russell, Dalrymple, Stone, and Lathom, having come home in pursuance of the resolution of the general court, in 1777, to have their conduct inquired into, and no objection having been made in so long a time, nor appearing against their conduct, should be again employed in the company's service. The other gentlemen were afterwards appointed to chiefships, Mr. Dalrymple continuing in his present employment, with the reservation of his Madras pretensions. When the employment of hydrographer was confirmed on the 19th of July, he expressed by letter, that he trusted, if he wished to return to Madras hereafter, that the court would appoint him, and this letter was ordered to lie on the table.

In 1784, when the India bill was brought into parliament, there was a clause precluding the company from sending persons back to India, who had been a certain time in England; Mr. Dalrymple represented the injustice this was to him, who had accepted his employment, on condition that it should not injure his pretensions at Madras; a clause was thereupon inserted, precluding that measure, unless with the concurrence of three-fourths of the directors, and three-fourths of the proprietors; he was still not satisfied, and carried on a sort of controversial correspondence with the directors, the merits of which would now be but imperfectly understood.

It having been long in contemplation to have an hydrographical office at the Admiralty, this was at length established during the administration of earl Spencer. In 1795 Mr. Dalrymple was appointed to the office of hydrographer, and received the assent of the court of directors, under whom he held a similar office, and who had lately given him a pension for life.

From this time little occurred in his history worthy of particular notice until the month of May 1808, when having refused to resign his place of hydrographer to the Admiralty, on the ground of superannuation, and to accept of a pension, he was dismissed from his situation; and it is said, that in the opinion of his medical attendants, his death was occasioned by vexation arising from that event. A motion was shortly afterwards made on this subject in the house of commons, when the secretary to the admiralty, after bearing the most ample testimony to the talents and services of Mr. Dalrymple, fully justified the conduct of that board, which had adopted a necessary measure with much reluctance. Mr. Dalrymple, indeed, had exhibited so many symptoms of decayed faculties, joined to an irritable habit, as to lessen the value of those services for which he had been so highly respected. He died June 19, 1808, at his house in High-street Mary-le-bone, and was buried in the small cemetery adjoining the church. His collection of books was very large and valuable, and particularly rich in works pertaining to geography and navigation, which were purchased by the admiralty. His valuable collection of poetry he bequeathed to his heir at law, to be kept at the family seat in Scotland, as an heir-loom; and his miscellaneous collection, containing, among others, a great number of valuable foreign books, particularly in the Spanish and Portuguese languages, was sold by auction, and produced a considerable sum.

His printed works were very numerous. The following list, exclusive of his nautical publications, was furnished by himself at the end of some memoirs of his life, which he drew up for the European magazine in 1802, and of which we have availed ourselves in the preceding account. In the following list, those marked * were never published, and those marked † were not sold.

1. "Account of Discoveries in the South Pacific Ocean before 1764," 1767, 8vo. 2. † "Memorial to the Proprietors of East India Stock," 1768, 8vo. 3. † "Account

of what has passed between the East India Directors and Alexander Dalrymple," as first printed, 1768, 8vo. 4. "Account of what has passed—Do.—Do.—as published," 8vo. 5. "Plan for extending the Commerce of this Kingdom, and of the East India Company, by an Establishment at Balambangan," 1771. 6. * "Letter concerning the proposed Supervisors," 20th June 1769, 8vo. 7. "Letter concerning the proposed Supervisors," 30th June 1769, 4to. 8. Second Letter—Do.—10th July 1769, 4to. 9. "Vox populi Vox Dei, lord Weymouth's Appeal to the General Court of India Proprietors, considered, 14th August," 1769, 4to. 10. "Historical collection of South Sea Voyages," 1770, 2 vols. 4to; 1771, 4to. 11. † "Proposition of a benevolent Voyage to introduce Corn, &c. into New Zealand," &c. 1771, 4to. 12. Considerations on a Pamphlet (by governor Johnstone) entitled "Thoughts on our acquisitions in the East Indies, particularly respecting Bengal," 1772, 8vo. 13. "General View of the East India Company's Affairs (written in January 1769), to which are added some Observations on the present State of the Company's Affairs," 1772, 8vo. 14. † "A paper concerning the General Government for India," 8vo. 15. † "Rights of the East India Company."—N. B. This was printed at the company's expence, 1773, 8vo. 16. "Letter to Dr. Hawkesworth," 1773, 4to. 17. * "Observations on Dr. Hawkesworth's Preface to 2d edition," 1773, 4to. An opinion of sir David Dalrymple, that there was too much asperity in this Reply, retarded, and the death of Dr. Hawkesworth prevented, the publication. 18. † "Memorial of Doctor Juan Louis Arias (in Spanish)," 1773, 4to. 19. † "Proposition for printing, by subscription, the MS voyages and travels in the British Museum," 1773, 4to. 20. "A full and clear proof that the Spaniards have no right to Balambangan," 1774, 8vo. 21. "An historical relation of the several Expeditions, from Fort Marlbro' to the Islands off the West Coast of Sumatra," 1775, 4to. 22. "Collection of Voyages, chiefly in the South Atlantic Ocean, from the original MSS. by Dr. Halley, M. Bouvet, &c. with a Preface concerning a Voyage on Discovery, proposed to be undertaken by Alexander Dalrymple at his own expence; Letters to Lord North on the subject, and Plan of a Republican Colony," 1775, 4to. 23. † "Copies of papers relative to the Restoration of the King of Tanjour, the Imprisonment of Lord Pigot, &c. Printed by

the East India Company, for the use of the Proprietors." 1777, 4to.—N. B. In this collection are many Minutes of Council, and some Letters by Alexander Dalrymple. 24. † Several other pieces on the same subject, written by Alexander Dalrymple, were printed by admiral Pigot and Alexander Dalrymple, but not sold; those particularly by Alexander Dalrymple are 4to, 1777. 25. "Notes on Lord Pigot's Narrative." 26. "Letter to Proprietors of East India Stock," 8th May 1777. 27. "Account of the transactions concerning the Revolt at Madras, 30th April 1777. Appendix." 28. "Letter to the Court of Directors, 19th June 1777.—Memorial—19th June 1777." 29. † "Account of the subversion of the Legal Government of Fort St. George, in answer to Mr. Andrew Stuart's Letter to the Court of Directors," 1778, 4to. 30. "Journal of the Grenville," published in the Philosophical Transactions, 1778, 4to. 31. "Considerations on the present State of Affairs between England and America, 1778," 8vo. 32. "Considerations on the East India Bill, 1769," 8vo, 1778. 33. "State of the East India Company, and Sketch of an equitable Agreement," 1780, 8vo. 34. "Account of the Loss of the Grosvenor," 1783, 8vo. 35. "Reflections on the present State of the East India Company," 1783, 8vo. 36. "A short account of the Gentoo Mode of collecting the Revenues on the Coast of Coromandel," 1783, 8vo. 37. "A Retrospective View of the Ancient System of the East India Company, with a Plan of Regulation," 1784, 8vo. 38. "Postscript to Mr. Dalrymple's account of the Gentoo Mode of collecting the Revenues on the Coast of Coromandel, being,—Observations made on a perusal of it by Moodoo Kistna," 1785, 8vo. 39. "Extracts from Juvenilia, or Poems by George Wither," 1785, 24mo. 40. "Fair State of the Case between the East India Company and the Owners of Ships now in their service; to which are added,—Considerations on Mr. Brough's Pamphlet, concerning East India Shipping," 1786, 8vo. 41. "A serious Admonition to the Public on the intended Thief Colony at Botany Bay." 42. "Review of the Contest concerning Four New Regiments, graciously offered by his Majesty to be sent to India," &c. 1788, 8vo. 43. * "Plan for promoting the Fur-trade, and securing it to this Country, by uniting the Operations of the East India and Hudson's Bay Companies," 1789, 4to. 44. * "Memoir of a Map of the Lands around the North

Pole," 1789, 4to. 45. "An Historical Journal of the Expeditions by Sea and Land, to the North of California, in 1768, 1769, and 1770, when Spanish establishments were first made at San Diego and Monterey, translated from the Spanish MS. by William Revely, esq. to which is added,—Translation of Cabrera Bueno's Description of the Coast of California, and an Extract from the MS Journal of M. Sauvague le Muet, 1714," 1790, 4to. 46. "A Letter to a Friend on the Test Act," 1790, 8vo. 47. "The Spanish Pretensions fairly discussed," 1790, 8vo. 48. "The Spanish Memorial of 4th June considered," 1790, 8vo. 49. † "Plan for the publication of a Repertory of Oriental Information," 1790, 4to. 50. * "Memorial of Alexander Dalrymple," 1791, 8vo. 51. "Parliamentary Reform, as it is called, *improper*, in the present State of this Country," 1793, 8vo. 52. "Mr. Fox's Letter to his worthy and independent Electors of Westminster, fully considered," 1793, 8vo. 53. † "Observations on the Copper-coinage wanted for the Circars. Printed for the use of the East India Company," 1794, 8vo. 54. "The Poor Man's Friend," 1795, 8vo. 55. "A collection of English Songs, with an Appendix of Original Pieces," 1796, 8vo. 56. * "A Fragment on the India Trade, written in 1791," 1797, 8vo. 57. "Thoughts of an old Man of independent mind, though dependent fortune," 1800, 8vo. 58. "Oriental Repertory," vol. I. 4to. April 1791 to January 1793. 59. "Oriental Repertory," vol. II. 4to. (not completed).[1]

DALRYMPLE (DAVID), an eminent Scotch lawyer and antiquary, and brother to the preceding, was born in Edinburgh on the 28th of October 1726, and was educated at Eton school, where he was distinguished no less for his acquisitions in literature than for the regularity of his manners. From Eton he was removed, to complete his studies at Utrecht, where he remained till 1746. In 1748 he was called to the Scotch bar, where, notwithstanding the elegant propriety of the cases which he drew, his success did not answer the expectations which had been formed of him. This was not owing either to want of science or to want of industry, but to certain peculiarities, which, if not inherent in his nature, were the result of early and

[1] Memoirs by himself in European Mag. for November and December 1802.—Lysons's Environs, Supplemental volume.

deep-rooted habits. He possessed on all occasions a sovereign contempt, not only for verbal antithesis, but for well-rounded periods, and every thing which had the semblance of declamation; and indeed he was wholly unfitted, by an ill-toned voice, and ungraceful elocution, for shining as an orator. It is not surprizing, therefore, that his pleadings, which were never addressed to the passions, did not rival those of some of his opponents, who, possessed of great rhetorical powers, did not, like him, employ strokes of irony too fine to be perceived by the bulk of any audience, but expressed themselves in full, clear, and harmonious periods. Even his memorials, though classically written, and often replete with valuable matter, did not on every occasion please the court; for they were always brief, and sometimes, it was said, indicated more attention to the minutiæ of forms than to the merits of the cause. Yet on points which touched his own feelings, or the interests of truth and virtue, his language was animated, his arguments forcible, and his scrupulous regard to form thrown aside. He was on all occasions incapable of misleading the judge by a false statement of facts, or his clients, by holding out to them fallacious grounds of hope. The character indeed which he had obtained for knowledge and integrity in the Scotch law, soon raised him to an eminence in his profession. Accordingly, in March 1766, he was appointed one of the judges of the court of session with the warmest approbation of his countrymen; and in May 1776 he succeeded to the place of a lord commissioner of the justiciary on the resignation of lord Coalston, his wife's father. Upon taking his seat on the bench he assumed the title of lord Hailes, in compliance with the usage established in the court of session: this is the name by which he is generally known among the learned of Europe.

As a judge of the supreme, civil, and criminal courts, he acted in the view of his country; from which he merited and obtained high confidence and approbation. But he was not only conspicuous as an able and upright judge, and a sound lawyer; he was also eminent as a profound and accurate scholar; being a thorough master of classical learning, the belles lettres, and historical antiquities; particularly of his own country, to the study of which he was led by his profession. Indefatigable in the prosecution of these studies, his time was sedulously devoted to

the promotion of useful learning, piety, and virtue. Numerous are the works that have issued from his pen, all of them distinguished by uncommon accuracy, taste, and learning. Besides some occasional papers, both serious and humorous, of his composing, that appeared in the World *, and a variety of communications, critical and biographical, in the Gentleman's Magazine †, and other publications of like nature, he allotted some part of his time to the illustration and defence of primitive Christianity.

In 1771 he composed a very learned and ingenious paper, or law-case, on the disputed peerage of Sutherland. He was one of the trustees of the lady Elizabeth, the daughter of the last earl, and being then a judge, the names of two eminent lawyers were annexed to it. In that case, he displayed the greatest accuracy of research, and the most profound knowledge of the antiquities and rules of descent, in that country; which he managed with such dexterity of argument, as clearly established the right of his pupil, and formed a precedent, at the same time, for the decision of all such questions in future. In 1773 he published a small volume, entitled "Remarks on the History of Scotland." These appeared to be the gleanings of the historical research which he was making at that time, and discovered his lordship's turn for minute and accurate inquiry into doubtful points of history, and at the same time displayed the candour and liberality of his judgment. This publication prepared the public for the favourable reception of the Annals of Scotland, in 2 vols. 4to, the first of which appeared in 1776, and the second in 1779, and fully answered the expectations which he had raised. The difficulties attending the subject, the want of candour, and the spirit of party, had hitherto prevented the Scotch from having a genuine history of their country, in times previous to those of queen Mary. Lord Hailes carried his attention to this history, as far back as to the accession of Malcolm Canmore, in 1057, and his work contains the

* Nos. 140, 147, 204, were written by lord Hailes.

† The Remarks on the Tatlers, in volume LX. pp. 679, 793, 901, 1073, 1163, were by lord Hailes. His too was the critique in volume LXI. p. 399, on the famous Miniature of Milton, in the possession of sir Joshua Reynolds, which produced from the pen of our English Raphael the vindication of it in the same volume, p. 603, and the reply of lord Hailes, in p. 886.—The Edinburgh Magazine was also frequently enriched by his communications.

annals of 14 princes, from Malcolm III. to the death of David II. And happy it was that the affairs of Scotland attracted the talents of so able a writer, who to the learning and skill of a lawyer, joined the industry and curiosity of an antiquary; to whom no object appears frivolous or unimportant that serves to elucidate his subject.

Lord Hailes has so well authenticated his work by references to historians of good credit, or deeds and writings of undoubted authority, and has so happily cleared it from fable, uncertainty, and conjecture, that every Scotchman, since its appearance, has been able to trace back with confidence, in genuine memoirs, the history of his country for 736 years, and may revere the memory of the respectable judge, who with indefatigable industry, and painful labour, has removed the rubbish under which the precious remains were concealed. Lord Hailes at first intended, as appears by an advertisement prefixed to his work, to carry down his annals to the accession of James I. but, to the great disappointment of the public, he stopped short at the death of David II, and a very important period of the history still remains to be filled up by an able writer. Lord Hailes's Annals of Scotland, it is believed, stand unrivalled in the English language, for a purity and simplicity of style, an elegance, perspicuity, and conciseness of narration, that peculiarly suited the form of his work; and is entirely void of that false ornament, and stately gait, which makes the works of some other writers appear in gigantic but fictitious majesty.

In 1786, Lord Hailes came forward with the excellent Dr. Watson, and other writers in England, to repel Mr. Gibbon's attack on Christianity, and published a 4to volume, entitled "An Enquiry into the Secondary Causes which Mr. Gibbon has assigned for the rapid progress of Christianity," in which there is a great display of literary acumen, and of zeal for the cause he espouses, without the rancour of theological controversy. This was the last work he sent from the press; except a few biographical sketches of eminent Scotsmen, designed as specimens of a "Biographia Scotica," which he justly considered as a desideratum, and which, it is much to be regretted, the infirmities of age, increasing fast upon him, did not allow him to supply; for he was admirably qualified for the undertaking, not only by his singular diligence and candour, but from the uncommon extent and accuracy of his literary

and biographical knowledge; in which, it is believed, he excelled all his contemporaries.

Although his lordship's constitution had been long in an enfeebled state, he attended his duty on the bench till within three days of his death, which happened on the 29th of November 1792, in the 66th year of his age. His lordship was twice married; by his first wife, Anne Brown, only daughter of lord Coalston, he left issue one daughter, who inherits the family estate. His second marriage (of which also there is issue one daughter) was to Helen Fergusson, youngest daughter of lord Kilkerran, who survived him. Leaving no male issue, the title of baronet descends to his nephew, son of the late lord provost Dalrymple.

Lord Hailes was for some years the correspondent of Dr. Johnson, to whose inspection he submitted much of his "Annals" in manuscript. He had early formed a high opinion of the author of the Rambler, and considered him as one of the best moral writers England had produced. Johnson praised him as "a man of worth, a scholar, and a wit." His minute accuracy, and acuteness in detecting error, were in unison with Johnson's love of truth. "The exactness of his dates," said he on one occasion, "raises my wonder. He seems to have the closeness of Henault, without his constraint;" and this opinion he takes a pleasure in repeating in a subsequent letter to Mr. Boswell: "Be so kind as to return lord Hailes my most respectful thanks for his first volume: his accuracy strikes me with wonder; his narrative is far superior to that of Henault, as I have formerly mentioned."—"Lord Hailes's Annals of Scotland have not that pointed form which is the taste of this age; but it is a book which will always sell—it has such a stability of dates, such a certainty of facts, and such a punctuality of citation. I never before read Scotch history with certainty."

The erudition of lord Hailes, says his friend the late lord Woodhouslee, was not of a dry and scholastic nature; he felt the beauties of the composition of the ancients; he entered with taste and discernment into the merits of the Latin poets, and that peculiar vein of delicate and ingenious thought which characterises the Greek epigrammatists; and a few specimens which he has left of his own composition in that style, evince the hand of a master. It would not, adds his lordship, be easy to produce from the

works of any modern Latin poet, a more delicate, tender, and pathetic effusion, or an idyllion of greater classical purity, than the iambics he wrote "On the death of his first wife, in child-bed of twins*." Lord Hailes was a man of wit, and possessed a strong feeling of the absurd and ridiculous in human conduct and character, which gave a keen edge of irony both to his conversation and writings. To his praise, however, it must be added, that that irony, if not always untinctured with prejudice, was never prompted by malignity, and was generally exerted in the cause of virtue and good morals. How much he excelled in painting the lighter weaknesses and absurdities of mankind, may be seen from the papers of his composition in the "World" and the "Mirror." His private character was every thing that is praise-worthy and respectable. In a word, he was an honour to the station which he filled, and to the age in which he lived. That such a man should not yet have found a biographer worthy of his merits, cannot be ascribed either to the obscurity of his character and station, or to the incapacity of his contemporaries. But lord Hailes was a man of piety of the old stamp, and a strenuous advocate for revealed religion, and therefore did not share, as he would not have been ambitious to share, the celebrity that has been conferred on some of his countrymen of a very opposite character.

The works of lord Hailes, arranged in the order of their publication, are as follow: 1. "Sacred poems, by various authors," Edinb. 1751, 12mo. 2. "The wisdom of Solomon, wisdom of Jesus the son of Sirach, or Ecclesiasticus," Edinb. 1755, 12mo. 3. "Select discourses, nine in number, by John Smith, late fellow of Queen's college, Cambridge," Edinb. 1756, 12mo. 4. "World," No. 140, Sept. 4, 1755; a meditation among books. 5. World, No. 147, Thursday, Oct. 23, 1755. 6. World, No. 204, Thursday, Nov. 25, 1756. 7. "A discourse of the unnatural and vile Conspiracy attempted by John earl of Gowry, and his brother, against his majesty's person, at St. Johnstoun, upon the 5th of Aug. 1600," 1757, 12mo. 8. "A sermon which might have been preached in East Lothian, upon the 25th day of Oct. 1761, from Acts xxvii.

* Vidi gemellos, et superbivi parens,
Fausti decus puerperi;
At mox sub uno flebilis vidi parens
Condi gemellos cespite.

Te, dulcis uxor! Ut mihi sol occidit,
Radiante dejectus polo!
Obscura vitæ nunc ego per avia,
Heu, solus, ac dubius feror!

1, 2. "The barbarous people shewed us no little kindness," Edinb. 1761, 12mo; occasioned by the country people pillaging the wreck of two vessels, viz. the Betsy, Cunningham, and the Leith packet, Pitcairn, from London to Leith, cast away on the shore between Dunbar and North Berwick. All the passengers on board the former, in number seventeen, perished; five on-board the latter, Oct. 16, 1761. An affecting discourse, which is said to have produced the restitution of some part of the pillage. 9. "Memorials and Letters relating to the history of Britain in the reign of James I. published from the originals," Glasgow, 1762. 10. "The works of the ever-memorable Mr. John Hailes of Eton, now first collected together," Glasgow, 1765, 3 vols. The fine-paper copies of this work are truly elegant. 11. A specimen of a book entitled: Ane compendious booke of godlie and spiritual sangs, collectit out of sundrie parts of the Scripture, with sundrie other ballates, changed out of prophaine sangs, for avoyding of sin and harlotrie, with augmentation of sundrie gude and godlie ballates, not contained in the first edition. Printed by Andro Hart," Edinb. 1765, 12mo. 12. "Memorials and Letters relating to the history of Britain in the reign of Charles I. published from the originals," Glasgow, 1766. 13. "An Account of the Preservation of Charles II. after the battle of Worcester, drawn up by himself; to which are added, his letters to several persons," Glasgow, 1766. 14. "The secret correspondence between sir Robert Cecil and James VI." 1766, 12mo. 15. "A catalogue of the lords of session, from the institution of the college of justice, in 1532, with historical notes," Edinb. 1767, 4to. 16. "The private correspondence of doctor Francis Atterbury, bishop of Rochester, and his friends, in 1725, never before published," 1768, 4to. 17. "An examination of some of the arguments for the high antiquity of regiam majestatem; and an inquiry into the authenticity of the leges Malcolmi," Edinb 1769, 4to. 18. "Historical Memoirs concerning the Provincial Councils of the Scottish Clergy, from the earliest accounts of the æra of the reformation," Edinb. 1769, 4to. 19. "Canons of the church of Scotland, drawn up in the provincial councils held at Perth, anno 1242 and 1269," Edinb. 1769, 4to. 20. "Ancient Scottish poems, published from the manuscript of George Bannatyne, 1568," Edinb. 1770, 12mo. 21. "The additional case of Elizabeth, claiming the title

and dignity of countess of Sutherland," 4to. 22. "Remarks on the History of Scotland," Edinb. 1773, 12mo. 23. "Huberti Langueti Epistolæ ad Philippum Sydneium equitem Anglum, accurante D. Dalrymple de Hailes eq." Edinb. 1776, 8vo. 24. "Annals of Scotland, from the accession of Malcolm III. surnamed Canmore, to the accession of Robert I." Edinb. 1776. 25. "Tables of the succession of the kings of Scotland, from Malcolm III. to Robert I." 26. Chronological abridgment of the volume." The appendix contains eight dissertations. 27. "Annals of Scotland, from the accession of Robert I. surnamed Bruce, to the accession of the house of Stewart," 1779, 4to, with an appendix containing nine dissertations. 28. "Account of the Martyrs of Smyrna and Lyons, in the 2d century, with explanatory notes," Edinb. 1776. 29. "Remains of Christian Antiquity," Edinb. 1778, 3 vols. 30. "Octavius, a dialogue by Marcus Minucius Felix," Edinb. 1781. 31. "Of the manner in which the persecutors died, by Lactantius," Edinb. 1782. 32. "Luciani Coelii Firmiani Lactantii divinarum institutionum liber quintus, seu de justitia," 1777. 33. "Disquisitions concerning the Antiquities of the Christian Church," Glasgow, 1783. 34. "Sketch of the life of John Barclay," 1786, 4to. 35. "Sketch of the life of John Hamilton, a secular priest, who lived about 1600," 4to. 36. "Sketch of the life of sir James Ramsay, a general officer in the armies of Gustavus Adolphus, king of Sweden." 37. "Life of George Leslie," 4to. 38. "Sketch of the life of Mark Alex. Boyd," 4to. 39. "The opinions of Sarah duchess dowager of Marlborough, published from her original MSS." 1788, 12mo. 40. "The address of Q. Septim. Tertullian to Scapula Tertullus, proconsul of Africa," Edinb. 1790, 12mo. This address contains many particulars relating to the church after the 3d century. The translator has rejected all words and phrases of French origin, and writes entirely in the Anglo-Saxon dialect. In the course of the notes, many obscurities of the original, not adverted to by other commentators, are explained. Some strange inaccuracies of Mr. Gibbon are also detected, not included in the misrepresentations of his two famous chapters. He was long engaged in pursuits to examine the authenticity of the books of the New Testament. The result is said to have been, that he discovered every verse contained in it, with the exception of two or three, in the writings of the

three first centuries.—Indeed this seems to have been an object in all his works; for, at the end of each of his translations and editions of the primitive Christian writers, a table is given of passages quoted or mentioned by them.[1]

DALRYMPLE (JAMES), the seventh baron and first viscount STAIR, was born in 1609, studied at the college of Glasgow, and passed all the regular degrees of learning in that university. On the commencement of the rebellion in the reign of Charles I. he accepted a captain's commission from the parliament, in the earl of Glencairn's regiment, but was soon called off to a more suitable province, that of filling a philosophy chair in the university of Glasgow. Having applied himself particularly to the study of the laws, he entered as an advocate in 1648, and became eminent for his judgment and skill, if not for his integrity. When the estates of the nation sent commissioners to Breda to invite Charles II. to Scotland, he was appointed secretary to the embassy, and acquitted himself entirely to his majesty's satisfaction. He then resumed his practice at the bar, but could not be prevailed upon to take any oaths to the government during the usurpation. When Charles II. was restored to the throne, he conferred on Mr. Dalrymple the honour of knighthood, appointed him a senator of the college of justice, and in 1671, lord president of the session, in which office his conduct was very unpopular; and in 1682, being dismissed from all his offices, he retired to Holland, where he became such a favourite with William prince of Orange, that when advanced to the throne of these kingdoms, his majesty restored him to his place of lord president, and raised him to the dignity of viscount Stair, lord Glenluce and Stranrawer. His lordship continued to enjoy his high legal office, and the favour of his prince, till his death, Nov. 25, 1695. His character as a politician has not been favourably drawn by some historians, particularly Mr. Laing, in his lately-published "History of Scotland." His personal character seems liable to less objection, and of his learning no doubt can be justly entertained. He wrote: 1. "The Institutions of the Law of Scotland," second edit. fol. 1693.

[1] Edinburgh Magazine for 1793.—European for ditto.—Gent. Mag. vol. LXII. —Dr. Gleig's Supplement to the Encyclopædia Britannica.—Tytler's Life of Lord Kaimes.—Forbes's Life of Beattie.—Funeral Sermon by Dr. Carlyle — Boswell's Life of Johnson.—Letter in defence of his grandfather, London Mag. 1775, p. 330.

2. "Decisions of the Court of Session from 1661 to 1681," 2 vols. fol. 3. "Philosophia nova experimentalis," published in Holland during his exile, and much commended by Bayle in his Journal. 4. "A Vindication of the Divine Perfections, &c. by a Person of Honour," 1695, 8vo. 5. "An Apology for his own Conduct," 4to, the only copy of which extant is said to be in the advocates' library at Edinburgh. Had lord Orford read much of his history, he needed not have added that "it is not known on what occasion he published it."[1]

DALTON (JOHN, D. D.) was born in 1709, at Deane, in Cumberland, where his father was then rector. He had his school education at Lowther, in Westmoreland, and thence was removed, at the age of sixteen, to Queen's-college, in Oxford. When he had taken his first degrees, he was employed as tutor or governor to lord Beauchamp, only son of Algernon Seymour, earl of Hertford, late duke of Somerset. During his attendance on that noble youth, he employed some of his leisure hours in adapting Milton's "Masque at Ludlow Castle" to the stage, by a judicious insertion of several songs and passages selected from other of Milton's works, as well as of several songs and other elegant additions of his own, suited to the characters and to the manner of the original author. This was received as a very acceptable present to the public; and it still continues one of the most favourite dramatic entertainments, under the title of "Comus, a masque," being set to music by Dr. Arne. We cannot omit mentioning to Dalton's honour, that, during the run of this piece, he industriously sought out a grand-daughter of Milton's, oppressed both by age and penury; and procured her a benefit from this play, the profits of which to her amounted, it is said, to upwards of 120*l.* Dr. Johnson wrote the Prologue spoken on this occasion. A bad state of health prevented Dr. Dalton from attending his pupil abroad, and saved him the mortification of being an eye-witness of his death, which was occasioned by the small-pox, at Bologna, in Italy. Soon after, succeeding to a fellowship in his college, he entered into orders, according to the rules of that society.

He now applied himself with diligence to the duties of his function, and was noticed as an able preacher at the

[1] Park's edition of the Royal and Noble Authors.—Laing's Hist. of Scotland.

university, in which character he was employed by Secker, afterwards archbishop of Canterbury, as his assistant at St. James's. In July 1750 he took his degrees of B. and D. D. for which he went out grand compounder, and about the same time, was presented to the rectory of St. Mary at Hill by the late duke of Somerset; and upon his recommendation, promoted by the king to a prebend of Worcester, at which place he died, July 21, 1763. He married a sister of sir Francis Gosling, an alderman of London, by whom he left no issue. He had published, 1. "A volume of Sermons," 1757; and before that, 2. "Two Epistles," 1744, 4to, written in 1735. 3. "A descriptive Poem, addressed to two ladies, at their return from viewing the coal-mines near Whitehaven;" to which are added some thoughts on building and planting, addressed to sir James Lowther, of Lowther-hall, bart. 1755, 4to. This entertaining poem, which is reprinted in Pearch's collection, vol. I. describes the real descent of two fair heroines into the subterraneous, and indeed submarine, regions; the mines, which are remarkable for many singularities; Savery's fire-engine; and the remainder is employed in a survey of the improvements in Whitehaven, by the great commerce which these mines occasion, and in a very elegant display of the beauties of the adjacent country. 4. "Remarks on twelve historical designs of Raphael, and the Museum Græcum & Egyptiacum;" illustrated by prints from his brother Mr. Richard Dalton's drawings.[1]

DALTON (Richard), brother to the preceding, keeper of the pictures, medals, &c. and antiquary to his majesty, was originally apprenticed to a coach-painter in Clerkenwell, and after quitting his master, went to Rome to pursue the study of painting, where, about the year 1749, an invitation was given him by Roger Kynaston, esq. of Shrewsbury, in company with Mr. (afterwards sir John) Frederick, to accompany them to Naples. From that city they proceeded in a felucca, along the coast of Calabria, crossed over to Messina, and thence to Catania, where they met with lord Charlemont, Mr. Burton, afterwards lord Cunningham, Mr. Scott, and Mr. Murphy. They then sailed together in a ship, hired by lord Charlemont and his party, from Leghorn, with the intention of making that voyage; the felucca followed first to Syracuse, then

[1] Biog. Dram.—Hutchinson's Hist. of Cumberland.

to the isle of Malta, and afterwards separated; but Mr. Dalton, accompanying the party in the ship, made the voyage to Constantinople, several parts of Greece, and Egypt. This voyage led to his publication, which appeared in 1781, called, "Explanation of the set of prints relative to the manners, customs, &c. of the present inhabitants of Egypt, from discoveries made on the spot, 1749, etched and engraved by Richard Dalton, esq." On his return to England, he was, by the interest of his noble patron lord Charlemont, introduced to the notice of his present majesty, then prince of Wales, who, after his accession to the throne, appointed him his librarian, an office for which it would appear he was but indifferently qualified, if Dr. Morell's report be true*. Soon after, it being determined to form a noble collection of drawings, medals, &c. Mr. Dalton was sent to Italy in 1763, to collect the various articles suited to the intention. The accomplishment of that object, however, was unfortunately attended with circumstances which gave rise to sir Robert Strange's memorable letter of complaint to the earl of Bute, in which he says, indignantly, although not altogether unjustly, that "persecution haunted him, even beyond the Alps, in the form of Mr. Dalton." On this subject it may here be necessary only to refer to sir Robert's letter, and to the authorities in the note.

The object of Mr. Dalton's tour being achieved, he returned to London, and when the royal cabinet was adjusted, his department of librarian was changed to that of keeper of the drawings and medals; and in 1778, upon the death of Mr. Knapton, his majesty appointed him surveyor of the pictures in the palaces. Upon his first appointment at court, he had apartments at St. James's palace, where he resided until his death Feb. 7, 1791. He was elected a fellow of the Society of Antiquaries in 1767; and when the society of artists was incorporated by charter, he was appointed treasurer, but soon resigned the office, in consequence of the dissentions which took place in that institution. In 1764, he married Esther, daughter of Abraham Deheulle, a silk weaver in Spitalfields, by whom he had a considerable fortune. Having no issue by her, he left 1000*l.* to a natural son, after the death of his brother Dr.

* Dr. Morell reported that Mr. Dalton, in garbling his majesty's library, threw out several Caxtons, as things that "might be got again every day!"

Dalton's widow; and directed all his pictures, antiques, drawings, &c. and other personal property, to be sold for the benefit of his servants.

As an artist, Mr. Edwards is of opinion that he never acquired any great powers. In one of the early exhibitions was a drawing executed by him; the subject, an Egyptian dancing girl, which was the only specimen he ever exhibited: but he published several works at different periods of his life. The first was the collection of prints after the antique statues, a few of which he etched himself, but they cannot be considered as masterly performances. Some of these are dated 1744; the names of the others may be found in our authorities, with many, and some not very pleasing, traits of personal character.[1]

DALTON (MICHAEL), an English lawyer, was born somewhere in the county of Cambridge, in 1554, and bred to his profession in Lincoln's-inn, or Gray's-inn, and was formerly as well known for his book on the office of justice of the peace, as Burn is at present: his "Duty of Sheriffs" was also a book in good esteem. In Neal's "History of the Puritans," mention is made of Mr. Dalton the queen's counsel, who, in 1590, pleaded against Mr. Udal, who was condemned for writing a libel called "A demonstration of Discipline:" this was probably our Dalton, who also in 1592 supported the episcopal power in parliament, of which he was a member, when attacked by the puritan party. There is a MS. of his in the British Museum, entitled "A Breviary or Chronology of the state of the Roman or Western church or Empire; the decay of true religion, and the rising of papacy, from the time of our Saviour till Martin Luther." In this he is styled Michael Dalton of Gray's-inn, esq. It is supposed that he died before the commencement of the civil war.[2]

DALY (DANIEL), an Irishman by birth, was born in the county of Kerry in 1595, and became a Dominican, adopting the name of Dominicus a Rosario. He was at first educated in a convent of his order at Tralee, but studied principally in Flanders. The fame which he acquired for learning and piety procured him an invitation to Lisbon, to assist in founding a convent for the Irish Dominicans, which had been projected by Philip IV. then master of

[1] Edwards's Supplement to Walpole.—Gent. Mag. LXI 188, 195, 526, LXVI. 746. [2] Fuller's Worthies.—Strype's Life of Whitgift, p. 367.—Granger,

Portugal. This being accomplished, he was elected the first superior. He also assisted at the foundation of a second, for the natives of Ireland, and so entirely gained the good opinion and confidence of the duke of Braganza when he ascended the throne, that in 1655, his majesty honoured him with the appointment of ambassador to Louis XIV. of France, to negociate a treaty of alliance and affinity between the two courts. At Paris he was equally valued in the character of churchman and statesman, and became highly popular by his works of piety and charity. He died at Lisbon June 30, 1662, and was interred in the chapel of his convent, with a monument and inscription; from which we learn that at the time of his death he was bishop elect of Coimbra. He had before refused the archbishopric of Goa. Among his ecclesiastical dignities, he was censor of the inquisition, visitor-general and vicar-general of the kingdom. One book only of his is known, which is probably a very curious one, "Initium, incrementum, et exitus familiæ Giraldinorum Desmoniæ comitum Palatinorum Kyerria in Hibernia, ac persecutionis hæreticorum descriptio, ex nonnullis fragmentis collecta ac latinitate donata," Lisbon, 1655, 8vo.[1]

DALZELL (Anthony), M. A. F. R. S. Edin. Greek professor in the university of Edinburgh, keeper of the university library, &c. was born in 1750, in the parish of Ratho, near Edinburgh, and was educated partly at the parish school, but principally at Edinburgh, where his learning and moral conduct induced the late earl of Lauderdale to appoint him tutor to his eldest son, lord Maitland, the present earl. With this young nobleman, he attended a course of the lectures of the celebrated professor Millar at Glasgow, and afterwards accompanied his lordship to Paris. On his return from the continent, Mr. Dalzell, at the recommendation of the late earl of Lauderdale, was appointed to the professorship of Greek at Edinburgh, an office which he filled for many years with the highest reputation and advantage to the university. He has the credit indeed of reviving a taste for that language, which from various causes, had been disused at Edinburgh, or studied very superficially. To enable his pupils to prosecute this accomplishment with the more effect, and imbibe a taste for what was elegant in the language, he compiled

[1] Moreri.

and printed, at a great expence, a series of collections out of the Greek authors, including all those passages which he wished to explain in the course of his teaching. These were printed in several 8vo volumes, under the titles of "Collectanea Minora," and "Collectanea Majora." He added to each volume short notes in Latin, explanatory of the difficult places, and the text was printed with great accuracy. The notes, which are in elegant Latin, are admirable for brevity, perspicuity, and judgment. He at the same time composed and read to the students a series of lectures on the language and antiquities, the philosophy and history, the literature, eloquence, poetry, and fine arts of the Greeks. By these means he became eminently successful in disseminating a taste for classical literature in the university, nor was he less happy in the art of engaging the affections and fixing the attention of his pupils on the objects which he considered as the fundamentals of all genuine scholarship.

On the death of the learned professor of Oriental languages, Dr. James Robertson, he was chosen to succeed him as keeper of the university library; and likewise succeeded Dr. John Drysdale in the honourable appointment of principal clerk to the general assembly of the church of Scotland, being the first layman who had ever been elected to that office. Besides an intimacy with his learned contemporaries at home, he corresponded with Heyne and other eminent scholars abroad, and enriched the Edinburgh Royal Society Transactions with a variety of interesting communications in biography, or on subjects of erudition. He also translated and illustrated Chevalier's description of the plain of Troy; and was editor of the sermons of Dr. Drysdale, whose daughter he married. This learned professor, whose private character was in every respect amiable, and threw a lustre on his public services, died at Edinburgh, Dec. 8, 1806.[1]

DAMASCENUS (JOHN), or John of Damascus, a learned priest and monk of the eighth century, surnamed Mansur, was born at Damascus about 676. His father, who was rich, and held several considerable offices, had him instructed in the sciences by an Italian monk, named Cosmo, and he was afterwards raised to the highest posts, and became chief counsellor to the prince of the Saracens. All

[1] Gent. Mag. vol. LXXVII. p. 85.

these dignities, however, St. John Damascenus resigned, and entered himself a monk in the monastery of St. Sabas near Jerusalem, where he led a pious and exemplary life, and became famous in the church by his piety and writings. It is said, that the caliph Hiocham, having ordered his right hand to be cut off on account of a forged letter by the emperor Leo, the hand was restored to him the night following by a miracle, as he slept; which miracle was universally known, or as much so as many other miracles propagated in the credulous ages. He died about the year 760, aged eighty-four. He left an excellent treatise on the orthodox faith, and several other works published in Greek and Latin, by le Quien, 1712, 2 vols. fol. A book entitled "Liber Barlaam et Josaphat Indiæ regis," is ascribed to St. John Damascenus, but without any foundation; it has no date of time or place, but was printed about 1470, and is scarce. There are several French translations of it, old, and little valued. Damascenus may be reckoned the most learned man of the eighth century, if we except our countryman Bede; and, what is less to his credit, one of the first who mingled the Aristotelian philosophy with the Christian religion. He became among the Greeks what Thomas Aquinas was afterwards among the Latins. Except with regard to the doctrine of the Trinity, most of his notions were erroneous, and his learning and fame gave considerable support to the worshipping of images, and other superstitions of that time.

One merit of Damascenus has not been generally noticed. He is celebrated by the writers of his life, and by ecclesiastical historians, as the compiler and reformer of chants in the Greek church, in the same manner as St. Gregory in the Roman. Leo Allatius tells us they were composed by J. Damascenus, and Zarlino goes still farther, and informs us, that in the first ages of Christianity the ancient Greek notation by letters having been thrown aside, Damascenus invented new characters, which he accommodated to the Greek ecclesiastical tones; and that these characters did not, like ours, merely express single sounds, but all the intervals used in melody: as a semitone, tone, third minor, third major, &c. ascending and descending, with their different duration. This resembles, in many particulars, the notation of the ecclesiastical books of the Romish church, before the time-table and characters in

present use were invented, or, at least, generally received.[1]

DAMASCIUS, a celebrated heathen philosopher and writer, of the stoic school as some say, of the peripatetic according to others, was born at Damascus, and flourished about 540, when the Goths reigned in Italy. If great masters can make a great scholar or philosopher, Damascius had every advantage of this kind. Theon, we are told, was his preceptor in rhetoric; Isidorus in logic; Marinus, the successor of Proclus in the school of Athens, in geometry and arithmetic; Zenodotus, the successor of Marinus, in philosophy; and Ammonius in astronomy, and the doctrines of Plato. He wrote the life of his master Isidorus, and dedicated it to Theodora, a very learned and philosophic lady, who had been a pupil of Isidorus. In this Life, which was copiously written, Damascius frequently attacked the Christian religion; yet obliquely, it is said, and with some reserve and timidity: for Christianity was then too firmly established, and protected by its numbers, to endure any open attacks with impunity, especially in a work so remarkable for obscurity, fanaticism, and imposture. Of this Life, however, we have nothing remaining, but some extracts which Photius has preserved; who also acquaints us with another work of Damascius, of the philosophic or the theologic kind. This was divided into four books; 1. De admirandis operibus; 2. Admirandæ narrationes de dæmonibus; 3. De animarum apparitionibus post obitum admirandæ narrationes. The title of the fourth has not been preserved. Damascius succeeded Theon in the rhetorical school, over which he presided nine years: and afterwards Isidorus in that of philosophy at Athens, in which situation it is supposed that he spent the latter part of his life.[2]

DAMASUS, a celebrated pope, was born at Guimaraens in Spain, and succeeded Liberius in the year 366. Ursinus, or Ursicinus, opposed his election, and caused himself to be ordained bishop of Rome, which raised a sedition, in which many of the people were murdered. Ursinus was sent into exile by order of the emperor, but, returning to Italy in the year 381, excited fresh troubles there. The Italian bishops, however, condemned him the same year, in the council of

[1] Gen. Dict.—Mosheim.—Lardner.—Brucker.—Milner's Ch. Hist. vol. III. 208.—Cave.—Burney's Hist. of Music, vol. II.

[2] Cave.—Moreri.—Brucker.

Aquileia, and he was banished for ever by the emperor Gratian, at their request: thus Damasus remained in peaceful possession of his seat at Rome. He held several councils, condemned Ursaces, Valens, and Auxentius; took the part of Paulinus against Meletius, excommunicated Apollinarius, Vitalus, and Timotheus; and declared himself against the Luciferians. Damasus had an illustrious secretary in St. Jerome. He governed the church of Rome with what the catholic writers term great glory, for eighteen years, and died in the year 384. Some of his letters remain, Rome, 1754, fol. with his life, in the library of the fathers, and in the Epist. Rom. Pont. of Coustant, fol. He also left some Latin verses, which may be found in Maittaire's Corpus Poetarum. Fabricius gives a very particular account of his works. This pope is said to have introduced the custom of singing hallelujah in the church. He is more noted, however, for having extended the power and authority of the bishops of Rome, and laid the foundation of the custom of conferring upon certain bishops the title of vicars to the pope, by which they were enabled to perform several authoritative acts, which they could not by the mere virtue of episcopal power: hence the rights of bishops and synods became gradually and entirely dependent on the authority of the pope.[1]

DAMIAN, or DAMIANO (Peter), an eminent cardinal, was born at Ravenna in the beginning of the eleventh century, became a Benedictine, and, it is thought, would always have preferred solitude to the dignities of the church, if he had not been in some measure forced to accept them. In 1057 he was created cardinal by pope Stephen IX. and under pope Nicolas II. was sent as papal legate to Milan, to reform certain clerical abuses, which he successfully accomplished, and even turned his arguments against his superiors, whom he found licentious, without any respect for their rank or power. Among other proofs of his zeal, he publicly condemned the liberty which the popes took of opposing the emperors in cases of war; affirming, that the offices of emperor and pope are distinct, and that the emperors ought not to meddle with what belongs to the popes, nor the popes with what belongs to the emperors. "As the son of God," says he, "surmounted all the obstacles of worldly power, not by the

[1] Moreri.—Cave.—Lardner.—Fab. Bibl. Med. Lat.—Dupin.—Saxii Onomast.

severity of vengeance, but by the lively majesty of an invincible patience, so has he taught us rather to bear the fury of the world with constancy, than to take up arms against those who offend us; especially since between the royalty and the priesthood there is such a distinction of offices, that it belongs to the king to use secular arms, and to the priest to gird on the sword of the spirit, which is the word of God," &c. Damian described also in a very lively manner the enormous vices of his age, in several of his works; in his Gomorrhæus particularly, which, though pope Alexander II. thought fit to suppress it, has nevertheless been preserved. Disappointed, however, in his hopes of producing any favourable change, he resigned all his preferments in the church in 1061, although he appears afterwards to have been employed on missions as legate. He died in 1073, and his writings, while in MS. must have been frequently read and admired, as we find that between five and six centuries after his death they were ordered to be printed by Clement VIII. who employed Constantine Cajetan as editor. This first edition was published at Rome in 3 vols. fol. 1606, 1608, 1615, and reprinted at Leyden, 1623, fol. In 1640 Cajetan added a fourth volume. The whole were afterwards reprinted at Paris in 1642 and 1663, in a thick folio. These works consist of "Letters," of which a separate edition had been published at Paris, 1609, 4to, "Sermons," "Dissertations," &c. &c.[1]

DAMPIER (Capt. WILLIAM), a celebrated English navigator, descended from a good family in Somersetshire, was born in 1652; but losing his father when very young, he was sent to sea, where he soon distinguished himself, particularly in the South Sea. He associated himself with capt. Cook, in order to cruize on the Spaniards; and, Aug. 23, 1683, sailed from Achamac in Virginia for the Cape de Verde islands. After touching at several of them, he steered for the Streights of Magellan; but, the wind being against them, they stood over for the Guinea coast, and in a few days anchored at the mouth of Sherborough river, where the ship's crew were hospitably received by the inhabitants. He then proceeded to the South Seas through the Streights of Magellan; and, arriving at the isle of Juan Fernandez, took on board a Moskito Indian, who had been

[1] Gen. Dict.—Moreri in art. Pierre.—Fabricius Bibl. Lat. Med. & Inf.—Dupin, and Saxii Onomast. in Peter.

left in that uninhabited place above three years before. After staying fourteen days at this island, they set sail April 8, 1684, steering towards the line, off the islands of Peru and Chili; took several prizes, and proceeded to the Gallipago islands, and from thence to cape Blanco, where captain Cook was interred. July 19, Mr. Edward Davis was appointed captain in the room of Cook, sailed the next day towards Rio Leja, and from thence to the gulph of Amapalla; and Sept. 20th came to an anchor in the island of Plata. Here they made a descent upon Plata, attacked the fort, and took it with little opposition. But finding that the governor and inhabitants had quitted the town, and carried off their money, goods, and provisions, they set fire to it, and afterwards sailed for Guaiquil, and attacked it, but without success.

They entered now the bay of Panama: for their design was to look into some river unfrequented by the Spaniards, in search of canoes; and therefore they endeavoured to make the river St. Jago, on account of its nearness to the island of Gallo, in which there is much gold, and safe anchorage for ships. Dampier with some others, in four canoes, ventured to row six leagues up the river; but the Indians, at their approach, got into their canoes, and paddled away against the stream much faster than they could follow. They therefore returned the next morning in order to sail for the island of Gallo; and in their way took a Spanish pacquet-boat, sent with dispatches from Panama to Lima, by which they learned that the armada, being arrived from Spain at Porto Bello, waited for the plate fleet from Lima, which made them resolve to rendezvous among the King's or Pearl Islands, by which all the ships bound to Panama from Lima must necessarily pass. On May 28th they discovered the Spanish fleet: but night approaching, they exchanged only a few shot. The Spanish admiral, by the artifice of a false light, got the weather-gage of them the next day, and came up to them with full sail, which obliged them to make a running fight of it all round the bay of Panama, and thus their long-projected design ended unsuccessfully. They sailed now for the island of Quibo, where they found captain Harris; and as their late attempt at sea had been fruitless, they resolved to try their fortune by land, by attacking the city of Leon, on the coast of Mexico. This place they took and burnt, and proceeded to Rio Leja, which they also took.

Here Dampier left captain Davis, and went on board captain Swan, in order to satisfy his curiosity by obtaining a more perfect knowledge of the northern parts of Mexico. They continued sailing to the westward till they came to Guatulco, one of the best ports in the kingdom of Mexico; and from thence to Cape Cerientes, where they waited some time in hopes of meeting with a galleon, of which they had received information. They continued cruizing off this cape till Jan. 1, when their provisions being exhausted, they steered to the valley of Valderas to procure a supply of beef. And while they were engaged in this necessary business, the Manilla ship passed by them to the eastward. After this they steered towards California, and anchored in one of the Tres Maria islands. Dampier, having been long sick of a dropsy, was here buried for about half an hour up to the neck in sand, which threw him into a profuse sweat; and being afterwards wrapped up warm, and put to bed in a tent, found great benefit from this extraordinary remedy.

Their success in this part of the world having been very indifferent, and there appearing no probability of its mending, Swan and Dampier agreed to steer their course for the East Indies. They sailed to St. John's island, and to the Piscadores, to Bouton island, to New Holland, to Triest; and arriving at Nicobar, Dampier with others was left on shore, and treated with great civility by the inhabitants. He, however, left them, and arrived at the English factory at Achen, where he became acquainted with captain Bowry, who would have persuaded him to sail with him to Persia in quality of boatswain: but he declined accepting of this proposal, on account of the ill state of his health. He afterwards engaged with captain Weldon, under whom he made several trading voyages, for upwards of fifteen months, and afterwards entered as a gunner to an English factory at Bencoolen. Upon this coast he staid till 1691, and then embarked for England, when he was obliged to make his escape by creeping through one of the port-holes, for the governor had revoked his promise of allowing him to depart; but he brought off his journal and most valuable papers. He arrived in the Downs Sept. 16; and being in want of money, sold his property in a painted Indian prince, who was carried about for a sight, and shewn for money. He appears afterwards to have been concerned in an expedition concerted by the merchants of Bristol to the South Sea, commanded by cap-

tain Woodes Rogers, which sailed in Aug. 1708, and returned Sept. 1711; a voyage attended with many singular circumstances, and a great number of curious and entertaining events. We have no further particulars of Dampier's life or death. His "Voyage round the World" has gone through many editions, and the substance of it has been transferred to many collections of voyages. It was first published in 3 vols. 8vo, Lond. 1697.[1]

DANCHET (ANTHONY), a French poet, was born at Riom in Auvergne in 1671; and went to Paris, where he distinguished himself very early in the republic of letters. At the age of nineteen he was invited to Chartres, to be professor of rhetoric; which office he discharged with high repute for four years. Upon his return to Paris, he devoted his labours entirely to the service of the theatre, for which he continued to write songs, operas, and tragedies, to the end of his life. He was admitted a member of the academy of inscriptions in 1706, and of the French academy in 1712. He had a place in the king's library, and died at Paris Feb. 21, 1748. His works were collected and printed at Paris, 1751, in 4 vols. 12mo. As a man Danchet was highly esteemed for the qualities of his mind, and the mildness of his temper; he was sincere, upright, and disinterested, and was an enemy to every species of satire and calumny, weapons too frequently used by poets and men of genius. Of this a singular instance is on record. One of his rivals having insulted him in a published satire, Danchet sent him privately an epigrammatic answer of the severest cast, which he assured him no other person had seen, and begged him to observe, that it was as easy as shameful for men of letters to embark in such kind of warfare.[2]

DANCKERT, or DANCKERTS, is the name of a family of engravers of considerable reputation in Holland. CORNELIUS DANCKERTS, who was born at Amsterdam in 1561, established himself at Antwerp as a print-seller; but he did not suffer this employment to engross his whole time, as he engraved many portraits, landscapes, and historical pieces, as well from his own compositions as from the designs of Berghem, Rembrandt, and others. His son, DANCKERT DANCKERTS, who was born at Antwerp about

[1] Preceding edit. of this Dictionary, taken chiefly from his Voyage.
[2] Moreri.—Dict. Hist.

1600, also engraved different subjects, as well from his own designs as from those of other artists; and though his pieces are not so numerous as his father's, they surpass them in merit. Danckert combined the point and the graver with very great success, and the pieces from Berghem and Wouvermanns, which he has wrought in this manner, are much esteemed.

JOHN DANCKERTS, of the same family, a designer and engraver, about 1654 settled at Amsterdam; but being invited into England, he went to London, where he designed for the English Juvenal, the plates engraved by Hollar. This artist also engraved some plates. HENRY DANCKERTS, his brother, was also bred an engraver, but afterwards became a landscape-painter. He was born at the Hague, but at an early age travelled into Italy, from whence he came to England. Here he enjoyed the favour of Charles II. who employed him to draw views of the British sea-ports, and royal palaces. During the disturbances which preceded the abdication of James II. he quitted England for Amsterdam, where he died soon after. The landscapes painted by this artist were numerous, and are chiefly to be found in England. Amongst them are Views of Windsor, Plymouth, Penzance, &c. He also engraved from Vandyk, Titian, Jacopo Palma, &c. JUSTUS DANCKERTS, of the same family, was a designer, engraver, and print-seller, and resided in Amsterdam. The following plates bear his name: the Portrait of Casimir, king of Poland; a ditto of William III. prince of Orange; the Harbours of Amsterdam, a set of seven pieces. One other of the name remains to be noticed, CORNELIUS DANCKERTS. The circumstance of both Milizia and Heinecken dating the birth of this architect in 1561, and saying that he was born in Amsterdam (the very time and place of the birth of Cornelius Danckerts mentioned above), leads us to suspect some chronological error, if not, indeed, that these two artists were one and the same person. Cornelius was originally a stonemason, but afterwards applied himself to architecture. He constructed in the city of Amsterdam many public and private buildings, highly creditable to his talents on account of their beauty and convenience, and, amongst others, three of the principal churches, the exchange, and the gate which leads to Haarlem, the most beautiful of the city. He had a son named

PETER, who was born at Amsterdam in 1605, and afterwards became painter to Uladislaus, king of Poland.[1]

D'ANCOURT. See ANCOURT.

DANDINI (HERCULES FRANCIS), count, and professor of law at Padua, was born at Ancona in 1696, and arrived at high reputation as a lawyer. Among his works are, 1. "De Forensi scribendi ratione." 2. "De servitutibus prædiorum interpretationes per epistolas," &c. He died in November 1747, at the age of fifty-two, lamented on account of his learning and virtues.[2]

DANDINI (JEROME), an Italian Jesuit, was born at Cesena in the ecclesiastical state in 1554, and was the first of his order who taught philosophy at Paris. He bore several honourable offices in the society; for, besides teaching divinity at Padua, he was rector of the several colleges at Ferrara, Forli, Bologna, Parma, and Milan; visitor in the provinces of Venice, Toulouse, and Guienne; provincial in Poland, and in the Milanese. He taught philosophy in Perugia, 1596, when he was appointed by Clement VIII. to be his nuncio to the Maronites of mount Libanus. He embarked at Venice in July the same year, and returned to Rome in August the year following. The French translation which was made of his journey to Mount Libanus by father Simon, was printed at Paris in 1675, and reprinted at the Hague in 1685. Dandini's book was printed at Cesena in 1656, under the title of "Missione apostolica al patriarcha e Maroniti del Monte Libano." It contains the relation of his journey to the Maronites and to Jerusalem; but father Simon has left out the journey to Jerusalem in his translation, because, he says, there is nothing in it but what has been observed by travellers already. Dandini died at Forli, 1634, aged eighty. His commentary on the three books of Aristotle "de Anima" was printed at Paris, 1611, in folio; and after his death his "Ethica sacra, de virtutibus et vitiis," was printed at Cesena, 1651, fol.[3]

DANDINI (CÆSAR), an historical painter, was born at Florence in 1595, and was the elder brother and first instructor of Vincent Dandini, the uncle of Pietro. This master had successively studied as a disciple with Curradi, Passignano, and Christofano Allori; from whom he ac-

[1] Strutt.—Walpole.—Rees's Cyclopædia.
[2] Fabroni Vitæ Italorum.—Dict. Hist.
[3] Gen. Dict.—Moreri.

quired a very pleasing but fugitive manner of colouring. He was extremely correct in his drawing, and finished his pictures highly. His best altar-piece is at Ancona, and several other noble altar-pieces in the churches of Florence are of his hand; one, which is in the chapel l'Annonciata, is particularly admired. He died in 1658.[1]

DANDINI (VINCENT), brother to the preceding, was born at Florence in 1607. After having been taught the first rudiments of his art by his brother, he studied some time at Rome under Pi o da Cortona, and copied with the greatest assiduity the master-pieces of art in the palaces and temples of that city. He was considered one of the best of Cortona's scholars, and met with ample encouragement from the grand duke, as well as from private persons, on his return to Florence. One of his best altar-pieces, which are frequent at Florence, is the Conception of the Virgin, in the church of Ognisanti.[2]

DANDINI (PIETRO), an eminent painter, nephew to the preceding, was born at Florence in 1646, and received his first instruction in the art of painting from Valerio Spada, who excelled in small drawings with a pen. Whilst he was under the tuition of that artist he gave such evident proofs of genius, that he was then placed as a disciple with his uncle Vincent. He afterwards travelled through most of the cities of Italy, studying the works of those who were most distinguished; and resided for a long time at Venice, where he copied the paintings of Titian, Tintoretto, and Paolo Veronese. He next visited Parma and Modena, to study the works of Correggio; omitting no opportunity that might contribute to improve his hand or his judgment. When he returned to Florence, the grand duke Cosmo III. the grand duchess Victoria, and the prince Ferdinand, kept him perpetually employed, in fresco painting as well as in oil; his subjects being taken not only from sacred or fabulous history, but from his own invention and fancy, which frequently furnished him with such as were odd and singular, and especially with whimsical caricatures. He died in 1712.—This master had an extraordinary talent for imitating the style of even the most celebrated ancient painters of every school, particularly Titian, Veronese, and Tintoretto; and with a force and elegance, equal to his subjects of history, he painted

[1] Pilkington.

[2] Lanzi.—Rees's Cyclopædia.

portraits, landscapes, architecture, flowers, fruit, battles, animals of all kinds, and likewise sea-pieces; proving himself an universal artist, and excellent in every thing he undertook. Mr. Fuseli, however, says that the avidity of gain led him to dispatch and a general mediocrity, compensated by little more than the a imitable freedom of his pencil. He exerted his powers according to the price he received for his work: they are seen to advantage in the cupolas of S. Maria Maddalena, in various frescos of the ducal palace and villas, and in the public hall of Pisa, where he represented the taking of Jerusalem. There are likewise altar-pieces which shew his merit: that of St. Francis in S. Maria Maggiore, and another of S. Piccolomini saying mass in the church a'Servi, a pleasing animated performance. He had a son, OCTAVIO, who proved not inferior to him in any branch of his profession, and was an honour to his family and his country.[1]

DANDOLO (ANDREW), doge of Venice, merits some notice here as one of the first historians of his country. He was born in 1310, and in 1344 became doge, being not only distinguished for military and political knowledge, but for considerable attainments in literature. By his means Venice was first enabled to extend her commerce to Egypt, which, however, had the bad effect of involving Venice and Genoa in a war, in the course of which he lost his life in 1354. As an author he is mentioned for his "Chronicle of Venice," which comprehends the history of the republic from its foundation to the year 1342; and to him has been ascribed the compilation of the sixth book of Venetian statutes. His chronicle obtained considerable reputation for impartiality, and for the exhibition of authentic documents which the author produced to substantiate his facts. Petrarch, with whom he corresponded, Blondus, Justinian, Sabellicus, Leander, and Cuspinian, always mention this Chronicle with praise. It is inserted in Muratori's collection, with a continuation to 1388, by Caresino.[2]

DANDRE-BARDON (MICHAEL FRANCIS), one of the professors of the academy of painting, &c. was born May 22, 1700, at Aix in Provence, and was first intended for the study of the law, but disliking it at the outset, he took

[1] Pilkington, original edition, and Fuseli's.
[2] Moreri.—Saxii Onomasticon.

lessons in painting from Vanloo and De Troy, and soon distinguished himself both as a painter and as a writer. He succeeded more particularly in historical pictures, and undoubtedly had an affection for all the arts, was a man of considerable learning, and in society was sensible, upright, and friendly. He died at Marseilles, where he was director of the academy, April 14, 1783. Some of his writings gained him much reputation. The principal of them are, 1. "De l'utilité d'un Cours d'Histoire pour les artistes," 1751. 2. "Principes du Dessin," 1754, 12mo. 3. "Anecdotes sur la Mort de Bouchardon," 1764. 4. "Vie de Carle Vanloo," 1765, 12mo. 5. "Monumens de la ville de Reims," 1765, 12mo. 6. "Traité de Peinture," 1765, 2 vols. 12mo. 7. "Histoire universelle relative aux arts," 1769, 3 vols. 12mo. 8. "Costumes des anciens peuples," 1776, 4to. This curious collection was republished in a very enlarged form by Cochin, in 4 vols. 1786 and 1792, 4to. Dandre-Bardon wrote also some poetry, but that his countrymen seem inclined to forget.[1]

DANEAU, or DANÆUS (Lambert), an eminent French protestant divine, was born at Orleans about the year 1530. Having at first an inclination for the law, he studied that science in his native city for four years under Anne du Bourg, then a teacher of high reputation, and who, after holding the office of clerk of the parliament of Paris for two years, was strangled and burnt, Dec. 20, 1559, for his adherence to the protestant faith. Affected by the constancy with which his master suffered, and of which he appears to have been an eye-witness, and referring such constancy to its proper source, Daneau embraced the principles of the deceased martyr, and the following year retired to Geneva, where he could enjoy his religion unmolested. From this time he gave over all thoughts of the law, and began the study of divinity, in which he made such progress as to be acknowledged one of the ablest divines of the protestant persuasion. At Geneva he became one of their preachers, and professor of divinity. In 1581 he was invited to Leyden in the same character, and taught there about a year. He at length returned to France, and after residing some time at Orthes, finally took up his abode at Castres, where he exercised the functions of the ministry until the year 1596, when he died. His works are very

[1] Dict. Hist. in art. Bardon.

numerous. A considerable collection of them was published by himself at Geneva in 1583, in a large folio volume, divided into three classes, didactic, exegetic, and polemic. But, besides these, Niceron and other authors give a very large catalogue of separate publications, commentaries on the Holy Scriptures; and moral, historical, and geographical treatises. One of these, "Primi mundi antiquitatum sectiones quatuor," was published in English by Thomas Twine, under the title of "The wonderful workmanship of the World," 1578, 4to. His "Les Sorciers" was also published here in 1564, under the title, "A Dialogue of Witches."[1]

DANES (PETER), born in 1497, at Paris, of a noble family, studied at the college of Navarre, and was the pupil of Budeus and of John Lascaris. Being appointed by Francis I. to open the Greek school at the college-royal, he was professor there for five years, and had scholars that afterwards signalized themselves. He next became preceptor and confessor to the dauphin, afterwards Francis II. He was sent to the council of Trent, where he delivered a very celebrated speech in 1546, which was afterwards published; and during the session of this council he was made bishop of Lavaur. Sponde and de Thou have handed down to us an ingenious answer of this prelate. Nicholas Pseaume, bishop of Verdun, speaking very freely one day in the council, the bishop of Orvietta looking at the French, said to them with a sarcastic smile, "Gallus cantat, (the cock crows), "Utinam," replied Danes, "ad istud Gallicinium Petrus resipisceret!" (I wish that Peter would repent at this cock's crowing.) This prelate died at Paris the 23d of April, 1577, at the age of 80. He had been married. When news was brought him of the death of his only son, he retired for a moment into his closet; and, on rejoining the company, "Let us be comforted," said he, "the poor have gained their cause," alluding to his being wont to distribute a part of his revenues among the poor, which he now thought he might increase. With the erudition of a true scholar he had the talent of speaking well, integrity of character, and a great simplicity of manners. His custom was to write much, and almost always to conceal his name. It has been suspected by some

[1] Melchior Adam.—Niceron, vol. XXVII.—Freheri Theatrum.—Baillet Jugemens.—Moreri.—Saxii Onomasticon.

critics that the tenth book of the history of France, by Paulus Æmilius, is his. At least it was Danes who sent it from Venice to the printer Vascosan. His "Opuscula" were collected and printed in 1731, 4to, by the care of Peter Hilary Danes, of the same family with the bishop of Lavaur, who added the life of the author. The abbé Lenglet du Fresnoi attributes to P. Danes, two Apologies for king Henry II. printed in Latin in 1542, 4to. One publication of Danes's merits particular notice, viz. an edition of Pliny the elder, very beautiful and correct, Paris, 1532, folio. This, for whatever reason, he thought proper to publish under the name of Bellocirius, i. e. Belletiere, the name of one of his servants. The short and elegant preface, so highly praised by Rezzonicus in his "Disquisitiones Pliniani;" is to be found among our author's "Opuscula." This edition is so rare on the continent that Rezzonicus was able to find only two copies of it in Spain, and not a single one in Italy; and Ernesti pronounces it as valuable as it is rare.[1]

DANET (Peter), a French curé at Paris, and afterwards abbé of St. Nicholas de Verdun, of which he took possession in 1674, devoted the principal part of his life to grammatical studies, and produced some works which at that time were important to the literature of his country. His first publication appeared under the title of "Radices Linguæ Latinæ," 8vo, a work somewhat incorrectly printed, which was followed by his two Dictionaries, both in 4to, French and Latin, and Latin and French, in which the Latin part was considered as best executed. Although both have been supplanted by works more ample and accurate, they could not fail at that time of facilitating the study of the Latin among his countrymen. He published also, "Dictionarium antiquitatum Romanarum et Græcarum," for the use of the dauphin, Paris, 1698 and 1701, 4to, and published in English at London in 1700. Danet being one of the scholars appointed as editors of the Delphin classics, produced the Phædrus, which, although it has been often printed, is reckoned inferior to the subsequent editions. He died at Paris in 1709. His contemporary Baillet has spoken with great candour of all his publications.[2]

[1] Niceron, vol. XIX.—Moreri.—Freberi Theatrum.—Dibdin's Classics.—Saxii Onomasticon.

[2] Moreri.—Dict. Hist.—Baillet Jugemens.

DANGEAU (LOUIS COURCILLON DE), a French abbé, and a man of family, was the son of Louis de Courcillon, lord of Dangeau, &c. by a daughter of the celebrated Plessis-Mornay. He was born in January 1643, and educated in the protestant religion, which was that of his family, and which he professed in 1667, when envoy extraordinary in Poland; but he was afterwards induced to become a Roman catholic, and entered into the church, in which he held some benefices, although none of such importance as might have been expected from his merits and family interest. In 1671 he purchased the office of reader to the king, which he sold again in 1685. In 1680 the king gave him the abbey of Fontaine-Daniel, and in 1710 that of Clermont, and he was also prior of Gournay and St. Arnoul. He devoted himself, however, principally to the belles lettres, the study of which he endeavoured to facilitate by various new modes of instruction, some of which were successful, and others rather whimsical. In the same way, by some new expedients, he endeavoured to increase the knowledge of history, geography, heraldry, grammar, &c. and his services were so highly esteemed, that in 1682 he was admitted into the French academy, and in 1698 into that of the Ricovrati of Padua. His own house, indeed, was a species of academy, where men of taste and learning were invited to assemble once a week for conversation. The abbé Dangeau was an accomplished scholar: besides the sciences we have mentioned, he knew Greek, Latin, Spanish, Italian, Portuguese, German, &c. Being admitted into the confidence of his sovereign, he took frequent opportunities to promote learning and learned men, and along with his brother the marquis Dangeau established a school for the education of young men of family, the superintendance of which he took upon himself; but this did not last above ten years, the wars having obliged the king to withdraw the pecuniary assistance he had given, a striking proof of the necessities to which Louis XIV. was sometimes driven by his ambition. He died Jan. 1, 1723, leaving the character of a man whose virtues were superior to his knowledge, extensive as the latter was. "His humanity towards the sons and daughters of misfortune was such (says his eulogist M. d'Alembert), that, with but a moderate fortune, he was lavish of his bounty towards the poor, and added to his benefits the more uncommon benefit of concealing them. He possessed that prudent œconomy,

without which there can be no generosity; and which, never dissipating for the sake of giving continually, is always giving with propriety. His heart was formed for friendship, and for that reason he was not careless in bestowing it; but when once it was obtained, it was settled for ever. If he had any defect, it was perhaps too much indulgence for the faults and weaknesses of mankind; a defect, which by its scarceness is almost a virtue, and of which few persons have to reproach themselves, even in regard to their friends. He possessed in the highest degree that knowledge of the world and of man, which neither books nor genius ever gave the philosopher, while neglecting the commerce of his fellow creatures. Enjoying the esteem and the confidence of all the great men in the kingdom, no one had better advice to give in the most important affairs. He kept inviolably the secrets of others as well as his own. Yet his generous, delicate, and honest soul disdained dissimulation, and his prudence was too enlightened to be mistaken for artifice. Easy and affable in company, but preferring truth in all things, he never disputed except in its defence: accordingly the lively interest he shewed for truth on all such occasions gave him in the eyes of the generality an air of obstinacy, which truth is much less likely to find among mankind than a cold and criminal indifference."

He wrote above an hundred treatises on different subjects of history, grammar, geography, &c. the greater part of which remained in manuscript, and of those which were published, many soon became very scarce, as it was his custom to print only a few copies for distribution among his friends. 1. "Quatre Dialogues," on the immortality of the soul, the existence of God, &c. Paris, 1684, 12mo, with a vignette of Sebastian le Clerc to each dialogue. This was animadverted upon by the celebrated Jurieu in "Apologie d'un tour nouveau pour les Quatre Dialogues, &c." Cologne (the Hague), 1685. 2. "Cartes Geographiques, Tables Chronologiques, Tables Genealogiques, &c." 1693, 12mo. 3. "Lettre sur l'ortographe à M. de Poutchartrain," 1693, 12mo. 4. "Reflexions sur toutes les parties de la Grammaire," 1694, 12mo. In this and the preceding, he attempts some new modes of spelling, which have never been adopted. 5. "Nouvelle methode de Geographie historique, &c." 1697, folio. 6. "Les principes du Blason en quatorze planches," Paris, 1709,

folio, reprinted in 1715, 4to. 7. "Essais de Grammaire," 1711, 8vo. 8. "Reflexions sur la Grammaire Françoise," 1717, 8vo, with some other treatises on the same subjects: he also invented a historical game of the kings of France, somewhat like what have lately been introduced in our schools. The best of the above treatises were reprinted by the abbé Olivet in 1754, under the title of "Opuscules sur la langue Française." [1]

DANGEAU (PHILIP DE COURCILLON, MARQUIS DE), brother of the preceding, was born in 1638. The endowments of his mind and person advanced him at the court of Louis XIV. and his decided taste for literature obtained him a place in the French academy, and in that of sciences. He died at Paris in 1720, at the age of eighty-two, privy-councillor, knight of several orders, grand-master of the royal and military order of Notre Dame du Mont Carmel, and of St. Lazare de Jerusalem. On being invested with this last dignity, he paid greater attention than had been before shewn to the choice of the chevaliers, and revived the ancient pomp at their reception, which the wits endeavoured to turn into ridicule. But what was superior to all ridicule was, that by his care he procured the foundation of upwards of twenty-five commanderies, and employed the revenues of the office of grand-master, to the education of twelve young gentlemen of the best nobility of the kingdom, as has been mentioned in our account of his brother. At the court (says Fontenelle), where there is but little faith in probity and virtue, he always preserved his reputation clear and entire. His conversation, his manners, all savoured of a politeness which was far less that of a man of fashion, than of a friendly and obliging person. His wish at all times to play the part of a grandee, might have been passed over, on account of the worthiness of his character. Madame de Montespan, who thought him not qualified exactly for that, said rather tartly, that it was impossible not to love him, and not to laugh at him. His first wife was Frances Morin, sister to the maréchal d'Estrées, and his second the countess de Louvestein, of the palatine house. There are extant by the marquis de Dangeau, memoirs in manuscript, from whence Voltaire, Hénault, and la Beaumelle, have taken many curious anecdotes; but it was not always Dangeau, says Voltaire, who

[1] Moreri in Courcillón.—Niceron.—Eloges by D'Alembert.

made these memoirs: "It was (according to this satirist) an old stupid valet-de-chambre, who thought proper to make manuscript gazettes of all the nonsense, right or wrong, that he could pick up in the anti-chambers," by which Voltaire would insinuate that the memoirs which bear the name of the marquis de Dangeau are to be read with caution. There is another little work of his, also in manuscript, in which he gives the picture of Louis XIV. in a very interesting manner, such as he was among his courtiers.[1]

DANICAN. See PHILIDOR.

DANIEL (ARNAUD), so in Moreri, but in other French biographical works placed under ARNAUD, one of the troubadours of the twelfth century, was born of noble parents, in the castle of Ribeyrac, in Perigord. If we may judge of his merit by his works which have descended to us, it would be difficult to give him the preference to his brethren in that century, yet the old Italian critics assign him the first place. Dante in particular speaks of him as the best writer of tender verses in the Provençal language, and seems equally partial to the prose part of his romances; Petrarch also, who places him at the head of the Provençal poets, calls him the great master of love, and has honoured him so far as to conclude one of his own stanzas with a verse from Arnaud. It has, however, been doubted whether this verse be the production of Arnaud, and Crescimbeni has employed a long digression in discussing the question. The best, however, of Arnaud's productions must have been lost, for what remain by no means support the character which Dante and Petrarch have given of him. He has the credit of inventing that species of composition called the *sestine*, and attached great importance to rhyme. Besides his poetical talents, he had musical skill, and composed some of his own songs. Millot speaks of having seen seventeen pieces by Arnâud, and there are eight in the imperial library at Paris, with a life of him. One of his works is entitled "Fantaumasias del Paganisme." He is supposed to have died about 1189.[2]

DANIEL (GABRIEL), a very ingenious and learned Frenchman, was born at Roan, Feb. 8, 1649; and in Sept. 1667, entered as a novitiate into the society of the Jesuits.

[1] Moreri in Courcillon.
[2] Moreri in Daniel.—Biog. Universelle, and Dict. Hist. in Arnaud.

He read lectures upon polite literature, upon philosophy, and theology, at several places in the early part of his life by the desire of his superiors, after which he appears to have devoted his time to his historical and controversial works. One of his earliest productions was his "Voyage to the world of Descartes," a satirical confutation of the Cartesian philosophy, under the appearance of a romance, which was so well received, that it was soon translated into several languages; into English, into Italian, &c. It has undergone several editions, which have been revised and enlarged by the author; and to that printed in 1703 there were added, by way of supplement, two or three pieces, which have a connection with the subject. They are entitled, "New difficulties proposed to the author of the Voyage," &c. concerning the consciousness or perception of brutes: with a refutation of two defences of Descartes's general system of the world.

But the work which will longest perpetuate the name of father Daniel, is, "The History of France," published at Paris, 1713, in 3 vols. fol. a second edition of which he brought out at Paris, 1722, in 7 vols. 4to, revised, corrected, augmented, and enriched with several authentic medals; and a very pompous edition of it was afterwards published, with a continuation, but in the way of annals only, from the death of Henry IV. in 1610, where father Daniel stopped, to the end of Lewis XIV. He was the author of some other works; of an answer to the Provincial Letters, entitled 1. Dialogues between Cleander and Eudoxus. This book in less than two years ran through twelve editions; it was translated into Latin by father Juvenci; and afterwards into Italian, English, and Spanish, but it is a weak attack, after all, on Pascal. 2. Two letters of M. Abbot to Eudoxus, by way of remarks upon the new apology for the Provincial Letters. 3. Ten letters to father Alexander, in which he draws a parallel between the doctrine of the Thomists and the Jesuits, upon the subjects of probability and grace. 4. The system of Lewis de Leon concerning the sacrament. 5. A defence of St. Augustin against a book supposed to be written by Launoi. 6. Four letters upon the argument of the book entitled A defence of St. Augustin. 7. A theological tract, touching the efficacy of grace, in two volumes. In the second volume, he answers Serry's book, entitled "Schola Thomistica vindicata," a remonstrance to the lord archbishop of

Rheims, occasioned by his order published July 15, 1697. This performance of father Daniel's was often printed, and also translated by Juvenci into Latin. He published other smaller works, which were all collected and printed in 3 vols. 4to.

Father Daniel was superior of the Jesuits at Paris, and died there June 23, 1728. By his death, that society lost one of the greatest ornaments they ever had. His "History," to which Voltaire and some modern French critics have objected, and his "Histoire de la Milice Françoise," 2 vols. 4to, although equally liable to censure on account of its prolixity, are works which gave him a very high rank among French historians. The best edition of his history is that of 1757, 17 vols. 4to.[1]

DANIEL (PETER), a scholar and antiquary of the sixteenth century, was an advocate at Orleans, where he mostly resided, and assessor to the abbey of St. Benoit-sur-Loire, which he was frequently obliged to visit, in the discharge of his office. His taste for polite literature, and general reputation for such learning as was not very common in his time, recommended him to the esteem of the cardinal de Chatillon, a liberal Mæcenas of that age. The abbey of St. Benoit having been pillaged during the war in 1562, Daniel with great difficulty saved some manuscripts, and purchased others from the soldiers, and removed them to Orleans. Among these was the Commentary of Servius on Virgil, which he published in 1600; and the "Aulularia" of Plautus, which he had printed immediately after rescuing these MSS. in 1564. He prepared also an edition of Petronius, but it was not published until 1629, after his death. This event took place at Paris, in 1603, when his friends Paul Petau, and James Bongars, purchased his library for 1500 livres, and divided the MSS. between them. Among other eminent men, Daniel was particularly intimate with Buchanan, and has been highly praised by Scioppius, Scaliger, and Turnebus.[2]

DANIEL (SAMUEL), an English poet and historian, the son of a music-master, was born near Taunton, in Somersetshire, in 1562. In 1579 he was admitted a commoner of Magdalen-hall, Oxford, where he continued about three years, and by the help of an excellent tutor, made con-

[1] Moreri.—Dict. Hist.

[2] Moreri.—Irving's Memoirs of Buchanan.—Baillet Jugemens.

siderable improvement in academical studies. He left the university, however, without taking a degree, and pursued the study of history and poetry under the patronage of the earl of Pembroke's family. This he thankfully acknowledges in his "Defence of Rhime," which is printed in the late edition of his works, as a necessary document to illustrate the ideas of poetry entertained in his time. To the same family he was probably indebted for an university education, as no notice occurs of his father, who, if a music-master, could not well have escaped the researches of Dr. Burney. The first of his productions, at the age of twenty-three, was a translation of Paulus Jovius's "Discourse of Rare Inventions, both military and amorous, called Imprese," London, 1585, 8vo, to which he prefixed an ingenious preface. He afterwards became tutor to the lady Anne Clifford, sole daughter and heiress to George, earl of Cumberland, a lady of very high accomplishments, spirit, and intrepidity. To her, when at the age of thirteen, he addressed a delicate admonitory epistle. She was married, first to Richard, earl of Dorset, and afterwards to the earl of Pembroke, "that memorable simpleton," says lord Orford, "with whom Butler has so much diverted himself." The pillar which she erected in the county of Westmoreland, on the road-side between Penrith and Appleby, the spot where she took her last leave of her mother,

——"still records, beyond a pencil's power,
The silent sorrows of a parting hour;
Still to the musing pilgrim points the place
Her sainted spirit most delights to trace."

Among her other munificent acts, was a monument to the memory of our poet, on which she caused it to be engraven that she had been his pupil; a circumstance which she seems to have remembered with delight, at the distance of more than half a century after his decease.

At the death of Spenser, Daniel, according to Anthony Wood, was appointed poet-laureat to queen Elizabeth; but Mr. Malone, whose researches lead to more decisive accuracy, considers him only as a volunteer laureat, like Jonson, Dekker, and others who furnished the court with masks and pageants. In king James's reign he was made gentleman extraordinary, and afterwards one of the grooms of the privy-chamber to the queen consort, who took great delight in his conversation and writings. Some of his bio-

graphers attribute this promotion to the interest of his brother-in-law, Florio, the Italian lexicographer, but it is perhaps more probable that he owed it to the Pembroke family. Mrs. Cooper, in her Muses' Library, observes, that in the introduction to his poem on the civil wars, he acknowledges the friendship of one of the noble family of Mountjoy; and this, adds our female critic, is the more grateful and sincere, as it was published after the death of his benefactor. He now rented a small house and garden in Old-street, in the parish of St. Luke's, London, where he composed most of his dramatic pieces, and enjoyed the friendship of Shakspeare, Marlowe, and Chapman, as well as of many persons of rank; but he appears to have been dissatisfied with the opinions entertained of his poetical talents; and towards the end of his life retired to a farm, which he had at Beckington, near Philips-Norton, in Somersetshire, and where, after some time devoted to study and contemplation, he died, and was buried Oct. 14, 1619. He had been married to his wife Justina, several years, but left no issue.

Of Daniel's personal history we know little, but the inferences to be drawn from his works are highly favourable. He is much praised by his contemporaries, although chiefly with a view to his genius. Edmund Bolton, in a criticism on the style of our poets before 1600, says, "The works of Samuel Daniel containe somewhat aflat, but yet withal a very pure and copious English, and words as warrantable as any man's, and fitter perhaps for prose than measure;" and Gabriel Harvey, in his "Foure Letters and Certaine Sonnets," cordially recommends him, with others, for his studious endeavours to enrich and polish his native tongue.

Fuller's account, who lived near enough to the time of his death to have known something of his character, is worth transcribing:

"He was born not far from Taunton, in this county (Somersetshire), whose father was a master of musick; and his harmonious mind made an impression on his son's genius, who proved an exquisite poet. He carried in his Christian and surname, two holy prophets, his monitors so to qualify his raptures, that he abhorred all prophaneness. He was also a judicious historian, witness his Lives of our English kings since the conquest, until king Edward III. wherein he hath the happiness to reconcile brevity with clearness, qualities of great distance in other authors. He was a servant in ordinary to queen Anne, who allowed him

a fair salary. As the tortoise burieth himself all the winter under the ground, so Mr. Daniel would lye hid at his garden-house in Old-street, nigh London, for some months together (the more retiredly to enjoy the company of the muses) and then would appear in publick, to converse with his friends, whereof Dr. Cowel and Mr. Camden were principal. Some tax him to smack of the old cask, as resenting of the Romish religion, but they have a quicker palate than I, who can make any such discovery. In his old age he turned husbandman, and rented a farm in Wiltshire, nigh the Devizes. I can give no account how he thrived thereupon. For though he was well versed in Virgil, his fellow-husbandman-poet, yet there is more required to make a rich farmer, than only to say his Georgics by heart; and I question whether his Italian will fit our English husbandry. Besides, I suspect that Mr. Daniel his fancy was too fine and sublimated to be wrought down to his private profit."

His works consist of: 1. "The Complaint of Rosamond," Lond. 1594, 1598, 1611, and 1623, 4to. 2. Various "Sonnets" to Delia. 3. "Tragedy of Cleopatra," Lond. 1594, 1598, 4to. 4. "Of the Civil Wars between the houses of Lancaster and York," Lond. 1604, 1609, 8vo, and 1623, 4to. 5. "The Vision of the Twelve Goddesses, presented in a Mask," &c. London, 1604, 8vo, and 1623, 4to. 6. "Panegyric congratulatory," delivered to king James at Burleigh Harrington, in Rutlandshire, Lond. 1604 and 1623, 4to. 7. "Epistles" to various great personages, in verse, Lond. 1601 and 1623, 4to. 8. "Musophilus, containing a general Defence of Learning," printed with the former. 9. "Tragedy of "Philotas," Lond. 1611, &c. 8vo. 10. "Hymen's Triumph; a pastoral tragi-comedy," at the nuptials of lord Roxborough, Lond. 1623, 4to, 2d edit. 11. "Musa," or a Defence of Rhyme, Lond. 1611, 8vo. 12. The "Epistle of Octavia to M. Antonius," Lond. 1611, 8vo. 13. The first part of the "History of England," in three books, Lond. 1613, 4to, reaching to the end of king Stephen, in prose; to which he afterwards added a second part, reaching to the end of king Edward III. Lond. 1618, 1621, 1623, and 1634, folio, continued to the end of king Richard III. by John Trussel, some time a Winchester scholar, afterwards a trader and alderman of that city. 14. "The Queen's Arcadia," a pastoral tragicomedy, 1605, 1623, Lond. 4to. 15. "Funeral poem on the Death of the earl of Devon," Lond. 1623, 4to. In

the same year his poetical works were published in 4to, by his brother John Daniel.

The editor of Phillips's Theatrum (1800) to whom we are indebted for the above list, adds, that "the character of Daniel's genius seems to be propriety, rather than elevation. His language is generally pure and harmonious; and his reflections are just. But his thoughts are too abstract, and appeal rather to the understanding than to the imagination or the heart; and he wanted the fire necessary for the loftier flights of poetry."

Mr. Headly, who appears to have studied his works with much attention, thus appreciates his merit: "Though very rarely sublime, he has skill in the pathetic; and his pages are disgraced with neither pedantry nor conceit. We find, both in his poetry and prose, such a legitimate and rational flow of language as approaches nearer the style of the 18th than the 16th century, and of which we may safely assert, that it never will become obsolete. He certainly was the Atticus of his day. It seems to have been his error to have entertained too great a diffidence of his own abilities. Constantly contented with the sedate propriety of good sense, which he no sooner attains than he seems to rest satisfied, though his resources, had he but made the effort, would have carried him much farther. In thus escaping censure, he is not always entitled to praise. From not endeavouring to be great, he sometimes misses of being respectable. The constitution of his mind seems often to have failed him in the sultry and exhausting regions of the muses; for though generally neat, easy, and perspicuous, he too frequently grows slack, languid, and enervated. In perusing his long historical poem, we grow sleepy at the dead ebb of his narrative, notwithstanding being occasionally relieved with some touches of the pathetic. Unfortunate in the choice of his subject, he seems fearful of supplying its defects by digressional embellishment; instead of fixing upon one of a more fanciful cast, which the natural coolness of his judgment would necessarily have corrected, he has cooped himself up within the limited and narrow pale of dry events; instead of casting his eye on the general history of human nature, and giving his genius a range over her immeasurable fields, he has confined himself to an abstract diary of fortune; instead of presenting us with pictures of truth from the effects of the passions, he has versified the truth of action only; he has

sufficiently, therefore, shown the historian, but by no means the poet. For, to use a sentiment of sir William Davenant's, 'Truth narrative and past is the idol of historians, (who worship a dead thing); and truth operative, and by its effects continually alive, is the mistress of poets, who hath not her existence in matter, but in reason.' Daniel has often the softness of Rowe without his effeminacy. In his Complaint of Cleopatra, he has caught Ovid's manner very happily, as he has no obscurities either of style or language, neither pedantry nor affectation, all of which have concurred in banishing from use the works of his contemporaries. The oblivion he has met with is peculiarly undeserved; he has shared their fate, though innocent of their faults."

The justice of these remarks cannot be disproved, although some of them are rather too figurative for sober criticism. Daniel's fatal error was in chusing history instead of fiction; yet in his lesser pieces, and particularly in his sonnets, are many striking poetical beauties; and his language is every where so much more harmonious than that of his contemporaries, that he deserves a place in every collection of English poetry, as one who had the taste or genius to anticipate the improvements of a more refined age. As a dramatic writer, he has been praised for his adherence to the models of antiquity, but whoever attempts this, attempts what has ever been found repugnant to the constitution of the English Theatre.[1]

DANKERS. See DANCKERTS.

DANTE (ALIGHIERI), an illustrious Italian poet, descended from one of the first families of Florence, of the name of Caccia Guida. Alighieri was the surname of the maternal line, natives of Ferrara, so called from a golden wing which the family bore on their arms. He was born in 1265, a little after the return of the Guelfs or pope's faction, who had been exiled from their native country in consequence of the defeat at Monte Aperte. The superiority of his genius appeared early, and if we may credit his biographer Boccaccio, his amorous disposition appeared almost as soon. His passion for the lady whom he has celebrated in his poem by the name of Beatrice, is said to have commenced at nine years of age. She was the daughter of Foleo Portinari, a noble citizen of Florence.

1 Biog. Brit.—Johnson and Chalmers's English Poets, 1810.

His passion seems to have been of the platonic kind, according to the account he gives of it in his "Vita Nuova," one of his earliest productions. The lady died at the age of twenty-six; and Dante, affected by the afflicting event, fell into a profound melancholy, to cure which his friends recommended matrimony. Dante took their advice, but was unfortunate in choosing a lady of a termagant temper, from whom he found it necessary to separate, but not until they had lived miserably for a considerable time, during which she bore him several children. Either at this period, or after the death of his first mistress, he seems by his own account to have fallen into a profligate course of life, from which he was rescued by the prayers of his mistress, now a saint, who prevailed on the spirit of Virgil to attend him through the infernal regions. It is not easy to reduce this account to matter of fact, nor is it very clear indeed whether his reigning vice was profligacy, or ambition of worldly honours. It is certain, however, that he possessed this ambition, and had reason to repent of it.

He had already conceived notions of military glory, and had distinguished himself by his bravery in an action where the Florentines obtained a signal victory at Arezzo. This, joined with his acknowledged learning, prepared the way for his advancement to the first honours of the state. Italy, at that time, was distracted between the factions of the Guelfs, or partizans of the pope, and the Ghibellines, who adhered to the emperor. After many revolutions, the Guelfs had got the superiority in Florence; and in 1300 Dante, with several colleagues, was elected prior, the first executive office in the republic of Florence, and from this he is said to have dated all his misfortunes. Although the faction of the Ghibellines seemed totally extinct, an uninterrupted flow of ten years prosperity was attended with consequences more fatal to the Guelfs than all their past misfortunes. The two noble families of the Cherchi and Donati had been engaged in a quarrel of old standing, and now had recourse to arms, in consequence of a dispute between two branches of the family of Cancelieri, of Pistoia. The rival factions had distinguished themselves by the names of the blacks and the whites, i. e. the Neri and the Bianchi. Donati, from an old attachment to the part of the Cancelieri, called the blacks, joined their faction, which immediately determined the Cherchi to join the whites; and in order to put an end to the quarrel, Dante and his

colleagues, ordered the heads of the opposite factions to remove from Pistoia to Florence, the consequence of which was, that all the noble families of Florence ranged themselves with the one or the other, and even the lower order of the citizens became partizans. At last, at a secret meeting of the blacks, Carso Donati proposed to apply to pope Boniface VIII. to terminate these intestine broils, by sending Charles of Valois of the blood royal of France. The whites, having learned this, assembled in arms, and clamoured loudly against the project, and Dante was so dissatisfied with it, that from that moment it is probable he took a decided part against the black faction.

To preserve, however, the appearance of impartiality, he and his colleagues, gaining the multitude on their side, ordered the leaders of both parties, Donati and Cherchi, into confinement; but Dante's real sentiments soon appeared: the whites were set at liberty, and the blacks remained in bonds or in exile, and although Dante's priorate had expired before the whites were released, the measure was attributed to his influence. This appearance of partiality gave the wished for pretext to Boniface to send Charles of Valois to Florence, who, after producing a letter pretended to be written by some of the leaders of the whites, offering to corrupt his integrity in their favour, recalled the exiles of the black faction, and banished their opponents. Dante was at this time at Rome soliciting the pope to conciliate the two parties, and finding his solicitations in vain, returned, and found the sentence of exile passed upon him, his possessions confiscated, and his house razed to the foundation. This news met him at Siena, where he was soon joined by a numerous body of exiles, who formed themselves into an army, and after making some unsuccessful efforts to enter their native city by force, which they repeated for four years, were obliged to disperse.

Dante first found a patron in the great Cane de la Scala, prince of Verona, whom he has celebrated in the first canto of the Inferno; but his high spirit was ill-suited to courtly dependance; and it is very probable he lost the favour of the prince by the frankness of his behaviour. Of this an instance is given in several authors. The disposition of the poet, in the latter part of his life, had acquired a strong tincture of melancholy, which made him less acceptable in the gay court of Verona, where probably

a poet was only thought a character fit to find frivolous amusements for his patron. A common jester, or buffoon (a noted personage in those days), eclipsed the character of the bard, and neither the variety of his learning, nor the sublimity of his genius, stood him in any stead. Cane, the prince, perceived that he was hurt by it; and, instead of altering his mode of treatment, very ungenerously exasperated his resentment, by observing one day in public company, that it was very extraordinary, that the jester, whom every one knew to be a worthless fellow, should be so much admired by him, and all his court; while Dante, a man unparalleled in learning, genius, and integrity, was universally neglected. "You will cease to wonder (says Dante), when you consider that similarity of manners is the strongest bond of attachment." It does not appear whether the prince resented this answer, which he surely must have felt; but it is certain that the prince endeavoured to make the poet an occasional object of merriment in some very low instances, and Dante condescended to meet him even in that humble species of wit. Dante, however, soon found it necessary to seek his fortune elsewhere, and from Verona he retired to France, according to Manetti; and Boccaccio affirms that he disputed in the theological schools of Paris with great reputation, which Boccaccio had a much better opportunity of knowing than Bayle, who takes upon him to question the fact.

Dante's first prospect of better fortune opened in 1308, when Henry, count of Luxemburgh was raised to the empire. In hopes of being restored to his native country, he attached himself to the interests of the new emperor, in whose service he is supposed to have written his Latin work "De Monarchia," in which he asserts the rights of the empire against the encroachments of the papacy. In 1311, he instigated the emperor to lay siege to Florence, in which enterprize, says one of his biographers, he did not chuse to appear in person, from motives of respect to his native country. But the emperor was repulsed by the Florentines; and his death, which happened next year, deprived Dante of all hopes of re-establishment in his native country. After this disappointment he is supposed to have spent several years in roving about Italy, in a state of poverty and dependance; till he found an honourable establishment at Ravenna, by the friendship of Guido Novello de Polenta, lord of that place, who received this

illustrious exile with the most endearing liberality, continued to protect him during the few remaining years of his life, and extended his munificence even to the ashes of the poet.

Eloquence was one of the many talents which Dante possessed in an eminent degree; on this account he is said to have been employed in fourteen different embassies during the course of his life, and to have succeeded in most of them. His patron Guido had occasion to try his abilities in a service of this nature, and dispatched him as his ambassador, to negociate a peace with the Venetians, who were preparing for hostilities against Ravenna. Manetti asserts that he was unable to procure a public audience at Venice, and returned to Ravenna by land, from his apprehension of the Venetian fleet. But the fatigue of his journey, and the mortification of having failed in his attempt to preserve his generous patron from the impending danger, threw him into a fever, which terminated in death. He died Sept. 14, 1321, in the palace of Guido, who paid the most tender regard to his memory. This magnificent patron, says Boccaccio, commanded the body to be adorned with poetical ornaments; and after being carried on a bier through the principal streets of Ravenna, by the most illustrious citizens, to be deposited in a marble coffin. He pronounced himself the funeral oration, and expressed his design of erecting a most splendid monument, in honour of the deceased; a design, which his subsequent misfortunes rendered him unable to accomplish. At his request, however, many epitaphs were written on the poet. The best of them, says Boccaccio, was by Giovanni di Virgilio, of Bologna, a famous author of the time, and the intimate friend of Dante. Bernardo Bembo, the father of the celebrated cardinal, raised a handsome monument over the neglected ashes of the poet, with a Latin inscription; but before this, the Florentines had vainly endeavoured to gain the bones of their great poet from the city of Ravenna. In the age of Leo X. they made a second attempt, by a solemn application to the pope for that purpose; and Michael Angelo, an enthusiastic admirer of Dante, very liberally offered to execute a magnificent monument to the poet, but the hopes of the Florentines were again unsuccessful.

Dante is described by Boccaccio, as a man of middle stature; his demeanour was solemn, and his walk slow;

his dress suitable to his age and rank; his visage long, his nose aquiline, his eyes full, his cheek-bones large, and upper lip a little projecting over the under one; his complexion was olive, his hair and beard thick and curled. This gave him that singularity of aspect, which made his enemies observe, that he looked like one who had visited the infernal regions. His deportment, both in public and private life, was regular and exemplary, and his moderation in eating and drinking remarkable.

His fame rests on his "Divina Commedia," unquestionably a great and singular, but very unequal work. At what time, or in what place, he wrote it, his numerous commentators seem unable to determine. The life of Dante, in which we have principally followed Mr. Boyd, in the preliminary matter to his excellent translation, is after all not the life of a poet, nor does it furnish the information we naturally look for in order to enable us to trace the progress of genius. Boccaccio asserts, that he began the "Commedia" in his thirty-eighth year, and had finished seven cantos of his "Inferno" before his exile, and that in the plunder of his house, on that event, the beginning of his poem was fortunately preserved, but remained for some time neglected, till, its merit being accidentally discovered by an intelligent poet, Dino, it was sent to the marquis Marcello Marespina, an Italian nobleman, by whom Dante was then protected. The marquis restored these lost papers to the poet, and intreated him to proceed in the work, which opened in so promising a manner. To this accident we are probably indebted for the poem of Dante, which he must have continued under all the disadvantages of an unfortunate and agitated life. It does not appear at what time he completed it: perhaps before he quitted Verona, as he dedicated the "Paradeso" to his Veronese patron. The critics are not agreed why he called this poem "Commedia."

The very high estimation in which this work was held in Florence appears from a very singular institution. The republic of Florence, in 1373, assigned a public stipend to a person appointed to read lectures on the poem of Dante. Boccaccio was the first person engaged in this office; but his death happening two years after his appointment, his comment extended only to the first seventeen cantos of the "Inferno." Another very terrible instance of their veneration for their native bard is told by

the author of the "Memoires de Petrarque." Ceno de Ascoli, a celebrated physician and astrologer, had the boldness to write parodies on the poem of Dante. This drew on him the animadversion of the inquisition. Charles, duke of Calabria, thought to protect him, but in vain. The bishop of Aversa, his chancellor, declared it was highly impious to entertain a sorcerer as a physician, and Ascoli was accordingly burnt at Florence, about three years after the death of the poet whom he had maligned.

The "Commedia" of Dante is a species of satiric epic, in which the reader is conducted through the three stages, "the Inferno," the "Purgatorio," and "Paradiso," the whole consisting of a monstrous assemblage of characters, pagan heroes and philosophers, Christian fathers, kings, popes, monks, ladies, apostles, saints, and hierarchies; yet frequently embellished with passages of great sublimity and pathos (of the latter, what is comparable to the tale of Ugolino?) and imagery and sentiments truly Homeric. The highest praise, however, must be given to his "Inferno," a subject which seems to have suited the gloomy wildness of his imagination, which appears tamed and softened even in the most interesting pictures in the "Purgatorio" and "Paradiso." Whether, says an excellent living critic, Dante was stimulated to his singular work by the success of his immediate predecessors, the Provençal poets, or by the example of the ancient Roman authors, has been doubted. The latter opinion, Mr. Roscoe thinks the more probable. In his "Inferno" he had apparently the descent of Æneas in view, but in the rest of his poem there is little resemblance to any antecedent production. Compared with the Æneid, adds Mr. Roscoe, "it is a piece of grand Gothic architecture at the side of a beautiful Roman temple," on which an anonymous writer remarks that this Gothic grandeur miserably degenerates in the adjoining edifices, the "Purgatorio" and "Paradiso."

The editions of Dante's "Commedia" have been very numerous. The best is said to be that of Venice, 1757, 3 vols. 4to. . It was first printed in 1472, probably at Foligno, in a folio volume, without place. This is of great rarity and value. The second is in folio of the same date, and the third also of the same date in 4to. The three are accurately described by Mr. Dibdin in his valuable tract, "Book Rarities." Dante is the author of some sonnets

which are not unworthy of him. A considerable number of them are in his "Vita Nuova." In the few Latin works he wrote, his progress in that language is evident, but all were soon so eclipsed by his "Commedia," that, except as matters of curiosity, they have seldom been perused.[1]

DANTE (IGNATIUS), according to some, a descendant of the famous poet, was born at Perugia in 1537, and took the habit of a Dominican. He became skilful in philosophy and divinity, but more so in the mathematics. He was invited to Florence by the great duke Cosmo I. and explained to him the sphere and the books of Ptolemy, and left here a marble quadrant, and an equinoctial and meridian line on the front of the church of St. Maria Novella. He read public lectures on the same subject, and had many auditors in the university of Bologna, where he was appointed mathematical professor. Before he returned to Perugia, he made a fine map of that city, and of its whole territory, and in 1576 traced the grand meridian in the church of St. Petrona, which Cassini completed. The reputation of his learning caused him to be invited to Rome by Gregory XIII. who employed him in making geographical maps and plans. He acquitted himself so well in this, that the pope thought himself obliged to prefer him; and accordingly gave him the bishopric of Alatri, near Rome. He went and resided in his diocese; but Sixtus V. who succeeded Gregory XIII. would have him near his person, and ordered him to return to Rome. Dante was preparing for the journey, but was prevented by death, in 1586. His principal works are, "A Treatise of the Construction and Use of the Astrolabe," "Mathematical Tables," and a "Commentary on the Laws of Perspective."[2]

DANTE (JOHN BAPTIST), of the same family, probably, with the preceding, and native also of Perugia, was an excellent mathematician, and is memorable for having fitted a pair of wings so exactly to his body, as to be able to fly with them. He made the experiment several times over the lake Trasimenus; and succeeded so well, that he had the courage to perform before the whole city of Perugia, during the solemnity of the marriage of Bartholomew

[1] Life prefixed to Mr. Boyd's Translation of the Commedia, 1802 3 vols. 8vo. Of this work it may be justly said that few translators have ever entered more into the spirit of their author, or transfused it with more success.—Ginguené Hist. Lit. d'Italie, vol. I. 437, a very elaborate article.—Tiraboschi.—Roscoe's Lorenzo, &c. &c.

[2] Moreri.—Gen. Dict.—Tiraboschi.

d'Alviano with the sister of John Paul Baglioni. He shot himself from the highest part of the city, and directed his flight over the square, to the admiration of the spectators: but unfortunately the iron, with which he managed one of his wings, failed; and then, not being able to balance the weight of his body, he fell on a church, and broke his thigh. Bayle fancies, that the history of this Dædalus, for so he was called, will not generally be credited; yet he observes, that it is said to have been practised at other places, for which he refers us to the "Journal des Sçavans" of 1678. Dante was afterwards invited to be professor of the mathematics at Venice. He flourished towards the end of the fifteenth century, and died before he was forty years old.[1]

DANTE (PETER VINCENT), a native of Perugia, of the family of Rainaldi, imitated so well the verses of the poet Dante, that he was generally called by his name. He was not less distinguished by the delicacy of his poetry, than by his skill in the mathematics and in architecture. He died in 1512, in an advanced age, after having invented several machines, and composed a commentary on the sphere of Sacrobosco. His grandson VINCENT DANTE, an able mathematician, like him, was at the same time painter and sculptor. His statue of Julius III. has been generally looked upon as a master-piece of the art. Philip II. king of Spain, offered him a large salary to induce him to come and finish the paintings of the Escurial; but the delicacy of Dante's constitution would not permit him to quit his natal air. He died at Perugia in 1576, at the age of forty-six. There is extant by him, "The lives of those who have excelled in drawings for statues."[2]

D'ANTINE (FRANCIS), a Benedictine of the congregation of St. Maur, was born at Gouvieux in the diocese of Liege, in 1688, and made himself highly respected among his brethren by his piety and charitable attention to the poor and afflicted. To the learned world he is known as the editor of the first five volumes of the new edition of Du Cange's Glossary, in 1736, which he very much improved and enlarged. He was also one of the editors of the great collection of French historians begun by Bouquet, and of the "Art de verifier les dates," of which a

[1] Gen. Dict.—Moreri.

[2] Gen. Dict.—Moreri.—In both whom there is some difference as to the relationship of these Dantes, but they appear to have been of the same family.

new edition was published by Clement in 1770, folio. D'Antine translated the Psalms from the Hebrew, Paris, 1739 and 1740. He died in 1746.[1]

DANTZ, or DANS (JOHN ANDREW), a learned German divine of the Lutheran church, and whose talents contributed greatly to raise the reputation of the university of Jena, was born Feb. 1, 1654, at Sandhusen, a village near Gotha. He appears to have obtained the patronage of the duke Frederick, who defrayed the expence of his education, both at school, and at the university of Wittemberg, where he took his master's degree in 1676. Having devoted much of his attention to the Hebrew language and antiquities, he went to Hamburgh, where he profited by the assistance of Esdras Edzardi and other learned Jews, and was enabled to read the rabbinical writings with facility. From Hamburgh he went to Leipsic, and thence to Jena, from which in 1683 he visited Holland and England, acquiring in both countries the acquaintance of men of learning. On his return, having determined to settle at Jena, he was appointed professor extraordinary of the oriental languages, and on the death of the learned Frischmuth, was advanced to be professor-ordinary. In these offices he acquired great reputation, and attracted a number of foreign students. Some time after, he was appointed professor of divinity, in which he was no less popular. He died of a stroke of apoplexy, Dec. 20, 1727. He wrote, among many other works, "Sinceritas sacræ Scripturæ veteris testamenti triumphans, cujus prodromus Sinceritas Scripturæ Vet. Test. prevalente Keri vacillans," Jena, 1713, 4to; and various dissertations in Latin, in controversy with the Jews, or on topics of Jewish antiquities, particularly "Divina Elohim inter coæquales de primo homine condendo deliberatio," 1712; "Inauguratio Christi haud obscurior Mosaica, decem dissert. asserta," Jena, 1717, 4to; and a very ingenious tract entitled "Davidis in Ammonitas devictos mitigata crudelitas," 1713.[2]

DANVERS (HENRY), a brave warrior in the end of the sixteenth and beginning of the seventeenth century, and created earl of Danby by king Charles I. was the second son of sir John Danvers, knight, by Elizabeth his wife,

[1] Dict. Hist.—and Moreri in Antine.
[2] Moreri.—Bibl. Germanique, vol. XVII.—Memoirs of Literature, vol. II.

daughter and coheir to John Nevil the last lord Latimer. He was born at Dantesey in Wiltshire, on the 28th of June, 1573. After an education suitable to his birth, he went and served in the Low Country wars, under Maurice count of Nassau, afterwards prince of Orange; and was engaged in many military actions of those times, both by sea and land. He was made a captain in the wars of France, occasioned in that kingdom by the League; and there knighted for his good service under Henry IV. king of France. He was next employed in Ireland, as lieutenant-general of the horse, and serjeant-major of the whole army, under Robert earl of Essex, and Charles Baron of Montjoy, in the reign of queen Elizabeth. Upon the accession of king James I. he was, on account of his family's deserts and sufferings, advanced, July 21, 1603, to the dignity of a peer of this realm, by the title of Baron of Dantesey: and in 1605, by a special act of parliament, restored in blood as heir to his father, notwithstanding the attainder of his elder brother, sir Charles Danvers, knight. He was also appointed lord president of Munster in Ireland; and in 1620 made governor of the Isle of Guernsey for life. By king Charles I. he was created earl of Danby, February 5, 1625-6; and made of his privy council; and knight of the order of the garter. Being himself a man of learning, as well as a great encourager of it, and observing that opportunities were wanting in the university of Oxford for the useful study of botany, he purchased for the sum of two hundred and fifty pounds, five acres of ground, opposite Magdalen college, which had formerly served for a burying-place to the Jews (residing in great numbers at Oxford, till they were expelled England by king Edward I. in 1290), and conveyed his right and title to that piece of land to the university, on the 27th of March, 1622. The ground being first considerably raised, to prevent its being overflowed by the river Cherwell, the heads of the university laid the first stones of the walls, on the 25th of July following. They were finished in 1633, being fourteen feet high: and cost the noble benefactor about five thousand pounds. The entrance into the garden is on the north side under a stately gate, the charge of building which amounted to between five and fix hundred pounds. Upon the front of that gateway, is this Latin inscription: Gloriæ Dei Opt. Max. Honori Caroli Regis, in usum Acad. et Reipub. Henricus Comes Danby, D.D. MDCXXXII.

For the maintenance of it, and of a gardener, the noble founder left, by will, the impropriate rectory of Kirkdale in Yorkshire: which was afterwards settled for the same purpose, by his brother and heir sir John Danvers, knt. The earl of Danby's will bore date the 14th of December, 1640.

He founded also an alms-house, and a free-school, at Malmesbury in Wiltshire. In his latter days he chose a retired life; and (upon what account is not well known) fell under the displeasure of the court*. At length, he died at his house in Cornbury Park in Oxfordshire, Jan. 20, 1643-4, in the seventy-first year of his age: and was buried in the chancel of the parish-church of Dantesey, under a noble monument of white marble, with an epitaph which contains a high character of him. He was never married.

His younger brother and heir was sir John Danvers, knt. one of the gentlemen of the privy-chamber to Charles I. who was so ungrateful and inhuman, as to sit in judgment upon his gracious master, that unfortunate prince, and to be one of those who signed the warrant for his execution. He died before the restoration of king Charles II. but, however, all his estates both real and personal were confiscated in 1661.[1]

DAPPERS (Oliver or Olfert), a physician at Amsterdam, who died in 1690, gained some reputation in the seventeenth century, by the descriptions he published from 1668 to 1680, in Dutch, of Malabar, Coromandel, Africa, Asia, Syria, Palestine, and America, in as many folio volumes. These were the fruits of very accurate and laborious compilation, for he had never seen one of those countries. The description of Africa, and that of the Archipelago, were translated into French.[2]

DARAN (James), a French military surgeon, who acquired much celebrity for his skill in treating disorders in the urethra, particularly for his improved method of making bougies, was born at St. Frajon in Gascony March 6, 1701, and after studying the art, became surgeon-major

* He was fined five thousand pounds in the star-chamber, for having felled timber in Wichwood-forest, without licence; a severe punishment, which would not have been inflicted upon him, had he been in the good graces of the court.

1 Biog. Brit.—Fuller's Worthies, and Lloyd's State Worthies.

2 Moreri.—Dict. Hist.

of the imperial troops, and afterwards practised at Milan, and at Turin, where the king Victor Amadeus promised him great encouragement if he would remain; but at that time he wished to travel for improvement, and after visiting Rome and Vienna, continued some time at Messina, where he exerted his skill and humanity with great success. Having devoted much of his attention to the disorders of the bladder, he published in 1745, "Recueil d'Observations Chirurgicales sur les Maladies de l'Urethra," which has been several times reprinted, and in 1750, was translated into English by Mr. Tomkyns, an eminent surgeon of London, who was able, he says, from his own experience, to attest the superior utility of Daran's bougies over those that had been commonly used. In the fifth volume of the "Journeaux de Medicine," there is a communication by Daran, in which he makes mention of a tube he had invented for drawing off the urine. This he describes more particularly in his "Treatise on the Gonorrhœa Virulenta," first published in 1756. It is a flexible catheter, formed of a spiral wire, covered with the same composition as that used in making the bougies, and was capable of being introduced into the bladder, in many cases, where it would have been dangerous, often impossible, to use the common catheter. Considerable improvements have been since made of this instrument, but the merit of the invention still remains with Daran. The fame he acquired, during his residence at Paris, brought a number of strangers to visit him, and the profits of his practice were very great; but his charity to the indigent, and an easiness of temper, which led him into speculations, reduced him at last to very low circumstances, and he was comparatively poor when he died, in 1784. It is much to his honour that when thus reduced, and when the infirmities of age were approaching, he divulged, in 1779, the secret of the composition of his bougies in a work entitled "Composition du remede de Daran, &c." 12mo, when he could derive no benefit except from the sale of his book. His other publications were, 1. "Reponse a la Brochure de Bayet sur la defense et la conservation des parties les plus essentielles de l'homme," 1750, 12mo; and 2. "Lettre sur un article des Tumeurs." [1]

DARCI. See DARCY.

[1] Dict. Hist.—Rees's Cyclopædia.

D'ARCON (John Claudius Eleonore Limiceaud), an eminent French engineer, and memorable in history as the contriver of a mode of besieging Gibraltar which proved so fatal to his countrymen, was born at Pontarlier in 1733. His father, an advocate, intended to bring him up for the church, and had provided him with a benefice, but Darçon from his infancy had a turn for the military life; and when at school, instead of learning Latin, was copying drawings and sketches of fortifications. On one occasion he took a singular mode of acquainting his parents with the error they had committed, in seeking a profession for him. Having by their desire sat for his portrait, he substituted, with his own hand, the uniform of an engineer, instead of the dress of an abbé, in which the artist had clothed him. His father, struck with this silent hint, no longer opposed his inclinations. In 1754 he was admitted into the school of Mezieres, and the following year was received as an ordinary engineer. He served afterwards with distinguished honour in the seven years' war, and particularly in 1761, at the defence of Cassel. He afterwards devoted himself to improvements in the military art, and even in the making of drawings and charts; and having great ambition, with a warmth of imagination that presented every thing as practicable, he at length in 1780 conceived the memorable plan of the siege of Gibraltar. This, say his countrymen, which has made so much noise in Europe, has not been fairly estimated, because every one has judged from the event. Without entering, however, in this place, on its merits, all our historians have attributed to Darçon's ideas a grandeur and even sublimity of conception which did him much honour, and it is yet remembered that almost all Europe was so perfectly convinced of the success of the plan as to admit of no doubt or objection. Nothing of the kind, however, was ever attended with a discomfiture more complete, and D'Arçon wrote and printed a species of justification, which at least shows the bitterness of his disappointment. On the commencement of the revolutionary war, he engaged on the popular side; but, except some concern he had in the invasion of Holland, does not appear to have greatly distinguished himself. He was twice denounced by fluctuating governments; and being treated in the same manner after his Dutch campaign, he retired from the service, and wrote his last work on fortifications. In 1799 the first

consul introduced him into the senate, but he did not enjoy this honour long, as he died July 1, 1800. He was at that time a member of the Institute. His works, still in high estimation in France, are: 1. "Reflexions d'un ingenieur, en reponse à un tacticien," Amst. 1773, 12mo. 2. "Correspondance sur l'art de la Guerre entre un colonel de dragons et un capitaine d'infanterie," Bouillon, 1774, 8vo. 3. "Defense d'une systeme de Guerre Nationale, ou analyse raisonné d'un ouvrage, intitule 'Refutation complete du systeme,' &c." This is a defence of M. Menil Durand's system, which had been attacked by Guibert; and the preceding pamphlet has a respect to the same dispute concerning what the French call the *ordre profond* and the *ordre mince*. 4. "Conseil de Guerre privé, sur l'evenement de Gibraltar en 1782," 1785, 8vo. 5. "Memoires pour servir a l'histoire du siege de Gibraltar, par l'auteur des batteries flottantes," 1783, 8vo. 6. "Considerations sur l'influence du genie de Vauban dans la balance des forces de l'etat," 1786, 8vo. 7. "Examen detaillé de l'importante question de l'utilité des places fortes et retranchments," Strasburgh, 1789, 8vo. 8. "De la force militaire considerée dans ses rapports conservateurs," Strasburgh, 1789, 8vo, with a continuation, 1790. 9. "Reponse aux Memoires de M. de Montalembert, sur la fortification dite perpendiculaire," 1790, 8vo. 10. "Considerations militaires et politiques sur les Fortifications," Paris, 1795, 8vo. This, which is the most important of all his works, and was printed at the expence of the government, contains the essence of all his other productions, and the result of his experience on an art which he had studied during the whole of his life.[1]

DARCY (PATRICK, Count), of a noble and ancient family in Ireland, was born in Galloway Sept. 18, 1725. His parents, who were attached to the exiled house of Stuart, sent him to Paris in 1739, where, being put under the care of M. Clairault, at seventeen years of age he gave a new solution of the problem of the curve of equal pressure in a resisting medium. This was followed the year after by a determination of the curve described by a heavy body, sliding by its own weight along a moveable plane, at the same time that the pressure of the body causes an horizontal motion in the plane. This problem had indeed been

[1] Biog. Universelle in art. Arçon.

solved by John Bernoulli and Clairault; but, besides that chevalier Darcy's method was peculiar to him, we discover throughout the work traces of that originality which is the leading character of all his productions. The commencement of the war took him off in some measure from his studies, and he served during several campaigns in Germany and Flanders, as captain of the regiment of Condé. In 1746 he was appointed to accompany the troops that were to be sent to Scotland to assist the pretender; but the vessel in which he sailed was taken by the English, and Darcy, whose life was forfeited by the laws of his country, as being taken in arms against her, was saved by the humanity of the English commander. During the course of this war, amidst all its bustle and dangers, he found leisure to contribute two memoirs to the academy. The first contained a general principle of mechanics, that of the preservation of the rotatory motion. Daniel Bernoulli and Euler had found it out in 1745; but, besides that it is not likely their works should have reached Mr. Darcy in the midst of his campaigns, his method, which is different from theirs, is equally original, simple, elegant, and ingenious. This principle, which he again brought forward in 1750, by the name of "the principle of the preservation of action," in order to oppose it to Maupertuis's principle of the least action, Darcy made use of in solving the problem of the precession of the equinoxes: here, however, he miscarried; and in general it is to be observed, that though all principles of this kind may be used as mathematical formulæ, two of them at least must necessarily be employed in the investigation of problems, and even these with great caution; so that the luminous and simple principle given by M. d'Alembert in 1742 is the only one, on account of its being direct, which can be sufficient of itself for the solution of problems.

Having published an "Essay on Artillery" in 1760, containing various curious experiments on the charges of powder, &c. and several improvements on Robins (who was not so great a mathematician as he), Darcy continued the experiments to the last moment of his life, but has left nothing behind him. In 1765 he published his "Memoir on the duration of the sensation of Sight," the most ingenious of his works, and that which shews him in the best light as an accurate and ingenious maker of experiments: the result of these researches was, that a body may some-

times pass by our eyes without being seen, or marking its presence, otherwise than by weakening the brightness of the object it covers; thus, in turning pieces of card painted blue and yellow, you only perceive a continued circle of green; thus the seven prismatic colours, rapidly turned, produce an obscure white, which is the obscurer as the motion is more rapid. As this duration of the sensation increases with the brightness of the object, it would have been interesting to know the laws, according to which the augmentation of the duration follows the intensity of the light, and, contrarywise, what are the gradations of the intensity of the light of an object which motion makes continually visible; but Darcy, now obliged to trust to other eyes than his own, was forced to relinquish this pursuit. Darcy, always employed in comparing mathematical theory and observation, made a particular use of this principle in his "Memoir on Hydraulic Machines," printed in 1754. In this he shews how easy it is to make mistakes in looking by experiment for the laws of such effects as are susceptible of a *maximum* or *minimum*; and indicates at the same time, how a system of experiments may be formed, which shall lead to the discovery of these laws. All Darcy's works bear the character which results from the union of genius and philosophy; but as he measured every thing upon the largest scale, and required infinite accuracy in experiment, neither his time, fortune, nor avocations allowed him to execute more than a very small part of what he projected. He was amiable, spirited, lively, and a lover of independence; a passion to which he sacrificed even in the midst of literary society, where perhaps a little aristocracy may not be quite so dangerous.

Darcy, though estranged from it by circumstances, loved and respected his old country: the friend and protector of every Irishman who came to Paris, he could not help feeling a secret pride, even in the successes of that enemy, against whom he was so often and so honourably to himself employed. Of his personal history, it yet remains to be added, that in the seven years' war he served in the regiment of Fitz-James; and in 1770 was appointed mareschal de-camp, and the same year the academy of sciences admitted him to the rank of pensionary. In 1777 he married a niece who was brought up under his care at Paris, and then took the name of Count Darcy. He died two years after this marriage, Oct. 18, 1779. Condorcet wrote his

eloge, published in the History of the Academy, and seems throughout anxious to do justice to his talents and character, a circumstance, which, we are told, was very highly honourable to Condorcet, as he had been most unjustly the continual object of Darcy's aversion and hatred. Darcy's essays, printed in the Memoirs of the Academy of Sciences, are various and very ingenious, and are contained in the volumes for the years 1742, 1747, 1749, 1750, 1751, 1752, 1753, 1754, 1758, 1759, 1760, 1765, and in tom. I. of the "Savans Etrangers."[1]

DARES PHRYGIUS, a Trojan priest, celebrated by Homer, is said to have written a history of the Trojan war, which Ælian speaks of as extant in his time, but it is now lost, and that which goes under his name is supposed to have been the work of Septimus Romanus, who flourished about the year 370. There are editions of it of the dates 1472, 1541, and one at London, 1675, but it has most generally been printed with Dictys Cretensis, another author of doubtful authenticy.[2]

D'ARGONNE. See ARGONNE.

D'ARQUIER (AUGUSTINE), a French astronomer, fellow of the royal society of Toulouse, correspondent member of the royal academy of Paris, and a member of the Institute, was born at Toulouse, Nov. 23, 1718, and having early cultivated the science of astronomy, and the sciences connected with it, devoted his long life to the same pursuits, and acquired great reputation among his countrymen. Such was his enthusiasm, that, without any assistance from government, he purchased the most valuable instruments, erected an observatory on his house, taught scholars, and defrayed the expence of calculations, &c. He died in his native city, Jan. 18, 1802. He published, 1. "Observations Astronomiques faites à Toulouse, &c." Paris, 1778, 4to, the most complete collection of observations that had ever been furnished from a provincial city. There are six hundred of the moon, thirty-three oppositions, several observations of Mercury, of the spots in the sun, the satellites of Jupiter, and the eclipses of the stars. One of the most surprizing circumstances in this collection is the great number of the passages of Mercury that have been observed by M. D'Arquier, notwith-

[1] Eloge by Condorcet.—Biog. Universelle,—and Dict. Hist. in Arcy.
[2] Saxii Onomast.

standing the pretended difficulties which have discouraged modern astronomers from observing that planet. 2. "Observations Astronomiques," 1783, 2 vols. 4to, containing a series of the usual astronomical observations, from 1748 to 1781: some useful instructions on the management of the pendulum: and observations on the motion and magnitude of the Georgium sidus. 3. "Lettres sur l'astronomie pratique," 1786, 8vo. Besides these he published some translations, as Simson's Geometry, Lambert's Cosmological Letters, and Ulloa's Observation on the eclipse of the sun in 1778. D'Arquier died Jan. 18, 1802, in Toulouse.[1]

DARTIS (JOHN), a learned lawyer, was born 1572, at Cahors, and after studying there, at Rhodez, and Toulouse, went to Paris with the president de Verdun, and succeeded Nicholas Oudin as professor of law, 1618. He was afterwards professor of common law at the royal college, and died April 2, 1651. It appears from his works, which were published at Paris, 1656, fol. that he was well acquainted with the ancient church discipline, and a very useful compiler, if not a profound scholar. He published some separate tracts besides those included in the above volume, which are enumerated in our authorities.[2]

DARWIN (ERASMUS), a physician and poet, was a native of Elton, near Newark, Nottinghamshire, where he was born December 12, 1731. After going through the usual school education, under the Rev. Mr. Burrows, at the grammar-school at Chesterfield, with credit, he was sent to St. John's college, at Cambridge. There he only continued until he took his bachelor's degree in medicine, when he went to Edinburgh to complete his studies; which being finished, and having taken the degree of doctor in medicine, a profession to which he was always attached, he went to Lichfield, and there commenced his career of practice. Being sent for, soon after his arrival, to Mr. Inglis, a gentleman of considerable fortune in the neighbourhood, who was ill with fever, and in so dangerous a state that the attending physician had given up the case as hopeless, the doctor had the good fortune to restore him to health. This gave him so high a degree of reputation at Litchfield, and in the neighbouring towns and villages, that his com-

1 Dict. Hist.—Month. Rev. vols. LIX. and LXX.
2 Moreri.—Niceron, vol. XXX.—Dupin.

petitor, who was before in considerable practice, finding himself neglected, and nearly deserted, left the place. Dr. Darwin soon after married miss Howard, the daughter of a respectable inhabitant of Lichfield, by which he strengthened his interest in the place. By this lady he had three sons, who lived to the age of manhood; two of them he survived; the third, Dr. Robert Waring Darwin, is now in considerable practice as a physician at Shrewsbury. In 1781, our author, having married a second wife, removed to Derby, where he continued to reside to the time of his death, which happened on Sunday the 18th of April, 1802, in the seventieth year of his age. Six children by his second lady, with their mother, remain to lament the loss of him.

The doctor was of an athletic make, much pitted with the small-pox. He stammered much in his speech. He had enjoyed an almost uninterrupted good state of health until towards the conclusion of his life, which he attributed, and reasonably, to his temperate mode of living, particularly to his moderation in the use of fermented liquors. This practice he recommended strenuously to all who consulted him. Miss Seward, from whose Memoirs of the Life of Dr. Darwin these notices are principally taken, gives him the credit of having introduced habits of sobriety among the trading part of Lichfield, where it had been the custom to live more freely before he went to reside there. His frequent journies into the country on professional business, contributed also in no small degree to the preservation of his health and his faculties, which latter remained unimpaired to the day of his death. His death was sudden, occasioned by a fit of what he was used to call angina-pectoris, which he had several times experienced, and always relieved by bleeding plentifully.

As Dr. Darwin was a votary to poetry, as well as medicine, he occasionally sent his effusions in that way, to one or other of the monthly publications, but without his name, conceiving, from the example of Akenside and Armstrong, that the reputation he might acquire by his poetry, would operate as a bar to his advancement in the practice of medicine. His "Botanic Garden," in which he celebrates what he calls the "Loves of the Plants," the first of his poems to which he put his name, was not published until 1781, when his medical fame was so well established as to make it safe for him to indulge his taste in any way he

should chuse. Besides, the poem was so amply furnished with notes, containing the natural history, and accounts of the properties of plants, that it did not seem very alien from his profession. The Botanic Garden is comprised in two parts. In the first the author treats of the economy of vegetables, in the second of the loves of the plants. The novelty of the design, the brilliancy of the diction, full of figurative expressions, in which every thing was personified, rendered the poem for some years extremely popular. But the fame which it acquired has in a great degree subsided, and it is now little noticed. It is probable, that an ingenious little poem, "The Loves of the Triangles," published in a monthly journal, which is a happy imitation of the Darwinian manner, contributed to its decline.

In 1793, the author published the first volume of "Zoonomia, or the Laws of Organic Life," 4to. The second volume, which completed the author's plan, was printed in 1796. As the eccentric genius of the author was known, great expectations were formed of this work, the labour, we were told, of more than twenty years. It was to reform, or entirely new model, the whole system of medicine, professing no less than to account for the manner in which man, animals, and vegetables are formed. They all, it seems, take their origin from living filaments, susceptible of irritation, which is the agent that sets them in motion. Archimedes was wont to say, "give me a place to stand on, and I will move the earth:" such was his confidence in his knowledge of the power of the lever. Our author said, "give me a fibre susceptible of irritation, and I will make a tree, a dog, a horse, a man." "I conceive," he says, Zoonomia, vol. I. p. 492, "the primordium, or rudiment of the embryon, as secreted from the blood of the parent, to consist in a single living filament, as a muscular fibre, which I suppose to be the extremity of a nerve of loco-motion, as a fibre of the retina is the extremity of a nerve of sensation; as, for instance, one of the fibrils which compose the mouth of an absorbent vessel; I suppose this living filament, of whatever form it may be, whether sphere, cube, or cylinder, to be endued with the capacity of being excited into action by certain kinds of stimulus. By the stimulus of the surrounding fluid in which it is received from the male, it may bend into a ring, and thus form the beginning of a tube. This living ring may now embrace, or absorb a nutritive particle of the fluid in-

which it swims, and by drawing it into its pores, or joining it by compression to its extremities, may increase its own length or crassitude, and, by degrees, the living ring may become a living tube. With this new organization, or accretion of parts, new kinds of irritability may commence," &c.; whence, sensibility, which may be only an extension of irritability, and sensibility further extended, beget perception, memory, reason, and, in short, all those faculties which have been, it seems, erroneously attributed to mind, for which, it appears, there is not the smallest necessity; and as the Deity does nothing in vain, of course such a being does not exist. It would be useless to enter into a further examination of the Zoonomia, which has long ceased to be popular; those who wish to see a complete refutation of the sophisms contained in it will read with satisfaction, "Observations on the Zoonomia of Dr. Darwin, by Thomas Brown, esq." published at Edinburgh in 8vo, in 1798. In 1801, the author published "Phytologia, or the Philosophy of Agriculture and Gardening;" but the public, tired with the reveries of the writer, let this large book of 600 pages in 4to pass almost unnoticed. As little attention was paid to a small tract on Female Education, which had little indeed to attract notice. "It is," Miss Seward observes, "a meagre work, of little general interest, those rules excepted, which are laid down for the preservation of health." It is, however, harmless, a character that can by no means be accorded to the Zoonomia, as may be gathered from the strictures which the author of his life in the Cyclopædia has justly passed on that work, and to which nothing could have given even a temporary popularity but the activity of a small sect to whom the author's political and religious, or rather irreligious principles, were endeared. His son, Charles Darwin, who died at Edinburgh the 15th of May, 1778, while prosecuting his studies in medicine, deserves to be noticed for having discovered a test distinguishing pus from mucus, for which a gold medal was adjudged him by the university. "As the result of numerous experiments," he says, "when any one wishes to examine the matter expectorated by his patient, let him dissolve a portion of it in vitriolic acid, and another portion of it in caustic alkaline lixivium, and then add pure water to both solutions; if there is a precipitation in each solution, it is clear the expectorated matter is pus; if there is no precipitation, the matter is simply mucus."

Mr. Darwin left an unfinished essay on the retrograde motion of the absorbent vessels of animal bodies in some diseases. This was, some time after the death of the young man, published by his father, together with the dissertation for which he had obtained the prize medal.[1]

DASSIER (JOHN), medallist to the republic of Geneva, where he was born in 1678, aspiring to be employed in the English mint, struck a series of kings of England in a good style, though not all of them taken from originals. He published them by subscription in 1731, at six guineas the set in copper, and fifteen in silver. He published also a series of events in the Roman History; some of the great characters in the reign of Louis XVI.; and a series of the reformers. He died in 1763. His brother James was in London three or four years to solicit a place for John in the mint, but did not succeed. James Antony Dassier, nephew of John, came over on Croker's death in 1740, was next year appointed second engraver to the mint, returned to Geneva in 1745, and died at Copenhagen in 1759. The uncle had begun large medals of some of our great men then living; the nephew did several more, which were sold in copper at 7*s.* 6*d.* each. There is also a numerous suite of Roman history in small medals of bronze, by the younger Dassier, that are good performances.[2]

D'ASSOUCI. See ASSOUCI.

DATI (AUGUSTINE), a learned Italian writer, the son of a lawyer at Sienna, was born at that place in 1420, and after acquiring some knowledge of the Latin language, was put under the care of Francis Philelphus, an eminent teacher at Sienna, who at the end of two years declared he was his best scholar. Dati, however, at this time suffered not a little from the ridicule of his schoolfellows, owing to a hesitation in his speech, which he is said to have cured by the means which Demosthenes adopted, that of speaking with small pebbles in his mouth. After finishing his classical studies, he learned Hebrew of some Jews, and then entered on a course of philosophy, jurisprudence, and theology. During his application to these branches, Odo Anthony, duke of Urbino, from the very favourable account he had of him, invited him to Urbino to teach the belles lettres. Dati accordingly set out for

[1] Rees's Cyclopædia, from Miss Seward's Memoirs of Dr. Darwin.

[2] Dict. Hist. in which we suspect there is some confusion in ascertaining the works of these different artists. Walpole's Anecdotes.

that city in April 1442, where he was received with every mark of honour and friendship by the duke, but this prosperity was not of long duration. He had not enjoyed it above a year and a half, when the duke, whose excesses and tyranny had rendered him odious, was assassinated in a public tumult, with two of his favourites; and Dati, who was hated by the populace merely because he was respected by the duke, was obliged to take refuge for his life in a church, while the mob pillaged his house. The successor of Odo, prince Frederick, endeavoured to console Dati for this misfortune, and offered him a pension, besides recompense for all he had lost; but Dati could not be reconciled to a residence so liable to interruption, and in 1444 returned to Sienna. Here, after refusing the place of secretary of the briefs, offered to him by pope Nicholas V. he opened a school for rhetoric and the classics, and acquired so much reputation, that the cardinal of Sienna, Francis Piccolomini, formally granted him permission to lecture on the Holy Scriptures, although he was a married man; and at the same time gave him a similar licence to teach and lecture on any subject, not only in his college, but in all public places, and even in the church, where, his son informs us, he once preached during Lent. He was also much employed in pronouncing harangues on public occasions in Latin, many of which are among his works. Nor were his talents confined to literature, but were the means of advancing him to the first offices of the magistracy, and the republic of Sienna entrusted him with the negociation of various affairs of importance at Rome and elsewhere. In 1457 he was appointed secretary to the republic, which he held for two years. Towards the close of his life he laid aside the study of profane authors for that of the Scriptures and ecclesiastical historians. He died of the plague at Sienna, April 6, 1478. His son Nicolas collected his works for publication, "Augustini Dathi, Senensis, opera," of which there are two editions, that printed at Sienna, 1503, fol. and an inferior in correctness, printed at Venice, 1516. They consist of treatises on the immortality of the soul; letters; three books on the history of Sienna; a history of Piombino; on grammar, &c. &c.[1]

[1] Moreri.—Niceron, vol. XL.—Fabric. Med. Lat.—Clement Bibl. Curieuse.

DATI (Charles), professor of polite literature at Florence, where he was born, became famous, as well for his works as for the eulogies which many writers have bestowed on him. He behaved with great courtesy to all learned travellers who went to Florence, many of whom expressed their acknowledgment of it in their writings; but of his personal history, his countrymen have left us little account. He was a member of the academy della Crusca, and in that quality took the name of Smarrito, and became one of the chief ornaments of that society. He made a panegyric upon Lewis XIV. in Italian, and published it at Florence in 1699; the French translation of it was printed at Rome the year following. That monarch gave him a pension of an hundred pistoles, with a liberal invitation to France, which however he declined. He had already published some Italian poems in praise of Louis. The book entitled "Lettera di Timauro Antiate a Filaleti, della vera storia della Cicloide, e della famosissima esperienza dell' argento vivo," and printed at Florence in 1663, was written by him; for it appears from the 26th page of the letter, that the pretended Timauro Antiate is no other than Charles Dati. In this work he endeavours to prove that father Mursennus is not the inventor of the cycloid, as is said in the history of it, but that the glory of that invention belongs to Galileo; the other, that Torricelli was innocent of plagiarism, when he pretended to be the first who explained the suspension of quicksilver in a glass tube by the pressure of the air, for that he was the real author of this supposition. But the chief work to which our Dati applied himself, was the "Vite dei Pittori," which he published in 1667. This, which was to have embraced the lives of all the ancient painters, contains only those of Zeuxis, Parrhasius, Apelles, and Protogenes. He published also a valuable collection of elegant and useful lessons for writing Italian, entitled "Prose Fiorentini." Few men had studied that language with more attention. He died in 1675, greatly lamented for his personal, as well as public character. Among his numerous correspondents we find the name of our illustrious Milton. There is a recent and much improved edition of his "Vite dei Pittori" by Della Valle, published at Sienna, 1795, 4to.[1]

[1] Fabroni Vitæ Italorum: the best account yet given.—Niceron, vol. XXIV.—Tiraboschi.—Clement Bibl. Curieuse.

DAVAL (PETER), esq. of the Middle Temple, a barrister at law, afterwards master in chancery, and at the time of his death, Jan. 8, 1763, accomptant-general of that court, is noticeable as having translated the "Memoirs of cardinal de Retz," which were printed in 1723, 12mo, with a dedication to Congreve, who encouraged the publication. He was F. R. S. and an able mathematician. In the dispute concerning elliptical arches, at the time when Blackfriars bridge was built, application was made by the committee for his opinion on the subject, and his answer may be seen in the London Magazine for March, 1760. He also published in 1761, "A Vindication of the New Calendar Tables, and Rules annexed to the Act for regulating the commencement of the year," &c. 4to.[1]

DAVENANT (JOHN), bishop of Salisbury in the seventeenth century, was born in Watling-street, London, where his father was an eminent merchant, but originally descended from the ancient family of the Davenants of Sible-Heningham, in Essex. What school he was educated in, we cannot find. But, on the 4th of July, 1587, he was admitted pensioner of Queen's college, in Cambridge. He regularly took his degrees in arts; that of master in 1594. A fellowship was offered him about the same time; but his father would not permit him to accept of it, on account of his plentiful fortune: however, after his father's decease he accepted of one, into which he was admitted September 2, 1597. Being thus settled in the college, he distinguished himself, as before, by his learning and other excellent qualifications. In 1601 he took his degree of B. D. and that of D. D in 1609. This same year last-mentioned he was elected lady Margaret's professor, which place he enjoyed till 1621. He was also one of her preachers in 1609 and 1612. On the 20th of October 1614, he was admitted master of his college, and continued in that station till April 20, 1622. And so considerable did he become, that he was one of those eminent English divines sent by king James I. to the synod of Dort, in 1618. He returned to England in May 1619, after having visited the principal cities in the Low Countries. Upon the death of his brother-in-law, Dr. Robert Townson, he was nominated bishop of Salisbury; and was elected June 11, 1621, confirmed November 17 following, and

[1] Preceding edit.—and Nichols's Bowyer.

consecrated the 18th of the same month. He continued in favour during the remainder of king James the First's reign; but in Lent 1630-1, he incurred the displeasure of the court for meddling (in a sermon preached before the king at Whitehall) with the predestinarian controversy; "all curious search" into which his majesty had strictly enjoined "to be laid aside." In a letter to Dr. Ward, bishop Davenant gives the following account of this unpleasant affair. As soon as his sermon was ended, it was signified to him that his majesty was much displeased that he had stirred this question, which his majesty had forbidden to be meddled withal, one way or other: the bishop's answer was, that he had delivered nothing but the received doctrine of our church, established in the 17th article, and that he was ready to justify the truth of what he had then taught. He was told, the doctrine was not gainsaid, but his majesty had given command these questions should not be debated, and therefore he took it more offensively that any should be so bold as in his own hearing to break his royal commands. To this he replied, that he never understood his majesty had forbidden the handling of any doctrine comprised in the articles of our church, but only raising of new questions, or adding of new sense thereunto, which he had not done, nor ever should do. Two days after, when he appeared before the privy-council, Dr. Sam. Harsnet, archbishop of York, made a speech nearly half an hour long, aggravating the boldness of bishop Davenant's offence, and shewing many inconveniencies that it was likely to draw after it. When the archbishop had finished his speech, the bishop desired, that since he was called thither as an offender, he might not be put to answer a long speech upon the sudden; but that his grace would be pleased to charge him point by point, and so to receive his answer; for he did not yet understand wherein he had broken any commandment of his majesty's, which was taken for granted. After some pause, the archbishop told him he knew well enough the point which was urged against him, namely, the breach of the king's declaration. Then he stood upon this defence, that the doctrine of predestination, which he taught, was not forbidden by the declaration; 1st, Because in the declaration all the articles are established, amongst which, the article of predestination is one. 2. Because all ministers are urged to subscribe unto the truth of the article, and

all subjects to continue in the profession of that as well as of the rest Upon these and such like grounds, he gathered that it could not be esteemed amongst forbidden, curious, or needless doctrines; and here he desired, that out of any clause in the declaration it might be shewed him, that keeping himself within the bounds of the article, he had transgressed his majesty's command; but the declaration was not produced, nor any particular words in it; only this was urged, that the king's will was, that for the peace of the church these high questions should be forborne. He added, that he was sorry he understood not his majesty's intention; which if he had done before, he should have made choice of some other matter to treat of, which might have given no offence; and that for the time to come, he should conform himself as readily as any other to his majesty's command; whereupon he was dismissed. At his departure he entreated the lords of the council to let his majesty understand that he had not boldly, or wilfully and wittingly, against his declaration, meddled with the fore-named point; and that now, understanding fully his majesty's mind and intention, he should humbly yield obedience thereunto. But although he was dismissed without farther censure, and was even admitted to kiss the king's hand, yet he was never afterwards in favour at court. He died of a consumption April 20, 1641, to which a sense of the melancholy event approaching did not a little contribute. Among other benefactions, he gave to Queen's-college, in Cambridge, the perpetual advowsons of the rectories of Cheverel Magna, and Newton Tony, in Wiltshire, and a rent-charge of 31*l.* 10*s.* per annum, for the founding of two Bible-clerks, and buying books for the library in the same college. His character was that of a man humble and hospitable; painful in preaching and writing; and behaving in every station with exemplary gravity and moderation. He was a man of great learning, and an eminent divine; but strictly attached to Calvinism in the article of unconditionate predestination, &c. Whilst he was at the synod of Dort, he inclined to the doctrine of universal redemption; and was for a middle way between the two extremes, maintaining the certainty of the salvation of a certain number of the elect; and that offers of pardon were sent not only to all that should believe and repent, but to all that heard the Gospel; that grace sufficient to convince and persuade the impenitent (so as to lay the blame of

their condemnation upon themselves) went along with these offers; that the redemption of Christ and his merits were applicable to these; and consequently there was a possibility of their salvation. He was buried in Salisbury cathedral.

He published: 1. A Latin Exposition on St. Paul's Epistle to the Colossians. "Expositio Epistolæ D. Pauli ad Colossenses," fol. The third edition was printed at Cambridge, in 1639. It is the substance of lectures read by our author as lady Margaret professor. So was also the following. 2. "Prælectiones de duobus in Theologia controversis capitibus; de Judice Controversiarum, primo; de Justitia habituali & actuali, altero," Cantab. 1631, fol. 3. In 1634 he published the questions which he had disputed upon in the schools, 49 in number, under this title: "Determinationes Quæstionum quarundam Theologicarum, per reverendissimum virum Joannem Davenantium," &c. fol. 4. The last thing he published, was, "Animadversions upon a treatise lately published, and entitled, God's Love to Mankind, manifested by disproving his absolute decree for their damnation," Camb. 1641, 8vo. This treatise was written by S. Hoard.[1]

DAVENANT (SIR WILLIAM), a poet and dramatic writer of considerable note, was the son of John Davenant, who kept the Crown tavern or inn at Oxford, but owing to an obscure insinuation in Wood's account of his birth, it has been supposed that he was the natural son of Shakspeare; and to render this story probable, Mrs. Davenant is represented as a woman of beauty and gaiety, and a particular favourite of Shakspeare, who was accustomed to lodge at the Crown, on his journies between Warwickshire and London. Modern inquirers, particularly Mr. Steevens, are inclined to discredit this story, which indeed seems to rest upon no very sound foundation. Young Davenant, who was born Feb. 1605, very early betrayed a poetical bias, and one of his first attempts, when he was only ten years old, was an ode in remembrance of master William Shakspeare: this is a remarkable production for one so young, and one who lived, not only to see Shakspeare forgotten, but to contribute, with some degree of activity, to that instance of depraved taste. Davenant was educated at the grammar-school of All Saints, in his native city, under Mr. Edward

[1] Biog. Brit.—Fuller's Worthies.

Sylvester, a teacher of high reputation. In 1621, the year in which his father served the office of mayor, he entered of Lincoln-college, but being encouraged to try his success at court, he appeared there as page to Frances duchess of Richmond, a lady of great influence and fashion. He afterwards resided in the family of the celebrated sir Fulke Greville, lord Brooke, who was himself a poet and a patron of poets. The murder of this nobleman in 1628 depriving him of what assistance he might expect from his friendship, Davenant had recourse to the stage, on which he produced his first dramatic piece, the tragedy of Albovine, king of the Lombards.

This play had success enough to procure him the recommendation, if nothing more substantial, of many persons of distinction, and of the wits of the times; and with such encouragement he renewed his attendance at court, adding to its pleasures by his dramatic efforts, and not sparingly to the mirth of his brethren the satirists, by the unfortunate issue of some of his licentious gallantries. For several years his plays and masks were acted with the greatest applause, and his character as a poet was raised very high by all who pretended to be judges. On the death of Ben Jonson, in 1638, the queen procured for him the vacant laurel, which is said to have given such offence to Thomas May, his rival, as to induce him to join the disaffected party, and to become the advocate and historian of the republican parliament. In 1639, Davenant was appointed "Governor of the king and queen's company acting at the Cockpit in Drury-lane, during the lease which Mrs. Elizabeth Beeston, alias Hutcheson, hath or doth hold in the said house." When the civil commotions had for some time subsisted, the peculiar nature of them required that public amusements should be the decided objects of popular resentment, and Davenant, who had administered so copiously to the pleasures of the court, was very soon brought under suspicions of a more serious kind. In May 1641, he was accused before the parliament, of being a partner with many of the king's friends, in the design of bringing the army to London for his majesty's protection. His accomplices effected their escape, but Davenant was apprehended at Feversham, and sent up to London. In July following he was bailed, but on a second attempt to withdraw to France, was taken in Kent. At last, however, he contrived to make his escape with-

out farther impediment, and remained abroad for some time. The motive of his flight appears not to have been cowardice, but an unwillingness to sacrifice his life to popular fury, while there was any prospect of his being able to devote it to the service of his royal master. Accordingly, when the qu en sent over a considerable quantity of military stores for the use of the earl of Newcastle's army, Davenant resolutely ventured to return to England, and volunteered his services under that nobleman, who had been one of his patrons. The earl made him lieutenant-general of his ordnance, a post for which, if he was not previously prepared, he qualified himself with so much skill and success, that in September 1643, he was rewarded with the honour of knighthood for the service he rendered to the royal cause at the siege of Gloucester. Of his military prowess, however, we have no farther account, nor at what time he found it necessary, on the decline of the king's affairs, to retire again into France. Here he was received into the confidence of the queen, who in 1646 employed him in one of her importunate and ill-advised negociations with the king, who was then at Newcastle. About the same time Davenant had embraced the popish religion, a step which probably recommended him to the queen, but which, when known, could only tend to increase the animosity of the republicans against the court, which was already too closely suspected of an attachment to that persuasion. The object of his negociation was to persuade the king to save his crown by sacrificing the church; a proposition which his majesty rejected with becoming dignity; and this, as lord Clarendon observes, "evinced an honest and conscientious principle in his majesty's mind, which elevated him above all his advisers." The queen's advisers in the measure were, his majesty knew, men of no religious principle, and he seems to have resented their sending an ambassador of no more consequence than the manager of a play-house.

During our poet's residence at Paris, where he took up his habitation in the Louvre, with his old friend lord Jermyn, he wrote the first two books of his "Gondibert," which were published in England, but without exciting much interest. Soon after he commenced projector, and hearing that vast improvements might be made in the loyal colony of Virginia, by transporting good artificers, whom France could at that time spare, he embarked with

a number of them, at one of the ports in Normandy. This humane and apparently wise scheme ended almost immediately in the capture of his vessel on the French coast, by one of the parliamentary ships of war, which carried him to the Isle of Wight, where he was imprisoned at Cowes-castle. After endeavouring to reconcile himself to this unfortunate and perilous situation, he resumed his pen, and proceeded with his "Gondibert," but being in continual dread of his life, he made but slow progress. His fears, indeed, were not without foundation. In 1650, when the parliament had triumphed over all opposition, he was ordered to be tried by a high commission court, and for this purpose was removed to the Tower of London. His biographers are not agreed as to the means by which he was saved. Some impute it to the solicitations of two aldermen of York, to whom he had been hospitable when they were his prisoners, and whom he suffered to escape. Others inform us that Milton interposed. Both accounts, it is hoped, are true, and it is certain that after the restoration, he repaid Milton's interference in kind, by preserving him from the resentment of the court. He remained, however, in prison for two years, and was treated with some indulgence, by the favour of the lord-keeper, Whitlocke, whom he thanked in a letter written with peculiar elegance of style and compliment.

By degrees he obtained complete enlargement, and had nothing to regret but the wreck of his fortune. In this dilemma, he adopted a measure which, like a great part of his conduct throughout life, shews him to have been a man of an undaunted and unaccommodating spirit, fertile in expedients, and possessed of no common resources of mind. Indeed, of all schemes, this seemed the most unlikely to succeed, and even the most dangerous to propose. Yet, in the very teeth of national prejudices or principles, and at a time when all dramatic entertainments were suspended, discouraged by the protectoral court, and anathematized by the people, he conceived, that if he could contrive to open a theatre of some kind, it would be sure to be well filled. Viewing his difficulties with great precaution, he proceeded by slow steps, and an apparent reluctance to revive what was so generally obnoxious. Having, however, obtained the countenance of lord Whitlocke, sir John Maynard, and other persons of rank, he opened a theatre in Rutland-house, Charterhouse-yard, on the 21st

of May, 1656, and performed a kind of non-descript entertainments, as they were called, which were dramatic in every thing but the names and form, and some of them were called operas. When he found these relished and tolerated, he proceeded to more regular pieces, and with such advantages in style and manner, as, in the judgment of the historians of the stage, entitle him to the honour of being not only the reviver, but the improver of the legitimate drama. These pieces he afterwards revised, and published in a more perfect state, and they now form the principal part of his printed works, although modern taste has long excluded them from the stage.

On the restoration, he received the patent of a playhouse, under the title of the Duke's Company, who first performed in the theatre in Portugal row, Lincoln's-inn-fields, and afterwards in that in Dorset-gardens *. Here he acted his former plays, and such new ones as he wrote after this period, and enjoyed the public favour until his death, April 7, 1668, in his sixty-third year. He was interred with considerable ceremony, two days after, in Westminster-abbey, near the place where the remains of May, his once rival, had been pompously buried by the parliament, but were ordered to be removed. On his grave-stone is inscribed, in imitation of Ben. Jonson's short epitaph, "O rare sir William Davenant."

The life of sir William Davenant occupies an important space in the history of the stage, to which he was in many respects a judicious benefactor, by introducing changes of scenery and decorations; but he assisted in banishing Shakspeare to make way for dramas that are now intolerable. He appears to have been, in his capacity of manager, as in every part of life, a man of sound and original sense, firm in his enterprizes, and intent to gratify the taste of the public, with little advantage to himself, as he died insolvent. The greater part of his works was published in his life-time, in 4to, but they were collected in 1673, into one large folio volume, dedicated by his widow to the duke of York.

As a poet, his fame rests chiefly on his "Gondibert," but the critics have never been agreed in the share he de-

* The reader who is curious in such matters, must be referred to Davenant's life in the Biographia Britannica, and to Mr. Malone's History of the Stage, where he will find a minute detail of Davenant's various grants, licences, and disputes with his rival managers.

rives from it. The reader who declines to judge for himself, may have ample satisfaction in the opinions of the late bishop Hurd, and of Dr. Aikin, as detailed in the conclusion of his life in the Biographia Britannica. It will probably be found on an unprejudiced perusal of this original and very singular poem, that the opinions of Dr. Aikin and Mr. Headley are founded on those principles of taste and feeling which cannot be easily opposed; yet in considering the objections of Dr. Hurd, allowance is to be made for one who is so powerful and elegant an advocate for the authorized qualities of the Epic species, and for arguments which if they do not attach closely to this poem, may yet be worthy of the consideration of those whose inventive fancy leads them principally to novelty of manner, and who are apt to confound the arbitrary caprices with the genuine powers of a poet. His miscellaneous pieces are of very unequal merit. Most of them were probably written in youth, and but few can be reprinted with the hope of satisfying a polished taste. Complimentary poetry, so much the fashion in his times, is now perused with indifference, if not disgust; and although the gratitude which inspired it may have been sincere, it is not highly relished by the honest independence which belongs to the sons of the muses.[1]

DAVENANT (CHARLES), the eldest son of sir William Davenant, was born in 1656, and was initiated in grammar-learning at Cheame in Surrey. Though he had the misfortune to lose his father when scarce twelve years of age, yet care was taken to send him to Oxford to finish his education, where he became a commoner of Baliol college in 1671. He took no degree, but went to London, where, at the age of nineteen, he distinguished himself by a dramatic performance, the only one he published, entitled, "Circe, a tragedy, acted at his royal highness the duke of York's theatre with great applause." This play was not printed till two years after it was acted; upon which occasion Dryden wrote a prologue, and the earl of Rochester an epilogue. In the former, there was an apology for the author's youth and inexperience. He had a considerable share in the theatre in right of his father, which probably induced him to turn his thoughts so early to the stage; however, he was not long detained there

[1] Biog. Brit.—Johnson and Chalmers's Poets, 1810.

either by that, or the success of his play, but applied himself to the civil law, in which, it is said, he had the degree of doctor conferred upon him by the university of Cambridge. He was elected to represent the borough of St. Ives in Cornwall, in the first parliament of James II. which was summoned to meet in May 1685; and, about the same time, jointly empowered, with the master of the revels, to inspect all plays, and to preserve the decorum of the stage. He was also appointed a commissioner of the excise, and continued in that employment for near six years, that is, from 1683 to 1689: however, he does not seem to have been advanced to this rank before he had gone through some lesser employments. In 1698 he was elected for the borough of Great Bedwin, as he was again in 1700. He was afterwards appointed inspector-general of the exports and imports; and this employment he held to the time of his death, which happened Nov. 6, 1714. Dr. Davenant's thorough acquaintance with the laws and constitution of the kingdom, joined to his great skill in figures, and his happiness in applying that skill according to the principles advanced by sir William Petty in his Political Arithmetic, enabled him to enter deeply into the management of affairs, and procured him great success as a writer in politics; and it is remarkable, that though he was advanced and preferred under the reigns of Charles II. and James II. yet in all his pieces he reasons entirely upon revolution principles, and compliments in the highest manner the virtues and abilities of the prince then upon the throne.

His first political work was, "An Essay upon Ways and Means of supplying the War," 1695. In this treatise he wrote with so much strength and perspicuity upon the nature of funds, that whatever pieces came abroad from the author of the Essay on Ways and Means, were sufficiently recommended to the public; and this was the method he usually took to distinguish the writings he afterwards published. 2. "An Essay on the East-India Trade," 1697. This was nothing more than a pamphlet, written in form of a letter to the marquis of Normandy, afterwards duke of Buckinghamshire. 3. "Discourses on the public revenues, and of the trade of England. Part I. To which is added, a discourse upon improving the revenue of the state of Athens, written originally in Greek by Xenophon, and now made English from the original, with some historical notes by another hand," 1698. This other hand was

Walter Moyle, esq. who addressed his discourse to Dr. Davenant. There is a passage in it which shews, that there were some thoughts of sending over our author in quality of director-general to the East-Indies; and is also a clear testimony what that great man's notions were, in regard to the importance of his writings. It is this: "The great trade to the East-Indies, with some few regulations, might be established upon a bottom more consistent with the manufactures of England; but in all appearance this is not to be compased, unless some public-spirited man, with a masterly genius," meaning Dr. Davenant himself, "be placed at the head of our affairs in India. And though we, who are his friends, are loth to lose him, it were to be wished for the good of the kingdom, that the gentleman, whom common fame and the voice of the world have pointed out as the ablest man for such a station, would employ his excellent judgment and talents that way, in the execution of so noble and useful a design." 4. "Discourses on the Public Revenues, and on the Trade of England, which more immediately treat of the foreign traffic of this kingdom. Part II." 1698. 5. "An Essay on the probable Method of making the people gainers in the Balance of Trade," 1699. 6. "A Discourse upon Grants and Resumptions: shewing, how our ancestors have proceeded with such ministers as have procured to themselves grants of the crown revenue; and that the forfeited estates ought to be applied to the payment of public debts," 1700. 7. "Essays upon the Balance of Power; the right of making War, Peace, Alliances; Universal Monarchy. To which is added, an Appendix, containing the records referred to in the second essay," 1701. It was in this book that our author was carried away by his zeal to treat the church, or at least some churchmen, in so disrespectful a manner, as to draw upon himself a censure from one of the houses of convocation. 8. "A picture of a Modern Whig, in two parts," 1701. There is, however, nothing but general report, founded upon the likeness of style and other circumstantial evidence, to prove that this bitter pamphlet fell from the pen of our author; and, if it did, he must be allowed to have been the greatest master of invective that ever wrote in our language; others have attributed it to Defoe. 9. "Essays upon Peace at Home and War Abroad, in two parts," 1704. This is the first piece our author published after the time that he is supposed to have re-

conciled himself to the ministry; it was suspected to be written at the desire of lord Halifax, and was dedicated to the queen. It drew upon him the resentment of that party, by whom he had been formerly esteemed, but who now bestowed upon him as ill language, or rather worse, than he had received from his former opponents. 10. "Reflections upon the Constitution and Management of the Trade to Africa, through the whole course and progress thereof, from the beginning of the last century to this time," &c. 1709, fol. in 3 parts. 11. "A Report to the honourable the Commissioners for putting in execution the Act, entitled, an Act for the taking, examining, and stating the Public Accounts of the Kingdom, from Charles Davenant, LL. D. inspector-general of the exports and imports," 1712, part I. 12. "A Second Report to the Honourable the Commissioners," &c. 1712. It may be necessary to observe, that several of the above-recited pieces were attacked in the warmest manner, at the time they were published; but the author seems to have satisfied himself in delivering his sentiments and opinions, without shewing any further concern to defend and support them against the cavils of party zeal and contention. Most of his political works were collected and revised by sir Charles Whitworth, 1771, in 5 vols. 8vo.

"Davenant," says sir John Sinclair, "is certainly a most valuable political author; and considering that the modern system of politics, founded on a spirit of commerce, on public credit, on paper circulation, and on skill in finance, was then in a manner in its infancy, he undoubtedly was a writer whose progress was more advanced than could have been expected at that time. It appears from his works, that he had access to official information, from which he derived many advantages. He seems, however, to have depended too much upon political arithmetic, or the strength of figures, which ought only to be resorted to when the fact itself cannot be ascertained, being only a succedaneum when better evidence cannot be procured. He was unfortunately, also, a party writer, and saw every thing in the manner the best calculated to promote the views and purposes of his political friends at the time. Every thing they did was right, whilst every action of their enemies was ill-intended and ruinous. He possessed a very considerable command of language, and is sometimes

too prolix; but on the whole there are certainly very few that can rival him as a political author."[1]

DAVENANT (WILLIAM), younger brother to the former, and fourth son to sir William Davenant, was educated at Magdalen hall, in the university of Oxford, where he took the degree of bachelor of arts, July 19, 1677. He translated into English from the French a book entitled, "Animadversions upon the famous Greek and Latin Historians," written by the celebrated Mr. la Mothe le Vayer, tutor to the French king Louis XIII., which was very well received. He took the degree of master of arts July 5, 1680, and about the same time entering into holy orders, was presented to a living in the county of Surrey, by his patron Robert Wymondsole, of Putney, esq. with whom he travelled into France; and in the summer of 1681, as he was diverting himself by swimming in a river near Paris, he was unfortunately drowned in the sight of his pupil, to the great regret of all who knew him, having added to great natural parts, by an assiduous application to study, as much sound learning and true knowledge as could be expected in a person so young.[2]

DAVENPORT (CHRISTOPHER), a learned Englishman, was born at Coventry, in Warwickshire, about 1598, and educated in grammar-learning at a school in that city. He was sent to Merton-college in Oxford at fifteen years of age; where, spending two years, he, upon an invitation from some Romish priest, afterwards went to Doway. He remained there for some time; and then going to Ypres, he entered into the order of Franciscans among the Dutch there, in 1617. After several removals from place to place, he became a missionary into England, where he went by the name of Franciscus à Sancta Clara; and at length was made one of the chaplains to Henrietta Maria, the royal consort of Charles I. Here he exerted himself to promote the cause of popery, by gaining disciples, raising money among the English catholics to carry on public matters abroad, and by writing books for the advancement of his religion and order. He was very eminent for his uncommon learning, being excellently versed in school-divinity, in fathers and councils, in philosophers, and in ecclesiastical and profane histories. He was, Wood

[1] Biog. Brit.—Ath. Ox. vol. II.—Censura Literaria, vol. I.
[2] Biog. Brit.

tells us, a person of very free discourse, while his fellow-labourer in the same vineyard, Hugh Cressey, was reserved; of a lively and quick aspect, while Cressey was clouded and melancholy: all which accomplishments made him agreeable to protestants as well as papists. Archbishop Laud, it seems, had some knowledge of this person; for, in the seventh article of his impeachment, it is said, that "the said archbishop, for the advancement of popery and superstition within this realm, hath wittingly and willingly received, harboured, and relieved divers popish priests and Jesuits, namely, one called Sancta Clara, alias Davenport, a dangerous person and Franciscan friar, who hath written a popish and seditious book, entitled, 'Deus, Natura, Gratia,' &c. wherein the thirty-nine articles of the church of England, established by act of parliament, are much traduced and scandalized: that the said archbishop had divers conferences with him, while he was writing the said book," &c. To which article, the archbishop made this answer: "I never saw that Franciscan friar, Sancta Clara, in my life, to the utmost of my memory, above four times or five at most. He was first brought to me by Dr. Lindsell: but I did fear, that he would never expound the articles so, that the church of England might have cause to thank him for it. He never came to me after, till he was almost ready to print another book, to prove that episcopacy was authorised in the church by divine right; and this was after these unhappy stirs began. His desire was, to have this book printed here; but at his several addresses to me for this, I still gave him this answer: That I did not like the way which the church of Rome went concerning episcopacy; that I would never consent, that any such book from the pen of a Romanist should be printed here; that the bishops of England are very well able to defend their own cause and calling, without any help from Rome, and would do so when they saw cause: and this is all the conference I ever had with him." Davenport at this time absconded, and spent most of those years of trouble in obscurity, sometimes beyond the seas, sometimes at London, sometimes in the country, and sometimes at Oxford. After the restoration of Charles II. when the marriage was celebrated between him and Catherine of Portugal, Sancta Clara became one of her chaplains; and was for the third time chosen provincial of his order for England, where he died May 31, 1680, and was

buried in the church-yard belonging to the Savoy. It was his desire, many years before his death, to retire to Oxford to die, purposely that his bones might be laid in St. Ebb's church, to which the mansion of the Franciscans or grey-friars sometime joined, and in which several of the brethren were anciently interred, particularly those of his old friend John Day, a learned friar of his order, who was there buried in 1658. He was the author of several works: 1. "Paraphrastica expositio articulorum confessionis Anglicæ:" this book was, we know not why, much censured by the Jesuits, who would fain have had it burnt; but being soon after licensed at Rome, all farther rumour about it stopped. 2. "Deus, Natura, Gratia: sive, tractatus de prædestinatione, de meritis," &c.: this book was dedicated to Charles I.; and Prynne contends, that the whole scope of it, as well as the paraphrastical exposition of the articles, reprinted at the end of it in 1635, was to reconcile the king, the church, and the articles of our religion, to the church of Rome. He published also a great number of other works, which are not now of consequence enough to be mentioned.[1]

DAVENPORT (JOHN), elder brother of Christopher just mentioned, was born at Coventry in 1597, and sent from thence with his brother to Merton-college in 1613; but while Christopher went to Doway, and became a catholic, John went to London, and became a puritan. He was minister of St. Stephen's in Coleman-street, and esteemed by his brethren a person of excellent gifts in preaching, and in other qualities belonging to a divine. About 1630 he was appointed one of the feoffees for the buying in impropriations, which involved him in a dispute with archbishop Laud; but that project miscarrying, he left his pastoral charge about 1633, under pretence of opposition from the bishops, and went to Amsterdam. Here, endeavouring to be a minister in the English congregation, and to join with them in all duties, he was opposed by John Paget, an elder, on account of some difference between them about baptism; upon which he wrote, in his own defence, "A Letter to the Dutch Classis, containing a just complaint against an unjust doer; wherein is declared the miserable slavery and bondage that the English church at

[1] Ath. Ox. vol. II.—Dodd's Ch. Hist.—Moreri.—Foppen Bibl. Belg.—*Niceron*, vol. XXIII.—Anth. Wood's Life.

Amsterdam is now in, by reason of the tyrannical government and corrupt doctrine of Mr. John Paget, their minister," Amst. 1634. Two or three more pieces relating to this controversy were published by him afterwards; and such were his parts and learning, that he drew away from them many of their congregation, to whom he preached and prayed in private houses.

In the beginning of the rebellion, he returned into England, according to Wood, as other nonconformists did, and had a cure bestowed on him; but Neal says he came back in disguise, which is most probable, as this happened about 1637, when the power of the church was yet in force. In this year he went into New-England, and became a pastor of New-Haven there. He afterwards removed from thence to Boston in 1668, where he died March 15, 1670. He was the author of, a "Catechism containing the chief heads of the Christian religion," which was printed at London in 1659; several sermons; the power of congregational churches asserted and vindicated; and of an exposition of the Canticles, which has never been published. Neal agrees that his notions of church-discipline were very rigid, and that he was a millenarian, being fully persuaded in his own mind of the thousand years' personal reign of Christ upon earth; but adds, that notwithstanding this or any other singular notions he might entertain, he was one of the greatest men that New England ever enjoyed.[1]

DAVID (St.), the patron of Wales, was the son of Xantus or Santus, prince of Ceretica, now Cardiganshire, and born about the close of the fifth century. Being brought up to the church, he was ordained priest; he then retired to the Isle of Wight, and for some time lived in the accustomed solitude of those times. From this he at length emerged, and went into Wales, where he preached to the Britons. He built a chapel at Glastonbury, and founded twelve monasteries, the principal of which was in the vale of Ross, near Menevia. Of this monastery frequent mention is made in the acts of the Irish saints. The rules he established for his monasteries were, as usual, rigid, but not so injudicious or absurd as some of the early monastic statutes. One of his penances was manual labour in agriculture, and, for some time at least, there was

[1] Ath. Ox. vol. II.—Neal's History of New England, vol. II.

no accumulation of worldly goods, for whoever was admitted as a member, was enjoined to leave every thing of that kind behind him. When the synod of Brevy in Cardiganshire was held in the year 519, St. David was invited to it, and was one of its chief champions against Pelagianism. At the close of this synod, St. Dubricius, archbishop of Caerleon upon Usk, resigned his see to St. David, who translated it to Menevia, now called St. David's. Here he died about the year 544 in a very advanced age. He is praised by his biographers for his eloquence and powers in conversion, and has, according to them, been in all succeeding ages the glory of the British church. He wrote the "Decrees of the Synod of Victoria," which he called soon after he became bishop; the "Rules of his Monasteries;" some "Homilies," and "Letters to king Arthur," all of which have perished.[1]

DAVID, the greatest philosopher that ever Armenia produced, flourished about the middle of the fifth century, and acquired at Athens the knowledge of the language and the philosophy of the Greeks. He translated such of their books as he thought the most useful. Far from superstitiously following Plato and Aristotle, like our European doctors, he selected from both the one and the other what seemed just and judicious to him, at the same time detecting and refuting their errors. His writings were preserved in the French king's library, and probably are now in the imperial. They are methodical and solid. His style is flowing, accurate, and clear.[2]

DAVID (GEORGE), a most extraordinary fanatic, was the son of a waterman of Ghent, and educated a glazier, or, as some say, a glass-painter. He began about 1525 to preach that he was the true Messiah, the third David, nephew of God, not after the flesh, but after the spirit. "The heavens," he said, "being empty, he was sent to adopt children worthy of that kingdom; and to restore Israel, not by death, as Christ, but by grace." With the Sadducees, he denied eternal life, the resurrection, and the last judgment: with the Adamites, he was against marriage, and for a community of women: and with the followers of Manes, he thought that the body only, and not the soul, could be defiled with sin. According to him, the

[1] Butler's Lives of the Saints.—Wharton's Anglia Sacra.—Tanner.

[2] Dict. Hist.—Moreri.

souls of unbelievers ought to be saved, and those of the apostles damned. Lastly, he affirmed it folly to believe that there was any sin in denying Jesus Christ; and ridiculed the martyrs for preferring death to apostacy. A prosecution being commenced against him and his followers, he fled first to Friesland, and from thence to Basil, where he lurked under the name of John Bruck. He died in that city in 1556, promising to his disciples, that he should rise again in three days; which, as it happened, was not altogether false; for the magistrates of Basil, understanding at length who he was, about that time, dug up his corpse, which, together with his writings, they caused to be burned by the common executioner. This George David had many followers in his life-time, and it is even said that there are still some remains of them in Holstein, Friesland, and other countries, whose temper and conduct seem to discredit the exaggerated account which some writers have given of their founder.[1]

DAVID DE DINANT. See DINANT.

DAVIES (JOHN), D. D. an eminent writer and antiquary, was born in the latter part of the sixteenth century in Denbighshire, and educated by William Morgan, afterwards bishop of St. Asaph. He was admitted a student of Jesus-college, Oxford, in 1589, where he took one degree in arts, and afterwards became a member of Lincoln-college in the same university. He was rector of Malloyd, or Maynlloyd in Merionethshire, and afterwards a canon of St. Asaph, to which dignity he was promoted by Dr. Parry, then bishop, whose chaplain he was. He commenced doctor in 1616, and was highly esteemed by the university, says Wood, as well versed in the history and antiquities of his own nation, and in the Greek and Hebrew languages; a most exact critic, and indefatigable searcher into ancient writings, and well acquainted with curious and rare authors. The time of his death is not known. His works are, 1. "Antiquæ Linguæ Britannicæ nunc communiter dictæ Cambro-Britannicæ, à suis Cymræcæ vel Cambricæ, ab aliis Wallicæ rudimenta," &c. 1621, 8vo. 2. "Dictionarium Latino-Britannicum," 1632, folio. With this is printed, "Dictionarium Latino-Britannicum," which was begun and greatly advanced by Thomas Williams, physician, before 1600. It was afterwards completed and pub-

[1] Moreri.—Mosheim.

lished by Dr. Davies. 3. "Adagia Britannica, authorum Britannicorum nomina, & quando floruerunt," 1632, printed at the end of the dictionary before mentioned. 4. "Adagiorum Britannicorum specimen," MS. Bibl. Bodl. He also assisted W. Morgan, bishop of Landaff, and Richard Parry, bishop of St. Asaph, in translating the Bible into Welsh, in that correct edition which came out in 1620. He also translated into the same language (which he had studied at vacant hours for 30 years) the book of "Resolution," written by Robert Parsons, a Jesuit.[1]

DAVIES (JOHN), an eminent and learned critic, was the son of a merchant in London, and born there April 22, 1679. After being educated in classical learning at the Charterhouse-school, he was, June 8, 1695, admitted of Queen's-college in Cambridge, where he took the degree of B. A. in 1698. On July 7, 1701, he was chosen fellow of his college; and the year following took the degree of M. A. and was proctor in 1709. In 1711, having distinguished himself by several learned publications hereafter mentioned, he was collated by Moore, bishop of Ely, to the rectory of Fen-Ditton near Cambridge, and to a prebend in the church of Ely; taking the same year the degree of LL. D. Upon the death of Dr. James, or, as Bentham says, Dr. Humphrey Gower, he was, on March 23, 1716-17, chosen master of Queen's-college; and created D. D. the same year, when George I. was at Cambridge. He died March 7, 1731-2, aged 53, and was buried in the chapel of his college, where a flat marble stone was laid over his grave, with a plain inscription at his own desire. His mother, who was daughter of sir John Turton, knt. is said to have been living in 1743.

This learned man was not, as far as we can find, the author of any original works, but only employed himself in publishing some correct editions of Greek and Latin authors of antiquity. In 1703 he published in octavo, 1. "Maximi Tyrii dissertationes, Gr. & Lat. ex interpretatione Heinsii," &c. 2. "C. Julii Cæsaris, et A. Hirtii quæ extant omnia," Cant. 1706, 4to; 1727; the latter the best edition. 3. "M. Minucii Felicis Octavius," Cant. 1707, 8vo. This was printed again in 1712, 8vo, with the notes greatly enlarged and corrected, and the addition of Commodianus, a writer of the Cyprianic age. 4. He then projected new and beautiful

[1] Ath. Ox. vol. I.—Letters from Gent. Mag. vol. LX. p. 23.

editions of Cicero's philosophical pieces, by way of supplement to what Grævius had published of that author; and accordingly published in 1709, his "Tusculanarum disputationum, libri quinque," 8vo. This edition, and that of 1738, which is the fourth, have at the end the emendations of his intimate friend Dr. Bentley. The other pieces were published by our author in the following order: "De Naturâ Deorum," 1718. "De divinatione & de fato," 1721. "Academica," 1725. "De legibus," 1727. "De finibus bonorum & malorum," 1728. These several pieces of Tully were printed in 8vo, in a handsome manner, were very favourably received, and have passed, most of them, through several editions. He had also gone as far as the middle of the third book of Cicero's Offices; but being prevented by death from finishing it, he recommended it in his will to the care of Dr. Mead, who put it into the hands of Dr. Thomas Bentley, that he might fit and prepare it for the press. But the house where Dr. Bentley lodged, which was in the Strand, London, being set on fire through his carelessness, as it is said, by reading after he was in bed, Davies's notes and emendations perished in the flames. 5. Another undertaking published by our learned author, which we have not already mentioned, was, "Lactantii Firmiani epitome divinarum institutionum," Cantab. 1718, 8vo.

His labours have been well received both at home and abroad. Abbé d'Olivet in particular, the French translator of "Cicero de Naturâ Deorum," gives him just commendations for his beautiful edition of that book; but seems afterwards to have altered his opinion, as appears from the harsh judgment he passed upon him, in the preface to his new edition of Cicero's works.[1]

DAVIES (SIR JOHN), a poet and statesman, was the third son of John Davies, of Tisbury, in Wiltshire, not a tanner, as Anthony Wood asserts, but a gentleman, formerly of New Inn, and afterwards a practitioner of law in his native place. His mother was Mary, the daughter of Mr. Bennett, of Pitt-house in the same county. When not fifteen years of age he was sent to Oxford, in Michaelmas term 1585, where he was admitted a commoner of Queen's college, and prosecuted his studies with perseverance and success. About the beginning of 1588 he

[1] Biog. Brit.—Cole's MS Athenæ in Brit. Mus.—Nichols's Bowyer.

removed to the Middle Temple, but returned to Oxford in 1590, and took the degree of B. A. At the Temple, while he did not neglect the study of the law, he rendered himself obnoxious to the discipline of the place by various youthful irregularities, and after being fined, was at last removed from commons. Notwithstanding this, he was called to the bar in 1595, but was again so indiscreet as to forfeit his privileges by a quarrel with Mr. Richard Martin, whom he beat in the Temple hall. For this offence he was in Feb. 1597-8 expelled by the unanimous sentence of the society. Martin was, like himself, a wit and a poet, and had once been expelled for improper behaviour. Both, however, outlived their follies, and rose to considerable eminence in their profession. Martin became reader of the society, recorder of London, and member of parliament, and enjoyed the esteem of Selden, Ben Jonson, and other men of learning and genius, who lamented his premature death in 1618.

After this affair Davies returned to Oxford, where he is supposed to have written his poem on the "Immortality of the Soul." There is some mistake among his biographers as to the time of its publication, or even of its being written. If, as they all say, he wrote it at Oxford in 1598, and published it in 1599, how is either of these facts to be reconciled with the dedication to queen Elizabeth, which is dated July 11, 1592? Mr. Park, whose accuracy and zeal for literary history induced him to put this question to the readers of the Biographia Britannica, has not attempted a solution, and it must remain in this state, unless an edition of the "Nosce Teipsum" can be found of a prior date, or any ground for supposing that the date of the dedication was a typographical error. This poem, however, procured to him, as he deserved, a very high distinction among the writers of his time, whom, in harmony of versification, he has far surpassed. Whether Elizabeth bestowed any marks of her favour does not appear. He knew, however, her love of flattery, and wrote twenty-six acrostic hymns on the words "Elizabetha regina," which are certainly the best of their kind.

It is probable that these complimentary trifles made him known to the courtiers, for when the queen was to be entertained by Mr. Secretary Cecil, our poet, by desire, contributed his share in "A Conference between a gentleman usher and a post," a dramatic entertainment, which

does not add much to his reputation. A copy exists in the British Museum, Harl. MS. No. 286. His progress from being the terræ filius of a court to a seat in parliament is not known, but we find that he was chosen a member in the last parliament of Elizabeth, which met on the 27th of October 1601. He appears to have commenced his political career with spirit and intelligence, by opposing monopolies, which were at that time too frequently granted, and strenuously supporting the privileges of the house, for which the queen had not the greatest respect.

In consequence of the figure he now made, and after suitable apologies to the judges, he was restored in Trinity term 1601 to his former rank in the Temple. Lord chancellor Ellesmere appears to have stood his friend on this occasion, and Davies continued to advance in his profession, until the accession of James I. opened new prospects. Having gone with lord Hunsdon to Scotland to congratulate the new king, the latter, finding that he was the author of "Nosce Teipsum," graciously embraced him, as a mark of his friendship, and certainly no inconsiderable proof of his taste.

In 1603 he was sent as solicitor-general to Ireland, and immediately rose to be attorney-general. Being afterwards appointed one of the judges of assize, he conducted himself with so much prudence and humanity on the circuits as greatly to contribute to allay the ferments which existed in that country, and received the praises of his superiors, "as a painful and well-deserving servant of his majesty." In Trinity term 1606 he was called to the degree of serjeant-at-law, and received the honour of knighthood on the 11th of February 1607. His biographer attributes these promotions to the patronage of lord Ellesmere and the earl of Salisbury, with whom he corresponded, and to whom he sent a very interesting account of a circuit he performed with the lord-deputy in July 1607. Such was Ireland then, that a guard of "six or seven score foot and fifty or three score horse" was thought a necessary protection against a peasantry *recovering* from their wildness.

In 1608 he was sent to England with the chief justice in order to represent to king James the effects which the establishment of public peace, and these progresses of the law, had produced since the commencement of his majesty's reign. His reception on such an occasion could not but

be favourable. As his residence in Ireland afforded him many opportunities to study the history and genius of that people, he published the result of his inquiries in 1612 under the title of "A Discovery of the true causes why Ireland was never entirely subdued till the beginning of his majesty's reign." This has been reprinted four times, and has always been considered as a most valuable document for political inquirers. Soon after the publication of it he was appointed the king's serjeant, and a parliament having been called in Ireland in the same year, he was elected representative for the county of Fermanagh, the first that county had ever chosen; and after a violent struggle between the Roman catholic and protestant members, he was chosen speaker of the house of commons. In 1614 he interested himself in the restoration of the society of antiquaries, which had been institued in 1590, but afterwards discontinued, and was now again attempted to be revived by sir James Ley; at this period it could enumerate among its members the names of Cotton, Hackwell, Camden, Stow, Spelman, and Whitlock. In 1715 he published "Reports of Cases adjudged in the king's courts in Ireland." These, says his biographer, were the first reports of Irish judgments which had ever been made public during the four hundred years that the laws of England had existed in that kingdom. To the Reports is annexed a preface, addressed to lord chancellor Ellesmere, "which vies with Coke in solidity and learning, and equals Blackstone in classical illustration and elegant language."

In 1616 he retired from Ireland, and found that a change had taken place in the English administration. He continued, however, as king's serjeant, in the practice of the law, and was often associated as one of the judges of assize. Some of his charges on the circuits are still extant in the British Museum. In 1620 we find him sitting in the English parliament for Newcastle-under-Line, where he distinguished himself chiefly in debates on the affairs of Ireland, maintaining, against Coke and other very high authorities, that England cannot make laws to bind Ireland, which had an independent parliament. Amidst these employments he found leisure to republish his "Nosce Teipsum" in 1622, along with his "Acrostics" and "Orchestra," a poem on the antiquity and excellency of dancing, dedicated to Charles prince of Wales, originally published in 1596. But this first edition has escaped the

researches of modern collectors, and the poem, as we now find it, is imperfect. Whether it was not so in the first edition may be doubted. His biographer thinks it was there perfect, but why afterwards mutilated cannot be ascertained.

Sir John Davies lived four years after this publication, employed, probably, in the duties of his profession; and at the time when higher honours were within his reach, he died suddenly of an apoplexy in the night of the 7th of December 1626, in the fifty-seventh year of his age. He had previously supped with the lord keeper Coventry, who gave him assurances of being chief justice of England. He was buried in St. Martin's Church in the Fields, where a monument was erected to his memory, which appears to have been destroyed when the old church was pulled down.

He married, while in Ireland, Eleanor, the third daughter of lord Audley, by whom he had one son, who was an idiot and died young, and a daughter, Lucy, who was married to Ferdinando lord Hastings, afterwards earl of Huntingdon. Sir John's lady appears to have been an enthusiast; a volume of her prophecies was published in 1649, 4to. Anthony Wood informs us that she foretold the death of her husband, who turned the matter off with a jest. She was harshly treated during the republic for her officious prophecies, and is said to have been confined several years in Bethlem hospital, and in the Tower of London, where she suffered all the rigour that could be inflicted by those who would tolerate no impostures but their own. She died in 1652, and was interred near her husband in St. Martin's church. The late earl of Huntingdon informed lord Mountmorres the historian of the Irish parliament, that sir John Davies did not appear to have acquired any landed property in Ireland from his great employments. The character of sir John Davies as a lawyer, is that of great ability and learning. As a politician he stands unimpeached of corruption or servility, and his "Tracts" are valued as the result of profound knowledge and investigation. They were republished with some originals in 1786 by Mr. George Chalmers, who prefixed a Life of the Author, to which the present sketch is greatly indebted.

As a poet, he was one of the first of his day, but has been unaccountably neglected, although his style approaches the refinement of modern times. The best arbiters of poetical merit, however, seem to be agreed that

his "Nosce Teipsum" is a noble monument of learning, acuteness, command of language, and facility of versification. It has none, indeed, of the sublimer flights which seem adapted to philosophical poetry, but he is particularly happy in his images, which strike by their novelty and elegance. As to his versification, he has anticipated the harmony which the modern ear requires, more successfully than any of his contemporaries.

His "Orchestra," if we consider the nature of the subject, is a wonderful instance of what a man of genius may elicit from trifles. His "Acrostics" are considered as the best ever written, but that praise is surely not very great. It is amusing, however, to contemplate him gravely endeavouring to overcome the difficulties he had created, and seeking with great care to exchange an intruding word for one better suited to his favourite initials.

According to Wood, he wrote a version of some of the Psalms, which is probably lost. It is more certain that he wrote epigrams, which were added to Marlow's translation of Ovid's Epistles, printed at Middleburgh in 1596. Mr. Ellis has given two of them among his "Specimens," which do not excite much curiosity for the rest. Marlow's volume is exceedingly scarce, which may be accounted for by the following information: in 1599, the hall of the stationers underwent as great a purgation as was carried on in don Quixote's library. Marston's Pygmalion, Marlow's Ovid, the satires of Hall and Marston, the *epigrams of Davies*, &c. were ordered for immediate conflagration by the prelates Whitgift and Bancroft. There are other pieces frequently ascribed to sir John Davies, which, Mr. Ritson thinks, belong to John Davies of Hereford, but as our author superintended the edition of his poems printed about four years before his death, he included all that he thought proper to acknowledge, and probably, if we except the epigrams, nearly all that he had written. The lord Dorset recommended an edition of his works to Tate, who published the "Nosce Teipsum," with the preface. In 1773 another edition was published by Mr. Thomas Davies from a copy corrected by Mr. William Thomson, the poet, including the "Acrostics" and "Orchestra." The whole have been added to the late edition of the Poets.[1]

[1] Johnson and Chalmers's English Poets, 1810.—Biog. Brit.—Life, by Mr. George Chalmers, prefixed to his Tracts.—Warton's Hist. of Poetry.—Ellis's Specimens.—Ath. Ox. vol. I. &c. &c.

DAVIES (JOHN), a translator of some note in the seventeenth century, was born at Kidwelly in Carmarthenshire, May 25, 1625, and first educated in Jesus college, Oxford, which he entered in May 1641, and where he continued until Oxford became the seat of the civil war, when his relations removed him to St. John's college, Cambridge. Here he conformed to the professions of the republican party, but was better employed in studying the French tongue, and afterwards, during a visit to France, made himself complete master of it. On his return he settled in London, and lived entirely by translating for the booksellers, writing prefaces, and superintending editions of books. He appears to have retired afterwards to Kidwelly, his native place, where he died July 22, 1693, leaving, says Wood, "the character of a genteel, harmless, and quiet man." Wood has given a list of upwards of thirty volumes translated by him on various subjects, the choice probably of his employers, history, travels, novels, lives, criticism, medicine, &c.[1]

DAVIES (MILES), a Welsh clergyman, was born in Tre'r-Abbot, in Whiteford parish, Flintshire. Of his personal history little is known, except that he was a good scholar, very conversant in the literary history of his country, and very unfortunate in attempting to turn his knowlege to advantage. He was a vehement foe to Popery, Arianism, and Socinianism, and of the most fervent loyalty to George I. and the Hanoverian succession. Owing to some disgust, he quitted his native place, and probably his profession when he came to London, as he subscribes himself "counsellor-at-law;" and in one of his volumes has a long digression on law and law-writers. Here he commenced author in the humblest form, not content with dedicating to the great, but hawking his books in person from door to door, where he was often repulsed with rudeness, and seldom appears to have been treated with kindness or liberality. How long he carried on this unprosperous business, or when he died, we have not been able to discover. Mr. D'Israeli, who has taken much pains to rescue his name from oblivion, suspects that his mind became disordered from poverty and disappointment. He appears to have courted the Muses, who certainly were not very favourable to his addresses. The most curious of

[1] Ath. Ox. vol. II.

his works consist of some volumes under the general title of "Athenæ Britannicæ," 8vo, 1715, &c. a kind of bibliographical, biographical, and critical work, "the greatest part (says Baker, the antiquary) borrowed from modern historians, but containing some things more uncommon, and not easily to be met with." The first of these volumes, printed in 1715, is entitled Εικων Μικρο-βιβλικη, sive Icon Libellorum, or a Critical History of Pamphlets." In this he styles himself "a gentleman of the inns of court." The others are entitled "Athenæ Britannicæ, or a Critical History of the Oxford and Cambridge Writers and Writings, &c. by M. D." London, 1716, 8vo. They are all of so great rarity, that Dr. Farmer never saw but one volume, the first, nor Baker but three, which were sent to him as a great curiosity by the earl of Oxford, and are now deposited in St. John's college, Cambridge. In the British Museum there are seven. From the "Icon Libellorum," the only volume we have had an opportunity of perusing attentively, the author appears to have been well acquainted with English authors, their works and editions, and to have occasionally looked into the works of foreign bibliographers.[1]

DAVIES (SAMUEL), an American clergyman of dissenting principles, and known by three volumes of sermons, in 8vo, edited by Dr. Gibbons, of London, was born November 3, 1724, in the county of Newcastle in Delaware, in America, and was early designed by his parents for the ministry, in which he became very popular. In 1759 he succeeded Mr. Jonathan Edwards as president of his college of New Jersey, which he held to his death, Feb. 4, 1761. He was succeeded in his post by the rev. Dr. S. Finley, who died on the 17th of July 1766, being the fourth president that filled that chair in the short space of less than nine years. In the sermons above mentioned Mr. Davies deserves little praise for style, and his editor not much for judgment of selection.[2]

DAVIES (SNEYD), the son of a physician who practised in Wales, was born at Shrewsbury, and educated at Eton, whence he removed to King's college, Cambridge, and regularly took the degrees of A. B. 1732, A. M. 1737, and D. D. 1759. He was early noticed by his school-fellow, Cornwallis, archbishop of Canterbury, when bishop of

[1] Pennant's Hist. of Whiteford, p. 115.—D'Israeli's Calamities of Authors.
[2] Dr. Gibbons's Funeral Sermon for President Davies, 1761, 8vo.

Lichfield and Coventry, who appointed him his chaplain, and collated him to a canonry of Lichfield, and in 1751 presented him to the mastership of St. John's hospital, Lichfield. He was also archdeacon of Derby, and rector of Kingsland, in Herefordshire, in the gift of his family. He died Feb. 6, 1769, much esteemed for his learning and amiable disposition; and his numerous poems, both printed and manuscript, bear ample testimony to his talents. He wrote several of the anonymous imitations of Horace in Duncombe's edition, 1767, and at the end of vol. IV. is given the character of the ancient Romans from a poem by him, styled "The Progress of Science." He has many poems in Dodsley's and Nichols's collections, and one, in Latin, preserved in the "Alumni Etonenses." Mr. Pennant also, in his "Tour in Wales," vol. II. p. 422, has preserved some animated lines by Dr. Davies on Caractacus, which he says were delivered almost extempore at one of the annual meetings held on Caer Caradoc some years ago by gentlemen from different parts, to celebrate the name of that renowned British chieftain, in prose or verse. [1]

DAVIES (THOMAS), a man of considerable talents, and who prided himself on being through life "a companion of his superiors," was born about 1712. In 1728 and 1729 he was at the university of Edinburgh, completing his education, and became, as Dr. Johnson used to say of him, "learned enough for a clergyman." That, however, was not his destination, for in 1736 we find him among the dramatis personæ of Lillo's celebrated tragedy of "Fatal Curiosity," at the theatre in the Haymarket, where he was the original representative of young Wilmot, under the management of Henry Fielding. He afterwards commenced bookseller in Duke's court, opposite the church of St. Martin-in-the-fields, and afterwards in Round court in the Strand, but met with misfortunes which induced him to return to the theatre. For several years he belonged to various companies at York, Dublin, and other places, particularly at Edinburgh, where he appears to have been at one time the manager of the theatre. At York he married miss Yarrow, daughter of a performer there, whose beauty was not more remarkable than the blamelessness of her conduct and the amiableness of her

[1] Nichols's and Dodsley's Poems.—Harwood's Alumni Etonenses.—Churton's Lives of the Founders of Brazen-nose college, p. 488.

manners. In 1753 he returned to London, and with Mrs. Davies was engaged at Drury-lane, where they remained for several years in good estimation with the town, and played many characters, if not with great excellence, at least with propriety and decency. Churchill, in his indiscriminate satire, has attempted to fix some degree of ridicule on Mr. Davies's performance, which, just or not, had the effect of driving him from the stage, which about 1762 he exchanged for a shop in Russel-street, Covent Garden; but his efforts in trade were not crowned with the success which his abilities in his profession merited. In 1778 he became a bankrupt; when, such was the regard entertained for him by his friends, that they readily consented to his re-establishment; and none of them, as he says himself, were more active to serve him than those who had suffered most by his misfortunes. Yet, all their efforts might possibly have been fruitless if his powerful and firm friend Dr. Johnson had not exerted himself to the utmost in his behalf. He called upon all over whom he had any influence to assist Tom Davies; and prevailed on Mr. Sheridan, patentee of Drury-lane theatre, to give him a benefit, which he granted on the most liberal terms. In 1780, by a well-timed publication, the "Life of David Garrick," which has passed through several editions, Mr. Davies acquired much fame, and some money. He afterwards published "Dramatic Miscellanies," in 3 vols. of which a second edition appeared a few days only before the author's death. His other works are, 1. "Some Memoirs of Mr. Henderson." 2. "A Review of lord Chesterfield's Characters." 3. A "Life of Massinger." 4. Lives of Dr. John Eachard, sir John Davies, and Mr. Lillo, prefixed to editions of their works, published by Mr. Davies; and fugitive pieces without number in prose and verse in the St. James's Chronicle, and almost all the public newspapers. The compiler of this article in the last edition of this Dictionary, informs us that he "knew him well, and has passed many convivial hours in his company at a social meeting, where his lively sallies of pleasantry used to set the table in a roar of harmless merriment. The last time he visited them he wore the appearance of a spectre; and, sensible of his approaching end, took a solemn valediction of all the company." Mr. Davies died the 5th of May, 1785, and was buried, by his own desire, in the vault of St. Paul, Covent Garden, close by the side

of his next door neighbour, the late Mr. Grignion, watchmaker. Mrs. Davies died Feb. 9, 1801. Tom Davies, as he was familiarly called, was a good-natured and conscientious man in business as in private life, but his theatrical bias created a levity not consistent with prudence. Had he been rich, he would have been liberal: Dr. Campbell used to say he was not a *bookseller*, but a *gentleman* who dealt in *books*." [1]

DAVILA (GILLES GONZALES), a Spanish ecclesiastic, and historiographer to the king of Spain, was a native of the town of Avila, from which he derived his name. He accompanied the cardinal Pierra Deza to Rome, and made great progress in the study of sacred and profane history. On his return to Spain, he was presented to a benefice in the church of Salamanca; and being invited to Madrid in 1612, he was appointed king's historiographer for Castille. He composed in Spanish, "A History of the Antiquities of Salamanca;" the "Life of Alphonso Tostat;" "Theatro de las Grandesas de Madrid;" "Theatro ecclesiastico de las iglesias de las Indias;" a life of Henry III. king of Castille, &c. and other works. He died in 1658, upwards of eighty years old. [2]

DAVILA (LOUIS), a Spanish gentleman, native of Placentia, was commander in the order of Alcantara, and general of cavalry for Charles V. at the siege of Metz in 1552. The duke of Guise had the command of that place. Davila sent a trumpet to him to ask for a fugitive slave who had run off with a horse of great value, which was only a pretext for gaining an observation of the town. The duke of Guise was not a man to be so easily imposed upon: however, he sent him back the horse, which he ransomed with his own money; and, as the slave had pushed on farther, he sent him word, that "he was already a good way in France; and that a slave became free on setting his foot on that ground." He wrote historical memoirs of the war carried on by that emperor against the protestants of Germany, printed for the first time in Spain, 1546, and afterwards translated into Latin and French. The president Thuanus censures him for his partiality in favour of Charles V. There is also by him, "Memoires de la Guerre d'Afrique." [3]

[1] Nichols's Bowyer.—Boswell's Life of Johnson.—Granger's Letters, by Malcolm, p. 16—69.

[2] Moreri and Dict. Hist. in Avila.

[3] Ibid. in Avila.

DAVILA (Henry Catherine), a celebrated historian, was the son of Anthony Davila, who was constable of the kingdom of Cyprus when it was under the power of the Venetians; but having lost his situation by the conquest made by the Turks in 1570, retired to Venice, and being possessed of some property at Sacco in the territory of Padua, determined to settle there. His son was born in this place in 1576, and named Henry Catherine, in honour of Henry III. and Catherine de Medicis, who had shown marks of great respect and kindness for the constable, when he was in France a little before the war of Cyprus. When young Davila had attained his seventh year, his father sent him to France, where he was placed under the care of the marechal D'Hemery, who had married his father's sister. D'Hemery, who resided at Villars in Normandy, gave his nephew an excellent education, and at a suitable age introduced him at court as one of the pages to the queen mother. At the age of eighteen, he served in the war against the League, and distinguished himself by an ardour which frequently endangered his life. In 1599, the war being concluded by the peace of Vervins, Davila was recalled by his father and by the Venetians, and returned to Italy. The republic of Venice entrusted him with various employments, both military and civil, such as the government of Candy, and of Dalmatia, and what pleased him most, the title of constable was confirmed to him, and in the senate and on all public occasions he took precedence after the doge. The last office to which he was appointed, but which he never enjoyed, was that of commander of Crema. On his way to this place, the different towns and villages, through which he was to pass, were ordered to furnish him with a change of horses and carriages; but when he arrived at a place near Verona, and requested the usual supplies, they were denied; and on his remonstrating, a brutal fellow shot him dead with a pistol. The assassin was immediately killed by one of Davila's sons, who happened to be with him. This misfortune happened in 1631, exactly a year after he had published, in Italian, his history of the civil wars of France, under the title "Istoria delle Guerre civili di Francia," Venice, 4to, reprinted in 1634, 1638, and often since. The finest editions are those of Paris, 1644, 2 vols. folio, and of Venice, 1733, 2 vols. folio. We have two old translations into English, 1647, by Aylesbury, and 1678,

by Cottrel, folio; but the best is that by Farneworth, 1755, 2 vols. 4to. The French have likewise translations by Baudouin, 1642, and by Grosley and the abbé Mallet, 1757, 3 vols. 4to, and there is a Latin translation by Cornazano, Rome, 1743, 3 vols. 4to.

This history is divided into fifteen books, and contains every thing worth notice that passed, from the death of Henry II. 1559, to the peace of Vervins 1598. Lord Bolingbroke calls it a noble history, and says, that he "should not scruple to confess it in many respects equal to that of Livy." Davila has indeed been accused of too much refinement and subtlety, in developing the secret motives of actions, in laying the causes of events too deep, and deducing them often through a series of progression too complicated, and too artfully wrought. But yet, as the noble lord goes on in his "Letters on the Study of History," l. v. "the suspicious person, who should reject this historian upon such general inducements as these, would have no grace to oppose his suspicions to the authority of the first duke of Epernon, who had been an actor, and a principal actor too, in many of the scenes that Davila recites. Girard, secretary to this duke, and no contemptible biographer, relates, that this history came down to the place where the old man resided in Gascony, a little before his death; that he read it to him; that the duke confirmed the truth of the narrations in it; and seemed only surprised, by what means the author could be so well informed of the most secret councils and measures of those times."

Davila is unquestionably one of the best of the French historians, but is liable to the objections made to other historians, of relying too much on his own invention, all the speeches and harangues in his narrative being of his own composition, and adapted to his own sentiments of the persons and events concerned. Want of variety, it has also been observed, is sensibly felt in his history: the events indeed are important and various; but the reader languishes by a tiresome monotony of character, every person engaged being figured a consummate politician, governed by interest only. His partiality to Catherine of Medicis may perhaps be forgiven, as she was not only his great benefactress, but communicated many particulars to his history. It may be added that the early editions of

this history are more incorrect in geography and names than those which are of more recent date.[1]

DAVIS (Henry Edwards), son of Mr. John Davis, of Windsor, was born July 11, 1756, and educated at Ealing, Middlesex; whence he removed to Baliol college, Oxford, May 17, 1774, where he took his degree of B A. about January 1778. In the spring of that year he wrote an Examination of Gibbon's "History of the Decline and Fall of the Roman Empire," in which he evinced more knowledge than is usually found at the age of twenty-one. This was answered by the historian in a Vindication, which brought out a reply by Mr. Davis, who, it is evident, gave Gibbon no small uneasiness by attacking him on his veracity and fairness of quotation, in which Gibbon fancied himself impregnable. In 1780, Mr. Davis having taken his master's degree, and entered into priest's orders, was made a fellow of his college; and, for some time before his death, had the office of tutor, which he discharged with a solicitude and constancy too great for the sensibility of his mind, and the delicacy of his constitution. A lingering illness removed him from the society of his many estimable friends, and deprived the public of his expected services. Affected by the strongest and tenderest of those motives, which endear life and subdue fortitude, he sustained the slow approaches of dissolution, not only resigned but cheerful, supported by the principles he had well defended. Feb. 10, 1784, without any apparent change, between a placid slumber and death, he expired. He was buried at Windsor, the place of his nativity. He had cultivated a taste for elegant literature, particularly in poetry. Though his voice was not strong, his elocution was distinct, animated, unaffected, and pathetic. The cheerfulness and vivacity of his conversation, the warmth and benevolence of his heart, fixed by principle, and animated by sentiment, rendered him in his private character, alike amiable and worthy of esteem.[2]

DAVIS (John), an eminent navigator, of the sixteenth century, was born at Sandridge, in the parish of Stoke-Gabriel, near Dartmouth in Devonshire. His birth near that eminent sea-port, having given him a fair opportunity,

[1] Tiraboschi.—Moreri.—Le Long's Bibl. Historique.—Niceron, vol. XXXIX.

[2] Preceding edition of this Dictionary.—Gibbon's Miscellaneous Works, vol. II.

to which probably was added a strong natural disposition, he put himself early to sea; where, by the help of a good master, and his subsequent industry, knowledge, and experience, he became the most expert pilot, and one of the ablest navigators of his time. The first public employment he had was in 1585, when he undertook to discover a new passage, by the north-west parts of America, to the East-Indies. For that purpose, he sailed from Dartmouth, on the seventh of June, with two barks, one of fifty and the other of thirty-five tons, which were fitted out at the charge of some noblemen and gentlemen; and met, July 19, many islands of ice floating, in 60 degrees northern latitude. They were soon encompassed with them; and going upon some, perceived, that the roaring noise they heard, at which they were greatly astonished, was caused only by the rolling of the ice together. The next day, they discovered the southern coast of Groenland, five hundred leagues distant from the Durseys, or Missenhead, in Ireland; and observed it to be extremely rocky and mountainous, and covered with snow, without any signs of wood, grass, or earth to be seen. The shore, likewise, was so full of ice, that no ship could come near it by two leagues: and so shocking was the appearance of it, and the cracking of the ice so hideous, that they imagined it to be a quite desolate country, without a living creature, or even any vegetable substance; for which reason captain Davis named it, "The Land of Desolation." Perceiving that they were run into a very deep bay, wherein they were almost surrounded with ice, they kept coasting along the edge of it, south-south-west, till the 25th of July; when, after having gone fifty or sixty leagues, they found that the shore lay directly north. This made them alter their course to the north-west, in hopes of finding their desired passage: but on the 29th they discovered land to the north-east, in 64 degr. 15 min. latitude. Making towards it, they perceived that they were passed the ice, and were among many green, temperate, and pleasant islands, bordering upon the shore; though the hills of the continent were still covered with great quantities of snow. Among these islands were many fine bays, and good roads for shipping: they landed in some, and the people of the country came down and conversed with them by signs, making Mr. Davis understand, that there was a great sea towards the north and west. He staid in this place till the first of August,

and then proceeded in his discovery. The sixth of that month, they found land in 66 degr. 40 min. latitude, quite free from ice; and anchored in a safe road, under a great mountain, the cliffs whereof glistered like gold. This mountain he named, Mount Raleigh: the road where their ships lay at anchor, Totness Road: the bay which encompassed the mountain, Exeter Sound: the foreland towards the north, Dier's Cape: and the foreland towards the south, Cape Walsingham. He departed from hence the eighth of August, coasting along the shore, which lay south-south-west, and east-north-east; and on the eleventh came to the most southerly cape of that land, which he named, "The Cape of God's Mercy," as being the place of their first entrance for the discovery. Going forward, they came into a very fine straight, or passage, in some places twenty leagues broad, in others thirty, quite free from ice, the weather in it very tolerable, and the water of the same colour and nature as the main ocean. This passage still retains the name of its first discoverer, being called to this day Fretum Davis, or Davis's Straights. Having sailed, north-west, sixty leagues in this passage, they discovered several islands in the midst of it; on some of which they landed. The coast was very barren, without wood or grass; and the rocks were like fine marble, full of veins of divers colours. Some days after they continued searching for the north-west passage, but found only a great number of islands. And, on the 20th, the wind coming contrary, they altered their course and design, and returning for England, arrived at Dartmouth the 29th of September. The next year Mr. Davis undertook a second voyage, for the farther discovery of the north-west passage, being supported and encouraged again by secretary Walsingham, and other adventurers. With a view therefore of searching the bottom of the Straights he had been in the year before, he sailed from Dartmouth, May the 7th, 1586, with four ships, and the 15th of June discovered land in 60 degrees latitude, and 47 degrees longitude west from London. The ice along the coast reached in some places ten, in some twenty, and in others fifty leagues into the sea; so that, to avoid it, they were forced to bear into 57 degrees latitude. After many tempestuous storms, they made the land again, June the 29th, in 64 degrees of latitude, and 58 of longitude; and ran among the temperate islands they had been at the year before,

But the water was so deep, they could not easily come to an anchor; yet they found means to go ashore, on some of the islands, where they were much caressed and welcomed by the natives, who knew them again. Having finished a pinnace, which was to serve them for a front in their discoveries, they landed, not only in that, but also in their boats, in several places: and, upon the strictest search, found the land not to be a continent, as they imagined, but a collection of huge, waste, and desert isles, with great sounds and inlets passing between sea and sea. They pursued their voyage the 11th of July, and on the 17th, in 63 degrees 8 minutes latitude, met with a prodigious mass of ice, which they coasted till the 30th. This was a great obstacle and discouragement to them, not having the like there the year before; and, besides, the men beginning to grow sickly, the crew of one of the ships, on which he chiefly depended, forsook him, and resolved to proceed no farther. However, not to disappoint Mr. W. Sanderson, who was the chief adventurer in this voyage, and for fear of losing the favour of secretary Walsingham, who had this discovery much at heart, Mr. Davis undertook to proceed alone in his small bark of thirty tons. Having therefore fitted, and well-victualled it, in a harbour lying in 66 degrees 33 minutes latitude, and 70 degrees longitude, which he found to be a very hot place, and full of muscatoes, he set sail the 12th of August, and coming into a straight followed the course of it for eighty leagues, till he came among many islands, where the water ebbed and flowed six fathom deep. He had hopes of finding a passage there, but upon searching farther in his boat, he perceived there was none. He then returned again into the open sea, and kept coasting southward as far as 54 degrees and a half of latitude: in which time he found another great inlet near forty leagues broad, between two lands, west, where the water ran in with great violence. This, he imagined, was the passage so long sought for; but the wind being then contrary, and two furious storms happening soon after, he neither thought it safe nor wise to proceed farther, especially in one small bark, and when the season was so far advanced. He, therefore, sailed for England the 11th of September; and arrived there in the beginning of October. By the observations which he made, he concluded, that the north parts of America are all islands. He made a third voyage to these parts again

the year following, 1587. All the western merchants, and most of those of London, refused to be engaged farther in the undertaking; but it was encouraged by the lord treasurer Burleigh and secretary Walsingham. Mr. Davis having, in his last voyage, discovered prodigious quantities of excellent cod-fish, in 56 degrees of latitude, two ships were sent along with him for fishing, and one only for the discovery of the North west passage. They sailed from Dartmouth the 19th of May, and discovered land the 14th of June, at sixteen leagues distance, but very mountainous, and covered with snow. On the 21st of June the two barks left him, and went upon the fishing, after having promised him, not to depart till his return to them about the end of August, yet having finished their voyage in about sixteen days after, they set sail for England without any regard to their promise. Captain Davis, in the mean time, pursued his intended discovery, in the sea between America and Groenland, from 64 to 73 degrees of latitude. Having entered the Straights which bear his name, he went on northward, from the 21st to the 30th of June; naming one part Merchants Coast; another, the London Coast; another, Hope Sanderson in 73 degrees latitude, being the farthest he went that day. The wind coming northerly, he altered his course, and ran forty leagues west, without seeing any land. On the 2d of July, he fell in with a great bank of ice, which he coasted southward till the 19th of July, when he came within sight of Mount Raleigh on the American coast, in about 67 degrees of latitude. Having sailed sixty leagues north-west into the gulf that lies beyond it, he anchored, July 23, at the bottom of that gulf, among many islands, which he named "The Earl of Cumberland's Isles" He quitted that place again the same day, and sailed back south-east, in order to recover the sea; which he did the 29th in 62 degrees of latitude. The 30th he passed by a great bank, or inlet, to which he gave the name of Lumley's Inlet; and the next day by a head land, which he called "The Earl of Warwick's Foreland." On the first of August he fell in with the southermost cape, named by him Chudley's Cape: and, the 12th, passed by an island which he named Darcy's Island. When he came in 52 degrees of latitude, not finding the two ships that had promised to stay for him, he was in great distress, having but little wood, and only half a hogshead of water left; yet, taking courage, he made

the best of his way home, and arrived at Dartmouth September the 15th, very sanguine, that the north-west passage was most probable, and the execution easy; but secretary Walsingham dying not long after, all farther search was laid aside. Mr. Davis, notwithstanding, did not remain idle. For, August 26, 1591, he was captain of the Desire, rear admiral to Mr. Thomas Cavendish, in his second unfortunate expedition to the South-Sea; and is highly blamed by Mr. Cavendish, for having deserted him, and thereby being the cause of his overthrow. After many disasters, Mr. Davis arrived again at Bear-haven in Ireland, June 11, 1593. He performed afterwards no less than five voyages to the East-Indies, in the station of a pilot. One was in a Dutch ship, in which he set out, March 15, 1597-8, from Flushing, and returned to Middleburgh, July 23, 1600. Of the rest we have no account, except of that which he performed with sir Edward Michelbourne, in which were spent nineteen months, from December 5, 1604, to July 9, 1606. During this voyage Mr. Davis was killed, on the 27th of December, 1605, in a desperate fight with some Japonese near the coast of Malacca. He married Faith, daughter of sir John Fulford, of Fulford in Devonshire, knight, by Dorothy his wife, daughter of John lord Bouchier, earl of Bath, by whom probably he had issue: for some of his posterity are said to have been living about the middle of the last century, at or near Deptford.

"The account of his second voyage for the Discovery of the North-west Passage, in 1586," seems to be of his composition; for he speaks always in the first person. There are likewise in print two letters of his to Mr. Sanderson, one dated from Exeter, October 14, 1586; and the other from Sandridge, September 16, 1587. Hakluyt has also preserved "A Traverse Booke made by M. John Davis, in his third voyage for the discoverie of the North-west Passage, anno 1587," and it appears that he composed a treatise entitled "The World's Hydrographicall Description," for Hakluyt has extracted from it, and published, "A report of Master John Davis, of his three voyages made for the Discovery of the North-west Passage." His voyage to the East Indies in a Dutch ship, in 1598, was written also by himself. It is said that "There is a Rutter, [Routier] or Brief Directions for sailing into the East Indies, digested into a plain method by this same person,

John Davis, of Limehouse, (as he is there called) written upon experiment of his five voyages thither, and home again." But either it was not written by the same John Davis, who is the subject of this article, or else our John Davis was not killed in the East Indies, as we have said above upon the authority of Purchas, and of those that have copied from him.

In the Index to the first edition of the Biographia, it is observed, that there is a defect in the article of John Davis, as it has not mentioned his quadrant for finding out the latitude at sea. Concerning his main object, however, the attempt for the discovery of a northern passage to India, much may be found in captain Cook's Voyages, particularly the introduction to his last voyage.[1]

DAVIS, or DAVIES (JOHN), of Hereford, as he usually styled himself, a poet and schoolmaster, was born in that city, and sent when young from a grammar-school there, to the university of Oxford; but Wood has not discovered in what college he studied, nor does it appear that he took any degree. After leaving the university, he returned to his native place, where he obtained the character of a poet, and published several productions of the rhyming kind; but not finding, as it would indeed have been wonderful if he had found, much profit accrue, he set up a writing-school, first at Hereford, and afterwards in London, where he at length acquired the character of one of the first penmen in England. In 1611 we find him living in Fleet-street, and a Roman catholic. From Peck's Desiderata it appears that Arthur Wilson was one of his pupils, and that the conversation of Davis and his family inspired him with some doubts of the religious kind. From his poems we learn that Davis left a brother, James, at Oxford, who was also a writing-master; and that he himself married a wife whose name was Croft, by whom, he says, he had a "crop of care," meaning, probably, a large family. As a writing-master, he published some engraved books of instruction, or specimens, but Massey has seen only "The Writing School-master, or Anatomy of Fair Writing," engraved, after his death, by Ingheenram, which he thinks does not support the high character given of his penmanship by his contemporaries. It is said he was some time tutor to prince Henry, who, according to Birch, wrote a

[1] Biog. Brit.—Prince's Worthies of Devon.

very fine hand. He died about 1618, and, Fuller informs us, was buried in the church or church-yard of St. Giles's in the Fields.

His poetical works are numerous, but discover very little taste or talent: 1. "St. Peter's Complaint, with other Poems," Lond. 1595, 4to. 2. "Mirum in modo; a glimpse of God's glory, and the soul's shape," ibid. 1602, and 1616, 8vo. 3. "Microcosmus, or the Discovery of the Little World," Oxon. 1603, 4to. 4. "The Holy Rood of Christ's Church," Lond. 1609, 4to, with Sonnets. 5. "Humours Heaven and Earth, with the civil wars of Death and Fortune," ibid. 1609, 8vo. 6. "Wit's Pilgrimage," Lond. 4to, no date. 7. "Muse's Sacrifice, or Divine Meditations," ibid. 1612, 12mo. 8. "The Muse's Tears for the loss of their hope, the heroic and never too much praised Henry, prince of Wales," ibid. 1613, 4to, &c. &c. &c. Four of these volumes are noticed in the Censura Literaria, one in Beloe's Anecdotes, and one in the British Bibliographer, by Mr. Haslewood, whose character of Davis's poetry may be adopted with confidence. "Davis's poetical attempts are generally heavy, dull, obscure, and inharmonious; and his pages are remarkable for inconsistency. One while he is pouring forth celestial rhapsodies, and then 'with jerkes of wit (as he terms them) to whip every vice,' blundering on expressions too gross for pen or press, while the reader, who may have been edified by his morality, is left to fill up the blank of a disgusting parenthesis. His witticisms are often feeble puns, double entendres, and occasionally have their point depending on a fabricated name. Yet though the whole of his pieces now class as rare, from their number it seems presumable they were not ill received. To us moderns, however, there seldom appears poignancy in his wit, or nerve in his poetry."[1]

DAVIS (ROWLAND), an Irish divine, was born near Cork, in 1649, and educated at Trinity-college, Dublin, where he took his degree of LL. D. and was accounted an eminent civilian. Having entered into holy orders, he was promoted to be dean of Cork, and was afterwards vicar-general of the diocese, both which preferments he retained until his death in 1721. He wrote, "A Letter to a friend

[1] Ath. Ox. vol. I.—Massey's Origin and Progress of Letters.—Censura Literaria, vol. I. II. and V.—Bibliographer, vol. II. 247.—Warton's Hist. of Poetry, vol. IV. p. 15, 56, 87.—Whalley's Ben Jonson, vol. VI. p. 230.

concerning his changing his religion," Lond. 1694, 4to. This friend was a Mr. Turner, recorder of Limerick, who had become a Roman catholic. Dr. Davis published also, "The truly Catholick and Old Religion, shewing that the established church in Ireland is more truly a member of the catholic church, than the church of Rome, and that all the ancient Christians, especially in Great Britain and Ireland, were of her communion," Dublin, 1716, 4to. This was answered the same year by Timothy O'Brien, D. D. of Toulouse, a native of Cork, and then parish priest of Castlelions, in a pamphlet printed at Cork, anonymously, to which Dr. Davis replied in "A Letter to the pretended Answer, &c." O'Brien returned to the charge with "Goliath beheaded with his own sword," 4to, to which Dr. Davis replied in "Remarks on a pamphlet entitled Goliath, &c." He also published two occasional sermons, one on the 30th of January, entitled "Christian Loyalty," 1716, 4to; the other a charity sermon, Dublin, 1717, 8vo.[1]

DAVISON (WILLIAM), a very eminent statesman, and secretary of state in the reign of queen Elizabeth, was, if not a native of Scotland, at least descended from those who were, as himself professed to sir James Melvile. At what time he came into the court of queen Elizabeth, or in what state, is uncertain. It is most probable, that his parts and learning, together with that extraordinary diligence and wonderful address for which he was always distinguished, recommended him to Mr. Killigrew, afterwards sir Henry Killigrew, with whom he went in quality of secretary, at the time he was sent into Scotland, to compliment queen Mary upon the birth of her son. This was in 1566, and there is a good reason to believe that he remained from that time about the court, and was employed in several affairs of great consequence. In 1575, when the states of Brabant and Flanders assumed to themselves the administration of all affairs till his catholic majesty should appoint a new governor of the Low Countries, Mr. Davison was sent over with a public character from the queen to those states, under the plausible pretence of exhorting them to continue in their obedience to his catholic majesty; but, in reality, to see how things actually stood in that part of the world, that her majesty might be the better able to know how to proceed in respect to the

[1] Moreri.—Sir James Ware's Works by Harris, vol. II.

several applications made to her from the prince of Orange, and the people of Holland. He executed this commission very successfully, and therefore the queen sent him over as her minister, to pacify the troubles that had arisen at Ghent; and when his presence was no longer necessary there, he was commissioned on her behalf to the States of Holland, in 1579. His conduct there gave equal satisfaction to the queen his mistress, and to those with whom he negotiated. He gave them great hopes of the queen's assistance and support, and when a sum of money was desired, as absolutely necessary towards providing for their defence, he very readily undertook to procure it upon reasonable security; in consequence of which, a very considerable sum was sent from England, for which all the valuable jewels and fine plate that had been pledged by Matthias of Austria to the States of Holland, and which were the remains of the magnificence of the house of Burgundy, were transported to England. These journies, and the success attending them, gave Mr. Davison great reputation at court, insomuch, that in all matters of a nice and difficult nature, Davison was some way or other continually employed. Thus in 1583, when matters wore a serious aspect in Scotland, he was sent thither as the queen's ambassador, in order to counteract the French ministers, and to engage the king of Scots and the people, both to slight the offers made them from that country, and to depend wholly upon assistance from England. Affairs in the Low Countries coming at last to a crisis, and the states resolving to depend upon queen Elizabeth, in the bold design they had formed of defending their freedom by force of arms, and rendering themselves independent, Mr. Davison, at this time clerk of the privy council, was chosen to manage this delicate business, and to conclude with them that alliance which was to be the basis of their future undertakings. In this, which, without question, was one of the most perplexed transactions in that whole reign, he conducted things with such a happy dexterity, as to merit the strongest acknowledgments on the part of the States, at the same time that he rendered the highest service to the queen his mistress, and obtained ample security for those expences which that princess thought necessary in order to keep danger at a distance, and to encourage the flames of war in the dominions of her enemy, whom at that juncture she knew to be meditating how he

might transfer them into her own. Upon the return of Mr. Davison into England, after the conclusion of this treaty, he was declared of the privy-council, and appointed one of her majesty's principal secretaries of state, in conjunction with sir Francis Walsingham; so that, at this time, these offices may be affirmed to have been as well filled as in any period that can be assigned in our history, and yet by persons of very different, or rather opposite dispositions; for Walsingham was a man of great art and intrigue, one who was not displeased that he was thought such a person, and whose capacity was still deeper than those who understood it best apprehended it to be. Davison, on the other hand, had a just reputation for wisdom and probity; and, though he had been concerned in many intricate affairs, yet he preserved a character so unspotted, that, to the time he came into this office, he had done nothing that could draw upon him the least imputation. It is an opinion countenanced by Camden, and which has met with general acceptance, that he was raised in order to be ruined, and that, when he was made secretary of state, there was a view of obliging him to go out of his depth in that matter, which brought upon him all his misfortunes. This conjecture is very plausible, and yet there is good reason to doubt whether it is well founded. Mr. Davison had attached himself, during the progress of his fortunes, to the potent earl of Leicester; and it was chiefly to his favour and interest that he stood indebted for this high employment, in which, if he was deceived by another great statesman, it could not be said that he was raised and ruined by the same hands. But there is nothing more probable than that the bringing about such an event by an instrument which his rival had raised, and then removing him, and rendering his parts useless to those who had raised him, gave a double satisfaction to him who managed this design. It is an object of great curiosity to trace the principal steps of this transaction, which was, without doubt, one of the finest strokes of political management in that whole reign. When the resolution was taken, in the beginning of October 1586, to bring the queen of Scots to a trial, and a commission was issued for that purpose, secretary Davison's name was inserted in that commission; but it does not appear that he was present when that commission was opened at Fotheringay castle, on the 11th of October, or that he ever assisted there at all. Indeed,

the management of that transaction was very wisely left in the hands of those who with so much address had conducted the antecedent business for the conviction of Anthony Babington, and his accomplices, upon the truth and justice of which, the proceedings against the queen of Scots entirely depended. On the 25th of October the sentence was declared in the star-chamber, things proceeding still in the same channel, and nothing particularly done by secretary Davison. On the 29th of the same month the parliament met, in which serjeant Puckering was speaker of the house of commons; and, upon an application from both houses, queen Elizabeth caused the sentence to be published, which, soon after, was notified to the queen of Scots; yet hitherto all was transacted by the other secretary, who was considered by the nation in general as the person who had led this prosecution from beginning to end. The true meaning of this long and solemn proceeding was certainly to remove, as far as possible, any reflection upon queen Elizabeth; and, that it might appear in the most conspicuous manner to the world, that she was urged, and even constrained to take the life of the queen of Scots, instead of seeking or desiring it. This assertion is not founded upon conjecture, but is a direct matter of fact; for, in her first answer to the parliament, given at Richmond the 12th of November, she complained that the late act had brought her into a great strait, by obliging her to give directions for that queen's death; and upon the second application, on the 24th of the same month, the queen enters largely into the consequences that must naturally follow upon her taking that step, and on the consideration of them, grounds her returning no definitive resolution, even to this second application. The delay which followed after the publication of the sentence, gave an opportunity for the French king, and several other princes, to interpose, but more especially to king James, whose ambassadors, and particularly sir Robert Melvile, pressed the queen very hard. Camden says, that his ambassadors unseasonably mixing threatenings with intreaties, they were not very welcome; so that after a few days the ambassadors were dismissed, with small hopes of succeeding. But we are elsewhere told, that, when Melvile requested a respite of execution for eight days, she answered, "Not an hour." This seemed to be a plain declaration of her majesty's final determina-

tion, and such in all probability it was, so that her death being resolved, the only point that remained under debate was, how she should die, that is, whether by the hand of an executioner, or otherwise. In respect to this, the two secretaries seem to have been of different sentiments. Mr. Davison thought the forms of justice should go on, and the end of this melancholy transaction correspond with the rest of the proceedings. Upon this, sir Francis Walsingham pretended sickness, and did not come to court, and by this means the whole business of drawing and bringing the warrant to the queen to sign, fell upon Davison, who, pursuant to the queen's directions, went through it in the manner that Camden has related. But it is very remarkable, that, while these judicial steps were taking, the other method, to which the queen herself seemed to incline, proceeded also, and secretary Walsingham, notwithstanding his sickness, wrote the very day the warrant was signed, which was Wednesday, February 1st, 1586-7, to sir Amias Pawlet and sir Drew Drury, to put them in mind of the association, as a thing that might countenance, at least, if not justify, this other way of removing the queen of Scots. It is true, that Mr. Davison subscribed this letter, and wrote another to the same persons two days after; but it appears plainly from the answer, that the keepers of the queen of Scots considered the motion as coming from Walsingham. The warrant being delivered to the lords of the council, they sent it down by Mr. Beale, their clerk, a man of sour and stubborn temper, and who had always shewn a great bitterness against the queen of Scots. The day of his departure does not appear; but queen Mary had notice given her on the Monday, to prepare for death on the Wednesday, which she accordingly suffered. As soon as queen Elizabeth was informed of it, she expressed great resentment against her council, forbad them her presence and the court; and caused some of them to be examined, as if she intended to call them to an account for the share they had in this transaction. We are not told particularly who these counsellors were, excepting the lord treasurer Burleigh, who fell into a temporary disgrace about it, and was actually a witness against Mr. Davison. As for the earl of Leicester and secretary Walsingham, they had prudently withdrawn themselves at the last act of the tragedy, and took care to publish so much, by

their letters into Scotland; but secretary Davison, upon whom it was resolved the whole weight of this business should fall, was deprived of his office, and sent prisoner to the Tower, at which nobody seems to have been so much alarmed as the lord treasurer, who, though himself at that time in disgrace, wrote to the queen in strong terms, and once intended to have written in much stronger. This application had no effect, for the queen having sent her kinsman Mr. Cary, son to the lord Hunsdon, into Scotland, to excuse the matter to king James, charged with a letter to him under her own hand, in which she in the strongest terms possible asserted her own innocence, there was a necessity of doing something that might carry an air of evidence, in support of the turn she had now given to the death of that princess. On the 28th of March following, Davison, after having undergone various examinations, was brought to his trial in the star chamber, for the contempt of which he had been guilty, in revealing the queen's counsels to her privy counsellors, and performing what he understood to be the duty of his office in quality of her secretary. We have several accounts of this trial, which, in a variety of circumstances, differ from each other. In this, however, they all agree, that the judges, who fined him ten thousand marks, and imprisonment during the queen's pleasure, gave him a very high character, and declared him to be, in their opinions, both an able and an honest man. One thing is very remarkable, that, in the conclusion of this business, sir Christopher Wray, chief justice of the queen's bench, told the court, that though the queen had been offended with her council, and had left them to examination, yet now she forgave them, being satisfied that they were misled by this man's suggestions. Sir James Melvile, who wrote at that time, and who seems to have had some prejudice against Davison, said very candidly and fairly upon this occasion, that he was deceived by the council. As soon as the proceeding was over, the queen, to put it out of doubt with the king of Scots, that his mother was put to death without her privity or intention, sent him the judgment given against Davison, subscribed by those who had given it, and exemplified under the great seal, together with another instrument, under the hands of all the judges of England, that the sentence against his mother could not in the least prejudice his title to the succession. As for Mr. Davison, now left to a strange reward for his past services, a long

imprisonment, which reduced him to indigence, he comforted himself with the thoughts of his innocence; and, to secure his memory from being blasted by that judgment which had withered his fortune, he had long before written an apology for his own conduct, which he addressed to secretary Walsingham, as the man most interested in it, and who could best testify whether what he affirmed was truth or not. In this he gave a very clear and natural detail of the transaction which cost him all his sufferings. It is allowed by all who have written on this subject, and especially by Camden, that he was a very unhappy, though at the same time a very capable and honest man. As such we have seen him recommended to queen Elizabeth by the treasurer Burleigh, and as such he was strongly recommended by the earl of Essex to king James I. It seems, that noble person stuck fast by him under his misfortunes, which plainly shews the party to which he had always adhered. That lord lost no opportunity of soliciting the queen in his favour, and never let slip any occasion of testifying for him the warmest and the sincerest affection. At length, it seems he was not altogether unsuccessful; for though, upon the death of secretary Walsingham, the queen absolutely rejected his motion, that Mr. Davison should come into his place, yet, afterwards, it seems that she yielded in some degree, as plainly appears by the earl's letter to king James. That we are under an incapacity of tracing him farther, is owing to the profound silence of the writers of those times.

Davison came not suddenly or surprisingly into his high office, but easily, naturally, and gradually, in the very same way that his predecessors, Cecil, Smith, and Walsingham had done, and with the general approbation of all the council; and, as he was no mean or obscure person when called to that high employment, so he was not given to subserviency, at the peril of his life and reputation; and notwithstanding the star chamber sentence, he very well knew how to make his innocence plain, both to that age and to posterity.

Mr. Whitaker, in his elaborate work entitled "Mary queen of Scots vindicated," has not forgotten Elizabeth's conduct with regard to Davison. In the first edition he took proper notice of it, and gave a general account of the unfortunate secretary's apology. But in the second edition he has inserted the apology at large, and accompanied

it with a number of notes that strongly display the unjust and cruel manner in which Davison was treated by his royal mistress. The pointed observations of Mr. Whitaker's concluding note afford such a correct view of his character, as, although somewhat different from the preceding in the Biographia Britannica, is probably nearer the truth.

"Let me here, at the end of the apology, remark finally concerning Davison, that, though he was not an honest man, yet he was so nearly one, as to be a very prodigy for the ministry of Elizabeth. He refused, it appears, to sign that very bond of association which was signed by all the nation, and which even the despairing Mary offered, on her liberty being granted, to sign herself. Yet he refused, though Leicester pushed on the association, and though Elizabeth urged him to sign it. Among the pleas which he advances for himself in his other apology, he particularly states 'his former absolute refusal to sign the band of association, being earnestly pressed thereunto by her majesty's self,' (Robertson, II. 483). This indeed is a very strong evidence of a manly virtuousness in him. But he did other things in the same spirit of virtue. He declined to act as a commissioner on the examination of Babington and his accomplices for their conspiracy in favour of Mary, and took a journey to Bath, in order to save himself from acting, (Robertson, II. 483). He was a means, too, of preventing the commissioners who were sent to try Mary at Fotheringay castle, from pronouncing sentence upon her immediately after the trial, and of obliging them to return first to London, and report their proceedings to Elizabeth, (Robertson, II. 483). We have already seen that he kept the warrant for the execution of Mary five or six weeks in his hands, without offering to present it to Elizabeth for her signing. We have equally seen that he actually neglected to obey a personal command of Elizabeth's for bringing the warrant to her, and that he thus neglected for 'many days,' even till the queen fired at his conduct, and sent him a peremptory order to bring it. Even then, and even when Paulet's answer had been received, and all delay was now at an end for ever, he would not be concerned in sending away the warrant himself, but returned it into the hands from which he had received it, and left Cecil and the council to send it. And, as in all the time 'before her trial, he neither

is nor can be charged, to have had any hand at all in the cause of the said queen, or done any thing whatsoever concerning the same, directly or indirectly,' so, 'after the return thence of the commissioners, it is well known to all her council, that he never was at any deliberation or meeting whatsoever, in parliament or council, concerning the cause of the said queen, till the sending down of her majesty's warrant unto the commissioners by the lords and others of her council,' (Robertson, II. 481).

"These deeds of honesty, no doubt, had successively marked him out for vengeance to the rest of the ministry, and to the queen. He was therefore selected by Cecil, 'with her majesty's own privity,' to be the secretary with whom the warrant should be lodged for signing, (Robertson, II. 481). He was thus exposed to a train of decisive trials. It would be seen whether he offered to present the warrant to Elizabeth for her signature. Should he not offer, a command might be given him by Elizabeth to bring it up. Should he hesitate to obey this, a sharp rebuke and a peremptory order might be sent him. If he was refractory in all these points, then the wrath of Elizabeth would burst out upon him, and sweep him away from her presence for ever. If he complied in any, his farther compliance might be tried in ordering him to the great seal with the warrant, and in directing him to use the warrant, when sealed, with secresy. Should he be found pliable in this trial, the grand scheme of assassination, the favourite wish of Elizabeth's heart, which had repeatedly been talked over by her other ministers before Elizabeth and him, which they all united to approve, though none of them offered to undertake, and which had been so talked over and so approved of, merely to put Davison upon undertaking it, might finally be urged upon Davison in private by Elizabeth herself. Should he bend to this urgency, and engage in the work of assassination, Elizabeth, as soon as ever the work was done, would have risen upon him with an affected passion, and made his life the forfeit of his compliance. And should he not bend, all his present, and all his former refractoriness would be remembered at once against him, and unite to draw down the rage of Elizabeth in a storm of real resentment upon him. Either way the man was sure to be ruined. He complied, though only in part. He brought up the warrant at the second order. He carried it to the great seal. He even

united with Walsingham to mention Elizabeth's proposal of assassination to Paulet; but he would go no farther. He actually protested to Elizabeth herself against the proposal before he mentioned it to Paulet. He protested to her against every scheme of assassination. And he was therefore ruined at last by Elizabeth, in a most impudent stretch of falsehood, for doing what he did not do, and in truth and reality, for not doing what he was wanted to do."

"Thus fell Davison, a memorable evidence of the cunning, the perfidiousness, and the barbarity of Elizabeth and her Cecil! But he was fully revenged of them both in his fall. He wrote the present apology, which serves so greatly to expose the characters of both. It is very convincing in itself; is even drawn up with the air and address of a fine writer, and is peculiarly valuable to the critical investigators of Elizabeth's conduct. It differs very usefully from that in Dr. Robertson's Appendix, in being written within the very month of all the main transactions recorded in it, and being therefore very full, circumstantial, and accurate; while that was written many years afterward, is only general and short, and is often inaccurate. It was not, however, as Camden says, a 'private' apology sent to 'Walsingham,' (Orig. i. 465. Trans. 392). It was evidently calculated, as I have shown before, for the inspection of Elizabeth herself. And, as it would naturally be sent to his brother-secretary for her inspection, so was it a bold challenge to her for the truth and exactness of all his averments, and would serve only to increase the load already descending to crush him. The other was written, not only when the little particulars had faded off from the mind, when memory had confounded some circumstances that were distinct in themselves, and a regular narrative, if it could have been given, was no longer of consequence; but, what is very surprizing, when Davison had lost all copy, and even all minutes of this very apology. It was drawn up, too, when he was no longer afraid of showing his forbearance in the cause of Mary, and indeed had reason for displaying it all at large. He therefore goes back much farther in the second apology than in the first, to the return of Mary's judges from Fotheringay, to the moment of her trial, to the examination of Babington, &c. and to the times preceding all. In this whole period he shows us his secret attachment to Mary,

by such a train of incidents as seems peculiarly calculated for the eye of Mary's son on his accession to the throne of England. Yet Elizabeth must have been alive at the writing of it, since she is spoken of as still queen; and I therefore suppose it to be written at the latter end of Elizabeth's reign, when all the nation began to turn their eyes towards Scotland for a successor to her; and when Davison would naturally endeavour to make that attachment to Mary, for which he had suffered so severely from Elizabeth, promote his interest with James."

Francis, the secretary's son, published a poetical miscellany in 1602, under the title of a "Poetical Rapsodie," containing small pieces by the compiler himself, and by some friends. A second edition of this appeared in 1608, a third in 1611, and a fourth in 1621. Mr. Ellis has extracted some of these pieces in his "Specimens," vol. III.[1]

DAUBENTON (LOUIS JOHN MARIA), an eminent French naturalist, was born at Montbar in the department of the Cote D'Or, May 29, 1716. His father, John Daubenton, was a notary in that place, and his mother's name was Mary Pichenot. In his youth he distinguished himself by the sweetness of his temper, and by a diligent application to his studies. The Jesuits of Dijon, under whose tuition he was first placed, noticed him in a peculiar manner. Having gone through the philosophical course taught by the Dominicans of Dijon, his father, who destined him for the church, and who had made him assume the ecclesiastical dress at the age of twelve, sent him to Paris to study theology, but his predilection for natural history induced him privately to study medicine. Accordingly he attended the lectures of Baron, Martiney, and Col de Villars, and likewise those of Winslow, Hunault, and Anthony Jussieu, in the botanic garden. The death of his father, which happened in 1736, leaving him at liberty to pursue the bent of his own inclinations, he took his degrees at Rheims in 1740 and 1741, after which he returned to his native province, where, doubtless, his ambition would have been for ever confined to the practice of medicine, had not a happy accident brought him upon a more brilliant theatre.

Montbar had given birth, about the same time, to the celebrated Buffon, a man of a very different character; who, though possessed of an independent fortune, a

[1] Biog. Brit. &c.

robust constitution, and actuated by a violent passion for pleasure, had determined to devote himself to the cultivation of the sciences; and of those, at length to give the preference to natural history, which he saw in its infancy and rude state, and very justly conceived that every thing must be collected, revised, and examined. Perceiving, however, that his ardent and lively imagination rendered him unequal to such laborious and difficult researches, and even that the weakness of his sight excluded the hope of succeeding in them, he endeavoured to discover a man, who, besides a sound judgment, and a certain quickness of perception, should possess sufficient modesty and devotedness to induce him to rest satisfied with acting, in appearance, a subordinate part, and to serve him, as it were, as a hand and an eye in the prosecution of his undertaking. Such a man he at last found in Daubenton, the companion of his early years. The character, however, of these two philosophers was almost opposite in every respect. Buffon was violent, impatient, rash: Daubenton was all gentleness, patience, and caution: Buffon wished to divine the truth rather than to discover it: Daubenton believed nothing which he had not himself seen and ascertained: Buffon suffered his imagination to lead him from nature; Daubenton, on the contrary, discarded from his writings every expression which was calculated to mislead. They were thus happily fitted to correct each other's faults. Accordingly, the History of Quadrupeds, which appeared while they laboured together, is the most exempt from error of any of the divisions which constitute Buffon's Natural History.

About 1742 Buffon drew him to Paris. At that time, the office of keeper and demonstrator of the cabinet of natural history was in a great measure nominal, and as Noguez, who possessed that title, had been long absent, his place was occasionally supplied by any one present. By the influence of Buffon, this office was revived, and conferred on Daubenton in 1745. His salary, which at first did not exceed 500 francs, was, by degrees, afterwards augmented to 2000, or, as some say, 4000. While he was only an assistant in the academy of sciences, Buffon, who acted as its treasurer, conferred upon him several favours. On his arrival at Paris he procured him a lodging, and neglected nothing in order to secure to him ease and independence; while Daubenton pursued with inde-

fatigable industry those labours which were necessary to second the views of his benefactor, and established by this means the two principal monuments of his own glory.

One of these is the cabinet of natural history in the botanical garden. That before his time served merely as a repository for the products of the different pharmaceutical operations, performed during the public lectures on chemistry, in order that they might be distributed to the poor while suffering under disease. It contained nothing appertaining to natural history, strictly so called, except a collection of shells made by Tournefort, which had afterwards been employed to amuse Lewis XV. during his infancy; but such was the industry of Daubenton, that, within a few years, he collected specimens of minerals, fruits, woods, shells, from every quarter, and methodically arranged them. By applying himself to ascertain, or to improve the operations necessary to preserve the different parts of organized bodies, he succeeded in giving to the inanimate forms of quadrupeds and birds the appearance of real life; and presented to the naturalist the most minute circumstances of their characters, while at the same time he no less gratified the virtuosi by exhibiting them in their natural forms and colours.

Availing himself of the patronage of Buffon, and of his influence with the government, Daubenton soon formed and executed a very extensive plan: he conceived that all the productions of nature should find a place in the temple he had consecrated to her; he was fully aware that those objects which are regarded as the most important, could only be thoroughly known by a comparison of them with others; and that there existed no one that had not a greater or less affinity with the rest of nature. Impressed with this view of the subject, he made the most unremitting efforts to render his collection complete; whilst at the same time he bestowed the greatest attention on the formation of those anatomical preparations which for a long time distinguished the cabinet of Paris, and which, however disagreeable they may be to the common eye, are not the less useful to those who wish to penetrate beyond the mere surface of organized beings, and who endeavour to render natural history a philosophical science, by illustrating the phenomena it exhibits.

The study and arrangement of these productions engrossed his whole attention, and seemed to constitute the

only passion he ever experienced. Shut up for whole days in the cabinet, he incessantly occupied himself in changing the disposition of the objects he had accumulated, till by a scrupulous investigation of their several parts, and attempting every possible method, he fell upon that arrangement which was equally consonant to true taste and accurate science. This passion for arrangement was again revived in full force during his latter years; when, in consequence of victories obtained by the republican arms, there was brought to the museum a fresh store of natural curiosities, and when circumstances permitted him to give to the whole a more complete illustration. At eighty-four years of age, when he stooped much, and both his hands and feet had suffered greatly from the gout, not being able to walk without assistance, he was conducted by two persons every morning to the cabinet, in order to superintend the arrangement of the minerals, the only department allotted to him according to the new organization of the establishment. The second monument that Daubenton has left behind him, and which must ever perpetuate his name, is his Description of Quadrupeds. It must, however, afford a subject of regret to every lover of science, that some circumstances prevented him from extending, as was his original intention, that description to all the productions contained in the cabinet of natural history. It is not now our business to analyze the descriptive part of the Natural History, a work as immense in its details as astonishing in the boldness of the plan, nor to characterize the new and important improvements introduced by him into this department of science. It may be sufficient, in order to convey some idea of the immensity of that work, to observe, that it comprehends not only the external characters, but the internal description of one hundred and eighty-two species of quadrupeds, of which fifty-eight had never been dissected, and thirteen were absolutely non-descripts. It contains, moreover, the external description of twenty-six species, five of which were wholly unknown. The number of new species there described by him is eighteen; but the new and interesting facts which he has brought forward respecting those species of which we had only before a very superficial knowledge, are extremely numerous. The greatest merit of the work, however, consists in the order and disposition with which all the species are described. It delighted the author to repeat, that he was the first who had

established an accurate system of comparative anatomy; the truth of which must certainly be admitted, in this sense, that as all his observations were conducted upon one uniform plan, and equally extended to every animal, it is extremely easy to comprehend their reciprocal relations; that, as he was never biassed by any preconceived hypothesis, he has bestowed an equal attention upon every part, and in no instance ever omitted or concealed what could not be reconciled to his own system. This work of Daubenton may be considered as a rich mine, which all who devote themselves to similar pursuits, find it necessary to explore, and of which many have profited without due acknowledgment. Nothing more is frequently necessary than to exhibit a general view of his observations, and to place them under different heads, in order to obtain results highly interesting: it is in this sense that we must understand the expression of the celebrated Camper, "that Daubenton was unconscious of all the discoveries of which he was the author."

This work procured for Daubenton a very high reputation, and drew upon him the envy of Reaumur, who at that time considered himself as at the head of natural history. But the credit and reputation of Buffon was sufficient to prevent his friend from falling a victim to the attack of this formidable antagonist.

It gives us a very unfavourable idea of Buffon that after this he should himself commence the enemy of Daubenton. He was, however, weak enough to listen to some parasites, who persuaded him that it would redound greatly to his honour to dismiss his associate; and, accordingly, Buffon actually published a new edition of his Natural History, in 13 volumes, 12mo, in which are omitted not only the anatomy, but even the external characters, of the animals which Daubenton had furnished for the large edition; and as nothing was substituted in their stead, the work exhibits no idea of the form, colour, or distinctive attributes of the animals; so that this small edition cannot supply any data whereby to ascertain the animals to which the author alludes, especially as they are not to be found either in Pliny, or Aristotle, who likewise, as is well known, neglected the descriptive details.

Buffon moreover determined not to avail himself of his aid in the works he had projected on ornithology and mineralogy. Independently of this insult, Daubenton sus-

tained a loss of 12,000 francs yearly. He might indeed have complained, but it would necessarily have embroiled him with the intendant of the king's garden, and forced him to resign the superintendance of the cabinet he had formed, and to which he was as much attached as to life; overlooking, therefore, this injurious treatment, he continued to pursue his former occupations. The regret which all naturalists testified when the first part of his Ornithology made its appearance without being accompanied by those accurate descriptions and anatomical details which they estimated so highly, served, however, to console him. He would still have felt more chagrin if his attachment for the great man who neglected him had not yielded to his self-love when he beheld the first volumes, to which Gueneau de Montbeliard did not contribute, filled with inaccuracies, and destitute of all those particulars which it was impossible for Buffon to supply. All this was still more manifest in the supplements—the productions of Buffon in his old age; and in which he carried his injustice so far as to employ a common draughtsman, for the part which Daubenton had so well executed in the former volumes. Hence many naturalists have endeavoured to supply this void; and, among others, the celebrated Pallas took Daubenton for a model in his Miscellanies and Zoological Gleanings, as well as in his History of Rodentia; works which must be considered as real supplements to Buffon; and, next to his large work, the best on quadrupeds. It is well known how successfully La Cepede, the illustrious continuator of Buffon, and who was also the friend and colleague of Daubenton, whose loss he equally bewails with ourselves, has united in his works on ichthyology and reptiles a rich and brilliant style with the most scrupulous accuracy of description; and how well he has supplied the province of his two predecessors. Daubenton so far forgot the injurious treatment he had received from Buffon, that he afterwards contributed to several parts of the natural history, although his name does not appear; and there exist proofs that when Buffon composed his History of Minerals, he derived much assistance from the manuscript of his lectures delivered in the French college. Their intimacy, notwithstanding the interruption from the circumstance before mentioned, was even fully re-established, and continued to be maintained to the death of Buffon.

It was not in the power of Daubenton to furnish many

memoirs to the academy of sciences during the eighteen years in which the fifteen volumes in quarto of the "History of Quadrupeds" successively appeared; but he afterwards fully compensated for this, by supplying not only the academy, but also the medical and agricultural societies, and the national institute, with a great number of papers, all of which contain, as well as the works he published separately, many interesting facts and original observations. His experiments on agriculture and rural œconomy were, however, of more service to him afterwards than all the rest of his labours, on account of the reputation among the populace which they had procured him. In 1784 he published "Instructions for Shepherds and Proprietors of Flocks," and was the means of introducing an improved breed of sheep into France. His experiments on this subject were begun about 1766, and the object of his constant pursuits, in which he was encouraged by successive administrations, and in which he eminently succeeded, was to demonstrate the bad effects of confining sheep in stables during the night, and the utility of allowing them to range at large; to attempt different means of improving their breed; to point out how to determine the different qualities of the wool; to discover the mechanism of rumination, and thence to deduce some useful conclusions respecting the temperament of wool-bearing animals, as well as with regard to the mode of rearing and feeding them; to disseminate the produce of his sheep-fold throughout every province; to distribute his rams to all the proprietors of flocks; to manufacture woollen-cloth from his own raw material, with the view of convincing the most prejudiced of its superiority; to form intelligent shepherds in order that they might propagate his method, and to render his instructions intelligible to all classes of agriculturists.

By these labours he had acquired a kind of popularity which proved very useful to him in a dangerous crisis. During the second year of the revolution, when it was left for an ignorant multitude to decide on the fate of the most intelligent and virtuous of men, the venerable octogenarian Daubenton found it necessary, in order to preserve the situation which he had filled with so much credit to himself during a period of fifty years, to solicit from the section of Sans Culottes a certificate of his civism. It was then scarcely possible for a professor, or an academician, to obtain one; but some sensible persons who intermingled with the po-

pulace in the hope of moderating their fury, presented him under the appellation of the Shepherd; and it was thus the shepherd Daubenton procured the necessary certificate* as director of the museum of natural history. This paper is still preserved, and may serve as a curious proof of the degraded state of France at that period.

Besides his publications, Daubenton was of great service to science as a lecturer. From 1775 he gave lectures on natural history in the college of medicine. In 1783 he lectured on rural œconomy. He was appointed professor of mineralogy by the Convention at the garden of plants, and he gave lectures during the short existence of what was called the Normal school. He was likewise one of the editors of the "Journal des Savans," and contributed to both the Encyclopædias. As a lecturer he was extremely popular, and retained his popularity to the last.

Notwithstanding the feebleness of his constitution, he arrived at a very advanced age without much disease, or loss of his faculties. This may be in some measure ascribed to the gentleness of his temper, and his remarkable resignation. He varied his studies also by frequently reading amusing books of the lighter kind. In 1799, he was named a member of the Conservative Senate, and was anxious to fulfil his new duties as he had formerly fulfilled all those with which he was charged; he was forced to make some change in his usual dress, and the weather being extremely rigorous, the first time he assisted at the sitting of that body, of which he had become a member, he was struck with an apoplexy, and fell senseless into the arms of his colleagues: the most prompt means were employed to afford him relief, but he only recovered his recollection for a short period, during which he evinced the same character as that he had uniformly displayed throughout life. With the utmost calmness, observing the

* Copy of the certificate of Daubenton's civism.

Section of Sans Culottes.

Copy of the extract of the deliberations of the General Assembly convened on the 5th of the 1st decade, in the third month of the second year of the French Republic, one and indivisible.

"As it appears from the report made by the fraternal society of the section of Sans Culottes, that the shepherd Daubenton has always conducted himself as a worthy and good citizen, the General Assembly unanimously decree, that he shall receive a certificate of civism, and that the president, attended by several members of the aforesaid assembly, shall give him the fraternal embrace, with every mark of honour due to that virtuous and humane conduct which he has displayed on various occasions.

(Signed) "R. G. DARDEL, president."
A true copy. (Signed) "DUMONT, sec."

progress of his disease, he pointed out to his friends the different parts of his body which were still sensible, and unaffected by paralysis. He expired without a struggle on January 1, 1800, and was interred with the funeral honours due to the high character he supported among his countrymen.[1]

DAUBENTON (WILLIAM), a French Jesuit, of some fame, was born at Auxerre October 21, 1648, and after performing his noviciate, became a member of the society of Jesuits at Nancy in 1683. After preaching with much success for some time, his health obliged him to desist, and he was chosen companion or assistant of the provincial. He was afterwards elected rector of the college of Strasburgh, and promoted to be provincial of Champagne. He would have been advanced to another ecclesiastical government, had not Louis XIV. requested that he might continue in the college of Strasburgh, more effectually to establish some regulations which he had begun when first appointed rector. In 1700 the king appointed him confessor to Philip V. of Spain, and he remained in high favour with that prince until the courtiers, grown jealous of his power, prevailed upon the king to send him from the court in 1706. He was, however, recalled again in 1716, and being reinstated in his office, gained a still greater ascendancy over the mind of Philip V. This prince, when disgusted with his throne, and wishing to abdicate it, confided his design to Daubenton, who is said to have betrayed the secret to the duke of Orleans, which conduct terminated in his disgrace a second time, but the manner of it is variously represented by historians. He died, however, in 1723. His character is doubtful, some maintaining that he was a man of intrigue, and others that he made no improper use of his talents or influence. His works consist chiefly of funeral orations, and a life of St. Francis Regis, Paris, 1716, 4to, which was translated and published in English, Lond. 1738, 8vo, a work full of absurd miracles. He published likewise a more enlarged account of the merits of this saint, entitled "Scripta varia in causa beatificationis et canonizationis J. F. Regis," Rome, 1710 and 1712, 2 vols. folio.[2]

DAUBUZ (CHARLES), a learned French protestant divine, was born about 1670, and came to England on the

[1] Life by Cuvier in the Memoirs of the Institute. [2] Moreri.—Dict. Hist.

revocation of the edict of Nantz. Of his history we have only a short memorandum in MS. by Mr. Whiston, who supposes that he died in 1740. He wrote "Pro Testinonio Josephi de Jesu Christo, contra Tan. Fabrum et alios," Lond. 1700, 8vo; and a "Commentary on the Revelation of St. John," 1712, folio. This was, in 1730, published by Peter Lancaster, vicar of Bowden in Cheshire, under the title of "A Perpetual Commentary, &c. newly modelled, abridged, and rendered plain to the meanest capacities." Mr. Daubuz is here said to have been vicar of Brotherton in Cheshire. Mr. Whiston adds that he had a son, a clergyman, also beneficed in Yorkshire, near Ferrybridge, a studious man, who lived in obscurity, and died a bachelor about 1752.[1]

DAUMIUS (CHRISTIAN), an eminent classical and philological scholar, was born March 29, 1612, at Zwickau, became regent of the college in that place 1642, and rector of the same 1662, which office he discharged with great credit till his death, December 16, 1687. He was one of the most learned men of his age: he understood Latin, Greek, Hebrew, the Turkish, French, Italian, Spanish, and Bohemian languages, and had a complete knowledge of Arabic. Besides editions of several works, which afford a testimony of his industry and superior talents, he left "Letters," Jena, 1670, 4to; Dresden, 1697, 8vo; Chemnits, 1709, 8vo, all different: some poems and dissertations, as, "Tractatus de causis amissarum Linguæ Latinæ radicum," 1642, 8vo; and in the "Systema Dissert. rar." of Grævius, Utrecht, 1701, 4to.[2]

DAUN (LEOPOLD Count), a celebrated Austrian general, prince of Tiano, knight of the golden fleece, and of the order of Maria Theresa, field marshal, minister of state, and president of the Aulic council of war, was born in 1705, of an ancient and illustrious family. He was colonel of a regiment of infantry in 1740, and distinguished himself in the war which Maria Theresa carried on for the preservation of the dominions which were left her by Charles VI. The succeeding war procured him a still more brilliant fame. Prince Charles of Lorraine being besieged in Prague, Daun, at the head of an army collected in haste, took the resolution to force the enemy to raise the siege,

[1] MS. Whiston, in his copy of the first edition of this Dictionary.
[2] Moreri.—Niceron, vol. XXX.

gave battle to the king of Prussia at Chotchemitch, the 18th of June, 1757, and gained a complete victory. It was on this occasion that the empress-queen instituted the military order that bears her name. The battle of Hochkirchen, in 1758, added fresh laurels to those of the deliverer of Prague. In 1758, by a series of judicious movements he delivered Olmutz, and attacked the Prussians in 1759 at Pirna, took the whole army commanded by general Finck, and made them prisoners of war. He had not the same success at Siplitz near Torgau, in 1760, where the enemy, after the marshal had been obliged to retire from the field on account of a dangerous wound, gained the superiority. This was followed by the peace of Hubertsbourg in 1763. He died at Vienna, the 5th of February 1766, with the reputation of an experienced, brave, circumspect general, humane and compassionate, uniting the virtues of the Christian with those of the soldier. Occasions where prudence was more necessary than activity, were particularly favourable to him. His perceptions were quick and sure; but, when the urgency of the moment excluded maturity of reflection, he found it difficult to take a vigorous determination. Accordingly his victories were often without effect, and the vanquished, by bold and rapid manœuvres, sometimes were enabled almost instantly to repair their defeat.[1]

DAUNOIS (COUNTESS). See AUNOY.

DAURAT, or DORAT, in Latin AURATUS (JOHN), an eminent French poet, was born near the head of the Vienne, in the Limousin, about 1507. Removing to the capital of the kingdom to finish his studies, he distinguished himself in such a manner by his skill in Greek, and his talent at poetry, that he became one of the professors of the university of Paris. In 1560 he succeeded John Stracellus in the post of king's reader and professor of Greek; but before this he had been principal of the college of Coqueret, and tutor to John Antony de Baif, in the house of his father Lazarus de Baif, who was master of the requests. He continued to instruct this young pupil in the college of Coqueret; and he had also the famous Ronsard for his scholar there, during the space of seven years. His highest praise is, that his school produced a great number of able men; but imprudent generosity and want of management reduced him to poverty, and procured him a place in

[1] Dict. Hist.

the list of those learned men, whose talents have been of little benefit to themselves. In the reign of Henry II. he had been preceptor to the king's pages; and Charles IX. honoured him with the title of his poet, took great delight in conversing with him, and endeavoured to support him in his old age. It will not now be thought much in his favour that Daurat had an uncommon partiality for anagrams, of which he was the first restorer. It is pretended, that he found the model of them in Lycophron, and brought them so much into vogue, that several illustrious persons gave him their names to anagrammatise. He undertook also to explain the centuries of Nostradamus, and with such imposing plausibility as to be considered in the light of his interpreter or sub-prophet. When he was near 80, having lost his first wife, he married a young girl; and by her had a son, for whom he shewed his fondness by a thousand ridiculous actions. In excuse for this marriage, he said that he would rather die by a bright sword than a rusty one. He had by his first wife, among other children, a son, who was the author of some French verses, printed in a collection of his own poems; and a daughter, whom he married to a learned man, named Nicolas Goulu, in whose favour he resigned his place of regius professor of Greek. He wrote a great many verses in Latin, Greek, and French, in some of which he attacked the protestants; and no book was printed, nor did any person of consequence die, without his producing some verses on the subject; as if he had been poet in ordinary to the kingdom, or his muse had been a general mourner. The odes, epigrams, hymns, and other poems in Greek and Latin, composed by Daurat, have been estimated at the gross sum of 50,000 verses; Scaliger had such an opinion of him as a critic, that he said he knew none but him and Cujacius, who had abilities sufficient to restore ancient authors; but he has presented the public with no specimen of that talent, except some remarks on the Sybilline verses in Opsopæus's edition. Scaliger tells us, with some ridicule, however, that he spent the latter part of his life in endeavouring to find all the Bible in Homer. He died at Paris, Nov. 1, 1588, aged 81. His principal collection of verses is entitled "Joânnis Aurati, Lemovicis, Poetæ et interpretis regii, Poematia, hoc est, Poematum libri quinque; Epigrammatum libri tres; Anagrammatum liber unus; Funerum liber unus; Odarum libri duo; Epithalamiorum liber unus; Eclogarum libri duo;

Variarum rerum liber unus," Paris, 1586, 8vo, a very singular collection, although of no great merit as to taste or versification. He deserves more praise as one of the revivers of Greek literature in France, and in that character his memory was honoured, in 1775, by an eloge, written by the abbé Vitrac, professor of humanity at Limoges.[1]

DAUSQUE, or DAUSQUEIUS (CLAUDIUS), a learned Jesuit, was born at St. Omer's in 1566, and became canon of Tournay, where he died Jan. 17, 1644. He was an excellent Greek and Latin scholar, and a good critic, but wrote in an affected and obscure style. Some of his works are still valued, although their rarity prevents their being generally known. Among these are, 1. "Antiqui novique Latii Orthographica," Tournay, 1632, fol. Of this there is a pretended Paris edition of 1677, which is precisely the same, with a new title-page and date. 2. "Terra et aqua, seu terræ fluctuantes," Tournay, 1633, 4to; of this there are also copies of Paris, 1677, with only a new title. The small floating isles near St. Omer's furnished the idea of this work, in which there are many curious observations on marine productions. He also translated into Latin, the "Orations of St. Basil of Seleucia," with notes, 1604, 8vo; and published an edition of Quintus Calaber, 1614, 8vo, and some other works, theological and critical, which are enumerated in our authorities.[2]

DAWES (LANCELOT), a learned English divine, was born in 1580, at Barton-Kirk in Westmoreland, and became a student in Queen's college, Oxford, in 1597, and when B. A. was made tabarder, and in 1605, master of arts and fellow. At college he was of a retired studious disposition, and accounted an ornament to the society. Having taken orders, he was beneficed at Barton-kirk, and afterwards presented to a prebend of Carlisle. About the same time he received the degree of D. D. from the university of St. Andrew's, and was promoted to the rectory of Ashby in Westmoreland. He was much esteemed for learning, and talents in preaching, of which he published a specimen in "Sermons preached upon several occasions," London, 1653. He died in the month of February in the same year, and was buried in the chancel of Barton-kirk. His character was honoured by verses in Greek,

[1] Moreri in Dorat.—Niceron, vol. XXVI.—Gen. Dict.—Baillet Jugemens.

[2] Foppen, Bibl. Belg.—Moreri.—Gen. Dict.—Baillet Jugemens.—Clement Bibl. Curieuse.—Saxii Onomast.

Latin, and English, by Tully, Williamson, and Ellis, three scholars of Queen's.[1]

DAWES (RICHARD), a learned critic, especially in the Greek tongue, was born in 1708. A respectable family of the name of Dawes had long been situated at Stapleton, between Market-Bosworth and Hinckley in Leicestershire, and our critic was probably of the same family, but it does not appear, from the register of the parish, that he was born at that place. There was a Dr. Dawes, who, early in the last century, resided at Stapleton, and was a great scholar, and a searcher after the philosopher's stone. It has been supposed, that he might be father to the subject of the present article; but of this fact no decisive evidence can be produced. All the traditions concerning Richard Dawes are, that the place of his birth was either Market-Bosworth, or the vicinity of that town. Whoever his parents were, or whatever was their condition in life, it is probable that they perceived such marks of capacity in their son, as determined them to devote him to a literary profession; and accordingly he was put to the free grammar-school at Bosworth, where he had the happiness of receiving part of his education under the care of Mr. Anthony Blackwall. Here he laid the foundation of that critical knowledge of the Greek language which he afterwards displayed so conspicuously. In 1725, he was admitted a sizar of Emanuel college, in the university of Cambridge, where he proceeded bachelor of arts in 1729. On the 2d of October, 1731, he became a fellow of the college on the nomination of sir Wolston Dixie, bart. In 1733, he took the degree of master of arts. The next year he was a candidate for the place of esquire beadle of the university, but his application was not crowned with success. Whilst Mr. Dawes was at Cambridge, he distinguished himself by some peculiarities of conduct, which probably arose from a mixture of insanity in his constitution; and in his conversation he occasionally took such liberties on certain topics as gave great offence to those about him. Having indulged himself too much, at college, in an indolent sedentary way of life, he, at length, found it absolutely necessary to have recourse to some kind of exercise. In this case, being of a strong athletic frame of body, and not over-delicate in the choice of his company, he took to the practice of ringing; and, as such a genius could not

[1] Ath. Ox. vol. II.

stop at mediocrity, he quickly became the leader of the band, and carried the art to the highest perfection.

Another circumstance, though of a very different nature, by which Mr. Dawes rendered himself remarkable, was his taking a violent part against Dr. Bentley, and even endeavouring to depreciate that great man's literature. In his "Miscellanea Critica," on several occasions, he detracts from Dr. Bentley's praises; and did not scruple to assert, that the doctor, "nihil in Græcis cognovisse, nisi ex indicibus petitum," knew nothing relative to Grecian literature, but what he had drawn from indexes; an assertion which could only proceed from extreme vanity, or personal dislike, or a bigoted attachment to a party. Indeed, the contempt with which writers of distinguished abilities sometimes speak of each other, is a disgrace to the republic of letters; and it is much to be lamented that a spirit so contrary to the dictates of justice and urbanity, should still continue to prevail among men who otherwise deserve to be held in esteem.

In 1736, Mr. Dawes published Proposals for printing by subscription, "Paradisi amissi, a cl. Miltono conscripti, Liber primus, Græcâ versione donatus, una cum Annotationibus." These proposals were accompanied with a specimen, which may be seen in the preface to the Miscellanea Critica, where our author explains his reasons for not proceeding in his undertaking, and very ingenuously points out the errors of his own performance. It was customary with him, in conversation, humourously to expose his version to ridicule; and, therefore, though he had actually completed his design, by translating the whole first book of the Paradise Lost, it is no wonder that he did not commit it to the press.

On the 10th of July, 1738, Mr. Dawes was appointed master of the free grammar-school in Newcastle-upon-Tyne, in the room of Mr. Edmund Lodge, who had resigned that office. The commencement of his duty was to take place at the Michaelmas following. In the same year, on the 9th of October, he was preferred, by act of common council, to the mastership of the hospital of the blessed Virgin Mary in Newcastle. The business of Mr. Dawes's new station did not prevent him from prosecuting his inquiries into the nature, peculiarities, and elegancies of the Greek tongue; and accordingly, in 1745, he published his "Miscellanea Critica." Mr. Hubbard, of Emanuel college, Cambridge, and Dr. Mason, of Trinity,

assisted in the publication. It was Mr. Dawes's design in this work, to afford such a specimen of his critical abilities, as should enable the learned world to judge what might be expected from him, in an edition which he had projected of all the Attic poets, as well as of Homer and Pindar. Though his scheme was never carried into execution, he has obtained, by his "Miscellanea Critica," a very high place among those who have contributed to the promotion of Greek learning in England, and, as such, his name will be transmitted with honour to posterity. Accordingly, the book has been spoken of in terms of distinguished applause, by some of the first literary characters in Europe, particularly Valkener, Pierson, Koen, and Reiske. A second edition of it, in octavo, was given in 1781, from the Clarendon press, by the rev. Mr. Burgess, of Corpus Christi college, Oxford, now bishop of St. David's, who has enriched the work with a learned preface, and a number of notes of great value and importance, and some assistance from Dawes's MSS. procured by Dr. Farmer and Mr. Salter.

Mr. Dawes's situation at Newcastle was neither so happy nor so useful as might have been expected; in a great measure owing to the eccentricity of his disposition, and, indeed, to his imagination being in some respects disturbed. Hence he fancied that all his friends had slighted him, or used him ill; and of the jealousy of his temper he has left a remarkable instance, on a very trifling occasion. His printer, by an unfortunate mistake, in a passage of Terentianus Maurus, which Mr. Dawes had quoted in order to correct, had inserted a comma that destroyed the merit of the emendation. In consequence of this involuntary error, our author, in the Addenda to his Miscellanea, has expressed himself with great indignation. He declares, that he could not conjecture what fault he had committed against the printer, that he should envy him the honour, whatever it was, that was due to his correction; and he adds, that he knows not how it happened, that, for several years past, he had been ill used by those from whom he had deserved better treatment. With the corporation of Newcastle he became involved in altercations, and adopted a singular method of displaying his resentment, or rather his contempt; for in teaching the boys at school, he made them translate the Greek word for ass into alderman; which some of the lads did seriously, though otherwise well instructed. With such a disposition of mind, it is not surprising that his scholars were, at length, reduced to a

very small number; so that it became expedient for him to consent to quit his station. Accordingly, at Midsummer, 1749, he resigned the mastership of the grammar-school, and the mastership of St. Mary's hospital; and, in consideration of these sacrifices, the mayor and burgesses of Newcastle, on the 25th of September following, executed a bond, by which they engaged to grant him an annuity of eighty pounds a-year, during life.

Mr. Dawes, after his resignation of the above two offices, retired to Heworth-shore, about three miles below Newcastle, on the south side of the Tyne, where his favourite amusement was the exercise of rowing in a boat. In his conversation, he preserved, to the last, his splenetic humour; abusing every thing, and every person that he had formerly regarded. He departed this life, at Heworth, on the 21st of March, 1766, and, agreeably to his own desire, was buried in the church-yard of that place; where a common head-stone, little suited to the just reputation of so eminent a scholar, continues to mark his grave with the words, "In memory of Richard Dawes, late head-master of the gram*mer* (sic) school at Newcastle; who died the 21st of March, 1766. Aged 57 years."[1]

DAWES (Sir WILLIAM), archbishop of York, the youngest son of sir John Dawes, baronet, by Jane his wife, the daughter and only child of Richard Hawkins, of Braintree, in the county of Essex, gent. was born Sept. 12, 1671, at Lyons, (a seat which came by his mother) near Braintree, and received the first rudiments of learning at Merchant-taylors'-school in London, from Mr. John Hartcliffe, and Mr. Ambr. Bonwicke, successively masters of that school; under whose care he made great proficiency in the knowledge of the classics, and was a tolerable master of the Hebrew tongue, even before he was fifteen years of age; which was chiefly owing to the additional care that Dr. Kidder, afterwards bishop of Bath and Wells, took of his education. In act term 1687, he became a scholar of St. John's college in Oxford, and after his continuance there two years or upwards, was made fellow. But his father's title and estate descending to him, upon the death of his two brothers, which happened about the same time, he left Oxford, and entering himself a nobleman in Catherine hall, Cambridge, lived in his eldest brother's chambers; and, as soon as he was of fit standing, took the degree of master of arts. His intention, from the

[1] Biog. Brit.

very first, was to enter into holy orders; and therefore to qualify himself for that purpose, among other introductory works, he seems to have made some of our late eminent divines a considerable branch of his study, even before he was eighteen years of age: and he shewed always a serious and devout temper of mind, and a true sense and love of piety and religion. After he had taken his master of arts' degree, not being of age to enter into holy orders, he thought it proper to visit the estate he was now become owner of, and to make a short tour into some other parts of the kingdom, which he had not yet seen. But his intended progress was, in some measure, stopped by his happening to meet with Frances, the eldest daughter of sir Thomas Darcy, of Braxstead-lodge, in Essex, baronet, a fine and accomplished woman, to whom he paid his addresses, and, not long after, married. As soon as he came to a competent age, he was ordained deacon and priest by Dr. Compton, bishop of London. Shortly after, he was created doctor in divinity, by a royal mandate, in order to be qualified for the mastership of Catherine-hall; to which he was unanimously elected, in 1696, upon the death of Dr. John Echard. At his coming thither he found the bare case of a new chapel, begun by his predecessor; to the completion of which he contributed very liberally, and, among other beneficial acts to his college, he obtained, through his interest with queen Anne, and her chief ministers, an act of parliament for annexing the first prebend of Norwich which should become vacant, to the mastership of Catherine-hall for ever. Not long after his election, he became vice-chancellor of Cambridge, and discharged that dignity with universal applause. In 1696, he was made one of the chaplains in ordinary to king William; and, shortly after, was presented by his majesty without interest or solicitation, and merely, as the king said, by way of pledge of his future favour, to a prebend of Worcester, in which he was installed August 26, 1698. On the 10th of November 1698, he was collated by archbishop Tenison to the rectory, and, the 19th of December following, to the deanery, of Bocking in Essex, and behaved in that parish in a very charitable and exemplary manner. After queen Anne's accession to the throne, he was made one of her majesty's chaplains, and became so great a favourite with her, that he had a reasonable expectation of being advanced to some of the highest dignities

in the church. Accordingly, though he happened accidentally to miss of the bishopric of Lincoln *, which became vacant in 1705; yet her majesty, of her own accord, named him to the see of Chester, in 1707, upon the death of Dr. Nicholas Stratford: and he was consecrated February 8, 1707-8. In 1713-4, he was, by the recommendation of his worthy predecessor Dr. John Sharp, translated to the archiepiscopal see of York, being elected thereto February 26, and enthroned by proxy the 24th of March following. He continued above ten years in this eminent station, honoured and respected by all. At length a diarrhœa, to which he had been subject several times before, ending in an inflammation of his bowels, put a period to his life April 30, 1724, in the fifty-third year of his age. He was buried in the chapel of Catherine-hall, Cambridge, near his lady, who died December 22, 1705, in the twenty-ninth year of her age. By her he had seven children, William, Francis, William, Thomas, who all died young; and Elizabeth, Jane, and Darcy, who survived him. In person he was tall, proportionable, and beautiful. There was in his look and gesture something easier to be conceived than described, that gained every one's favour, even before he spoke. His behaviour was easy and courteous to all; his civility free from formality; his conversation lively and cheerful, but without any tincture of levity. He had a genius well fitted for a scholar, a lively imagination, a strong memory, and a sound judgment. He was a kind and loving husband, a tender and indulgent parent, and so extraordinary good a master, that he never was observed to be in a passion; and took care of the spiritual as well as the temporal welfare of his domestics. In his episcopal capacity, he visited his large diocese with great diligence and constancy, Nottinghamshire one year, and Yorkshire another; but every third year he did not hold any visitation. He performed all the offices of his function with becoming seriousness and gravity. He took great care and

* The reason of his missing of it, was this: being appointed to preach before queen Anne on the 30th of January, (whilst that bishopric was vacant by the death of Dr. James Gardiner) sir William was not afraid to utter some bold truths, which at that time were not so well relished by certain persons in power, who took occasion from thence to persuade the queen (contrary to her inclination) to give it to Dr. W. Wake, afterwards archbishop of Canterbury. This, however, made no impression upon sir William: and, therefore, when he was told by a certain nobleman, that he lost a bishopric by his preaching, his reply was, "That, as to that he had no manner of concern upon him, because his intention was never to gain one by preaching."

caution, to admit none but sufficient labourers into the Lord's harvest; and when admitted, to appoint them stipends adequate to their labour. He administered justice to all with an equal and impartial hand; being no respecter of persons, and making no difference between the poor and rich, but espousing all into the intimacy of his bosom, his care, his affability, his provision, and his prayers.

So strict an observer was he of his word, that no consideration whatever could make him break it; and so inviolable in his friendship, that without the discovery of some essential fault indeed, he never departed from it. A great point of conscience it was with him, that his promises should not create fruitless expectances; but when, upon proper considerations, he was induced to do it, he always thought himself bound to employ his utmost interest to have the thing effected; and till a convenient opportunity should present itself, was not unmindful to support the petitioner (if in mean circumstances) at his own expence: for charity indeed was his predominant quality.—Both as a bishop and peer of the realm, he considered himself as responsible for the souls committed to his charge in one respect, and as intrusted with the lives and fortunes of his fellow subjects, in the other. If in some parliamentary debates (in which he made a very considerable figure), he happened to dissent from other great men, who might have the same common good in view, but seemed to pursue it in a method incongruous to his sentiments, this ought to be accounted his honour, and a proof of his integrity, but cannot, with any colour of justice, be deemed party prejudice, or a spirit of contradiction in him; because those very men, whom he sometimes opposed, at other times he joined himself to, whenever he perceived them in the right. He associated himself with no party, it being his opinion, that whoever enters the senate house, should always carry his conscience along with him; that the honour of God, the renown of his prince, and the good of his fellow subjects, should be, as it were, the polar-star to guide him; that no multitude, though never so numerous; no faction, though never so powerful; no arguments, though never so specious; no threats, though never so frightful; no offers, though never so advantageous and alluring; should blind his eyes, or pervert him to give any the least vote, not directly answerable to the sentiments of his own breast.

After his death appeared "The whole Works of sir William Dawes, bart." &c. 3 vols. 8vo, with a preface and life, 1733, including those published by himself, viz. 1. "An Anatomy of Atheism," London, 1693, 4to, a poem, dedicated to sir George Darcy, bart. This poem was written by the author, before he was eighteen years of age. 2. "The Duties of the Closet," &c. written by him before he was twenty-one years of age. 3. "The Duty of Communicating explained and enforced," &c. composed for the use of his parish of Bocking, in order to introduce a monthly celebration of the Holy Communion; which used to be administered, before his coming thither, only at the three great festivals of the year. 4. "Sermons preached upon several occasions before king William and queen Anne," London, 1707, 8vo, dedicated to queen Anne. 5. He also drew up the preface to the works of Offspring Blackall, D. D. late bishop of Exeter, London, 1723, fol. 2 volumes.

On account of sir William Dawes's "Anatomy of Atheism," Mr. Cibber has assigned him an article in his "Lives of the Poets." But the worthy prelate had very little title to be ranked in that catalogue. The piety of his work is unquestionable, and it is probably not defective in good sense; but it has no claim to poetical excellence, nor has it even the merit of harmonious versification.[1]

DAY, DAYE, or DAIE (JOHN), a very eminent English printer in the sixteenth century, was born in St. Peter's parish, Dunwich, in Suffolk, and is supposed to have descended from a good family in that county. From whom he learned the art of printing, is not clear, unless perhaps Gibson, one of whose devices Day frequently used. He first began printing about 1544, a little above Holborn Conduit, and at that time was in conjunction with William Seres. In 1549 he removed into Aldersgate-street, near St. Anne's church, where he built a printing-office, but kept shops in various parts of the town, where his books were sold. It would appear that he forbore printing during the reign of queen Mary, yet continued improving himself in the art, as was evident by his subsequent publications. He was the first in England who printed the Saxon letter, and brought that of Greek to great perfection, as well as the Italic and other characters, of which he

[1] Preface to his Works.—Biog. Brit.—Nicolson's Letters, vol. II. p. 473.

had great variety. Archbishop Parker, who frequently employed him, considered him as excelling his brethren in skill and industry. He was the first person admitted into the livery of the Stationers' company, after they obtained their charter from Philip and Mary, was chosen warden in 1564, 1566, 1571, and 1575, and master in 1580. In 1583 he yielded up to the disposal of the company, for the relief of their poor, his right to certain books and copies. He died July 23, 1584, after having followed the business of a printer with great reputation and success for forty years, and was buried in the parish church of Bradley Parva, in the county of Suffolk, with a monument on which are inlaid the effigies of him, his wife, and family, and some lines, cut in the old English letter, intimating his services in the cause of the reformation by his various publications, especially of Fox's Acts and Monuments; and that he had two wives, and numerous children by both. Besides Fox, he printed several valuable editions of the Bible, of the works of the martyrs, of Ascham, and other then accounted standard authors.[1]

DAY (JOHN), one of the sons of the preceding, was born in his father's house in Aldersgate-street in 1566, and entered a commoner of St. Alban's hall, Oxford, in 1582. In 1588, being then B. A. he was elected a fellow of Oriel college, took his master's degree, entered into holy orders, and became a very favourite preacher in the university. In the beginning of the reign of James I. with leave of his college, he travelled for three years, improving himself in learning and experience, and, as Wood tells us, "he was about to say," in Calvinism. After his return he was made vicar of St. Mary's in Oxford, in 1608, where his preaching obtained him the general respect both of the university and city. But being disappointed in the provostship of his college in 1621, he left Oxford, and was beneficed at Thurlow in Suffolk, where he died 1627. Wood gives him the character of a person of great reading, and admirably versed in the fathers, schoolmen, and councils. He published: 1. "Twelve Sermons," 1615, 4to. 2. "Conciones ad Clerum," Oxon. 1612 and 1615. 3. "Day's Dyall, or, his Twelve Howres, that is, Twelve severall lectures by way of Catechisme, as they were delivered by him in the chapel of Oriel college in Oxford, in the years

[1] Ames's Typographical Antiquities by Herbert, vol. I.

of our Lord God 1612 and 1613," Oxford, 1614. On the title-page is a dial, and under it the quotation from St. John, ii. 9. "Are there not twelve hours in the *day?*" 4. "Commentaries on the first eight Psalms of David," ibid. 1620, 4to. His brother, LIONEL DAY, was of Balliol and Oriel colleges, rector of Whichford, near Brailes in Warwickshire, where he died in 1640. He published a "Concio ad Clerum."[1]

DAY (RICHARD), another son of the celebrated printer, and himself a printer, was educated at Eton school, and in 1571 elected thence to King's college, Cambridge, where he took his degree of M. A. and became fellow, and being ordained, supplied the place of minister at Ryegate in Surrey, in the room of the martyrologist, Fox. He afterwards appears to have turned his thoughts to his father's trade, as he was called on the livery of the stationers' company in 1578. He carried on business in his father's house in Aldersgate-street, and had an exclusive privilege jointly with him during their lives, and that of the longest liver, to print the Psalms of David in metre. The books he printed himself are dated from 1578 to 1581, after which his copies were printed by his assigns as far as 1597. When he died is not known. He wrote some verses, "Contra papistos incendiarios," in Fox's Martyrology, 1576, which Herbert informs us are omitted in the subsequent editions. He translated Fox's "De Christo triumphante comœdia," to which he wrote a preface, and two dedications; one in the edition of 1579, to Mr. William Kyllegrewe; the other in the edition of 1607, to William lord Howard, of Effingham. He wrote also a preface and conclusion to the "Testaments of the Twelve Patriarchs," and a short Latin preface to P. Baro's treatises "De fide, &c." It was in this work that he first introduced a typographical reform in the distinct use of the letters j and i, v and u, which, however, did not generally take place until the following century.[2]

DAY (THOMAS), a poetical and miscellaneous writer, of an eccentric character, was born in Wellclose-square, London, June 22, 1748. His father was an officer in the custom-house, and had been twice married. This son was the issue of his second marriage to Miss Jane Bonham, the only daughter of Samuel Bonham, esq. a merchant in the

[1] Ath. Ox. vol. I. [2] Ames's Typographical Antiquities, by Herbert.

city. His father died when he was little more than a year old, leaving him a fortune of 1200*l.* a year, including 300*l.* as a jointure to his mother, who in a few years married Thomas Phillips, esq. another officer in the custom-house. To this gentleman, who died in 1782, young Day behaved with decent respect, but felt no great attachment. His mother, however, chiefly superintended his education, and accustomed him early, we are told, to bodily exertions, on which he afterwards set so high a value. He was first put to a child's school at Stoke Newington, and when admissible, was sent to the Charter-house, where he resided in the house and under the instructions of Dr. Crusius, until his sixteenth year. He now entered as a gentleman commoner of Corpus college, Oxford, where he remained three years, but left it without taking a degree.

As soon as he came of age, his property and conduct devolved upon himself. At an early period of life, we are told, he manifested a particular fondness for scrutinizing the human character; and, as if such knowledge could not be acquired at home, he took a journey in 1766 from Oxford to Wales, that he might contemplate that class of men who, "as still treading the unimproved paths of nature, might be presumed to have the qualities of the mind pure and unsophisticated by art." What of this description he found in Wales we are not informed; but in pursuit of the same investigation of men and manners, he determined, on coming of age, to go abroad; and accordingly he spent one winter at Paris, another at Avignon, and a third at Lyons, a summer in the Austrian Netherlands, and another in Holland. At Lyons, as every where else, he was distinguished by his humanity and generosity, which made his departure from those places be sincerely regretted, and at Lyons produced an effect singularly characteristic of the class of people on whom he bestowed his bounty. A large body of them assembled at his departure, and very justly considering that they would now be in a worse condition than if he had never relieved them, requested that he would leave a sum of money behind for their future wants. It is probable that these returns to his imprudent liberality had a considerable share in producing the misanthropy which appeared in his future conduct.

He had already formed some very absurd notions of the state of society in England, and had accustomed himself to mistake the reveries of Rousseau for the result of expe-

rience. He had been early rejected by a young lady to whom he paid his addresses, and considering her as a fair sample of her sex, despaired of finding among them a wife such as he would chuse; one that should have a taste for literature and science, for moral and patriotic philosophy; fond of retirement "from the infectious taint of human society;" simple as a mountain girl, in her dress, her diet, and her manners; and fearless and intrepid as the Spartan wives and Roman heroines. Observation soon taught him that there was no such creature ready made, and he must therefore mould some infant into the being his fancy had imaged.

From a comparison of dates it appears to have been in 1769, when he came of age, that he formed this curious project. Accompanied by a Mr. Bicknell, a barrister, rather older than himself, he went to Shrewsbury to explore the Foundling hospital, and from these children, Mr. Day, in the presence of Mr. Bicknell, selected two girls of twelve years each; both beautiful: one fair, with flaxen locks and light eyes, whom he called Lucretia; the other, a clear auburn brunette, with darker eyes, more glowing bloom, and chesnut tresses, he called Sabrina. These girls were obtained on written conditions, for the performance of which Mr. Bicknell was guarantee. They were to this effect: that Mr. Day should, within the twelvemonth after taking them, resign one into the protection of some respectable tradeswoman, giving one hundred pounds to bind her apprentice; maintaining her, if she behaved well, till she married, or began business for herself. Upon either of these events he promised to advance four hundred pounds more. He avowed his intention of educating the girl he should retain, with a view to make her his future wife: solemnly engaged never to violate her innocence; and if he should renounce his plan, to maintain her decently in some creditable family till she married, when he promised five hundred pounds as her wedding portion. It would, probably, be quite unnecessary to make any appeal to the feelings of parents, or to offer any remarks on the conduct of the governors of this hospital respecting this strange bargain, for the particulars of which we are indebted to Miss Seward. The narrative goes on to inform us, that Mr. Day went instantly into France with these girls, not taking an English servant, that they might receive no ideas, except those which himself might

chuse to impart, and which he soon found were not very acceptable. His pupils teazed and perplexed him; they quarrelled; they sickened of the small pox; they chained him to their bed-side, by crying if they were ever left alone with any person who could not speak English. Hence he was obliged to sit up with them many nights, and to perform for them the lowest offices of assistance. They lost no beauty, however, by their disease, and came back with Mr. Day in eight months, when Sabrina was become the favourite. He placed Lucretia with a chamber milliner, and she afterwards became the wife of a linen-draper in London. With Sabrina he actually proceeded during some years, in the execution of his favourite project; but none of his experiments had the success he wished. Her spirit could not be armed against the dread of pain and the appearance of danger, a species of courage which, with him, was a *sine qua non* in the character of a wife. When he dropped melted sealing-wax upon her arms, she did not endure it heroically; nor when he fired pistols at her petticoats, which she believed to be charged with balls, could she help starting aside, or suppress her screams. When he tried her fidelity in secret-keeping, by telling her of well-invented dangers to himself, in which greater danger would result from its being discovered that he was *aware* of them, he once or twice detected her having imparted them to the servants, and to her play-fellows. He persisted, however, in these foolish experiments, and sustained their continual disappointment during a whole year's residence in the vicinity of Lichfield. The difficulty seemed to be in giving her *motive* to self-exertion, self-denial, and heroism. It was against his plan to draw it from the usual sources, pecuniary reward, luxury, ambition, or vanity. His watchful cares had precluded all knowledge of the value of money, the reputation of beauty, and its concomitant desire of ornamented dress. The only inducement, therefore, which this girl could have to combat and subdue the natural preference in youth of ease to pain, and of vacant sport to the labour of thinking, was the desire of pleasing her protector, though she knew not how, or why he became such; and in that desire fear had greatly the ascendant of affection. At length, however, he renounced all hopes of moulding Sabrina into the being which his disordered imagination had formed; and, ceasing now to behold her as a wife, placed her at a boarding-

school at Sutton Coldfield, Warwickshire, where, during three years, she gained the esteem of her instructress, grew feminine, elegant, and amiable. She is still living, an ornament to the situation in which she is placed.

After this, Mr. Day paid his addresses to two sisters in succession, both of whom rejected him. His appearance and manners were indeed not much calculated to charm, and the austere singularities of his sentiments, and the caprices of his temper, all which were parts of the system of happiness he had formed to himself, were tolerable, even by his friends, for a very short period. With the second of these ladies, indeed, he was so enamoured as to tell her that he would endeavour to acquire external refinements; but, finding the progress he made insufficient to abate her dislike, he returned to his accustomed plainness of garb and neglect of his person; and, notwithstanding these disadvantages, he found a lady, a Miss Milnes of Yorkshire, then residing in London, to whom, after a singular courtship, he was united in 1778. The best part of his conduct in this affair was his settling her whole fortune, which was as large as his own, upon herself, totally out of his present or future controul. What follows is of a less amiable complexion. They retired soon after their marriage, first to Stapleford Abbots in Essex, and afterwards to Anningsley, near Chertsey, in Surrey. Here they had no carriage; no appointed servant about Mrs. Day's own person; no luxury of any sort. Music, in which she was a distinguished proficient, was deemed trivial. She banished her harpsichord and music books. Frequent experiments upon her temper, and her attachment, were made by him whom she lived but to obey and love. Over these, we are told, she often wept, but never repined; and no wife, bound in the strictest fetters, as to the incapacity of claiming a separate maintenance, ever made more absolute sacrifices to the most imperious husband than did this lady, whose independence had been secured. She is even said to have died broken-hearted for his loss, about two years after his departure.

The whole of their residence at Anningsley, however, was not passed in inflicting or tolerating caprice. Some of Mr. Day's experiments were of a more praiseworthy kind. His neighbours of the lowest class, being as rough and as wild as the commons on which they dwelt, he tried if by mutual attrition he could not polish both; and, though

the event fell short of his expectation, he was not wholly unsuccessful. Many of the peasants he took to work on his farm, and in his selection of them it was always his object to accommodate those who could not find employment elsewhere, until they could meet with some fresh job. But so fond were they of their new master, that they wanted frequently to be reminded that their stay was only intended to be temporary. During the winter season they were so numerous, that it was scarcely in the power of a farm of more than two hundred acres, of a family on the spot, and of the contiguous neighbourhood, to raise for them a shadow of employment from day to day. Mr. Day, whenever he walked out, usually conversed with them in the fields, and questioned them concerning their families. To most of them, in their turn, he sent blankets, corn, and butchers meat. He gave advice and medicines to the sick, and occasionally brought them into his kitchen to have their meals for a few weeks among the servants. Once or twice he took them into his service in the house, on the sole account of their bad health, a circumstance which by many persons would have been deemed an ample cause for dismission. When the cases of sickness which came before him were difficult and critical, he frequently applied to London for regular advice; but good diet was often found more salutary than all the materia medica. Mrs. Day aided the benevolent exertions of her husband by employing the neighbouring poor in knitting stockings, which were occasionally distributed amongst the labourers.

Mr. Day's modes and habits of life were such as the monotony of a rural retirement naturally brings upon a man of ingenuity and literary taste. To his farm he gave a personal attention, from the fondness which he had for agriculture, and from its being a source to him of health and amusement. It was an additional pleasure to him, that hence was derived employment for the poor. He had so high an opinion of the salutary effects of taking exercise on horseback, that he erected a riding-house for the purpose of using that exercise in the roughest weather. Though he commonly resided in the country during the whole of the winter season, and was fond of shooting as an art, he for many years totally abstained from field sports, apprehending them to be cruel; but, at last, from the same motive of humanity, he resumed the gun. He rose about eight, and walked out into his grounds soon

after breakfast. But much of the morning, and still more of the afternoon, were usually passed at his studies, or in literary conversations when he was visited by his friends.

At length, Mr. Day, who suffered no species of controul to interfere with whatever he fancied, or undertook, fell a victim to a part of his own system. He thought highly of the gratitude, generosity, and sensibility of horses; and that whenever they were disobedient, unruly, or vicious, it was owing to previous ill usage from men. Upon his own plan therefore he reared, fed, and tamed a favourite foal, and when it was time it should become serviceable, disdaining to employ a horse-breaker, he would use it to the bit and the burthen himself. The animal, however, disliking his new situation, heeded not the soothing voice to which he had been accustomed, but plunged, threw his master, and instantly killed him with a kick. This melancholy accident happened on Sept. 28, 1789, as he was returning from Anningsley to his mother's house at Bare-hill, where he had left Mrs. Day. He was interred at Wargrave, in Berkshire, in a vault which had been built for the family.

In the very flattering, and by no means just or discriminative, character of Mr. Day, given in the Biographia Britannica, his life is represented to have been "one uniform system of exertions in the cause of humanity. He thought nothing mis-spent or ill-bestowed, which contributed, in any degree, to the general sum of happiness. In his pursuit of knowledge, though he deemed it highly valuable as a private and personal acquisition, he had a particular view to the application of it to the purposes of philanthropy. It was to be able to do good to others, as well as to gratify the ardent curiosity and activity of his own mind, that he became an ingenious mechanic, a well-informed chemist, a learned theoretical physician, and an expert constitutional lawyer. But though his comprehensive genius embraced almost the whole range of literature, the subjects to which he was the most attached, and which he regarded as the most eminently useful, were those that are comprehended in historical and ethical science. Indeed, every thing was important in his eyes, not merely as it tended to advance the individual, but in proportion to its ability in disclosing the powers, and improving the general interests, of the human species."

On this high character, after the facts we have exhibited,

it will not be necessary to offer any remarks. As the epithet "constitutional lawyer" is here employed, it remains to be mentioned, that he was admitted of the Middle Temple in 1765, and called to the bar in 1779. Much of this time, we have seen, elapsed in his travels, and pursuits of another kind; nor, although his name remained on the books of the society, did he ever enter seriously into the business of the profession. In politics he attached himself to no party, properly so called; he was neither whig nor tory; but joined many of the popular associations about the close of the American war, to which he was a decided opponent, and wrote some political pamphlets on peace, reform of parliament, and other topics which agitated the nation at that period.

His poetical talents, if not of the first rate, evinced considerable taste and elegance, but were not always equally usefully employed. His first publication, "The Dying Negro," published in 1773, some part of which was written by his friend Mr. Bicknell, contributed its share to create that general abhorrence of the slave-trade which ended at length in the abolition of a traffic so disgraceful to the nation. His other poems were, "The Devoted Legions," 1776, and "The Desolation of America," 1777, both of the political cast. His prose effusions on national affairs consist of "The Letters of Marius, or reflections upon the Peace, the East India Bill, and the present crisis," 1784; the "Fragment of a letter on the Slavery of the Negroes," expressing his regret that the friends of freedom in America had not learned to share that blessing with their slaves; "A Dialogue between a justice of peace and a farmer," 1785; and "A Letter to Arthur Young, esq. on the bill then depending in parliament to prevent the Exportation of Wool," 1788.

The only works, however, which Mr. Day published that are likely to prolong his name, are those upon education. This was a subject in which we have already seen he tried some bold and ridiculous experiments. His notions, however, became at last more moderate, and his schemes a little more practicable. He had a particular dislike to the fashionable modes of education that prevail in this country. Youth, he thought, should be inspired with a hardy spirit, both of passive and active virtue, and led to form such habits of industry and fortitude as would produce a manly independence of character, and a mind

superior to the enticements of luxurious indulgence. With this view he wrote "The History of Sandford and Merton," 12mo, a work intended for the use of children; the first volume of which appeared in 1783, the second in 1786, and the third in 1789. These soon acquired great popularity, which is now on the decay. They are harmless at least, and amusing, although ill accommodated to the actual state of manners. He published also "The History of little Jack," a story, the moral of which is this simple truth, that "it is of very little consequence how a man comes into the world, provided he behaves well, and discharges his duty when he is in it."[1]

DEANE (EDMOND), brother to the bishop of Ossory, was born at Saltonstall, in Yorkshire, in 1572. At the age of nineteen he was entered of Merton college in Oxford, and having continued there, and at St. Alban's hall, until he was admitted doctor in medicine, he went and settled at York. In 1626, he published, at London, "Spadacrene Anglica, or the English Spaw Fountain," being a brief treatise of the acid or tart fountain in the forest of Knaresborough, in Yorkshire. In a later edition, there are accounts of other mineral waters found in the forest. "Admiranda Chymica, Tractatulus, cum Figuris," Frankfort, 1630, 8vo, which has been several times reprinted. Sam. Norton, Wood says, was esteemed half author of this book, there being in it some of his tracts; as "Catholicon physicorum," "Mercurius redivivus," &c. Deane is supposed to have died about the time the civil wars broke out, but in what year is not known.[2]

DE BURE. See BURE.

DECEMBRIO (PETER CANDIDE), a name of great celebrity in the literary history of the fifteenth century, was born at Pavia in 1399. In his youth he was appointed secretary to Philip-Maria Visconti, and after the death of his master, while struggling for the liberties of the Milanese, Decembrio defended the same cause with ardour, while there was any prospect of success; and when all failed, he quitted Milan for Rome, where pope Nicholas V. made him apostolical secretary. He returned to Milan about twenty years afterwards, and died there in 1477. According to the inscription on his monument, he com-

[1] Biog. Brit.—Miss Seward's Life of Dr. Darwin, p. 17 et seqq.—See also Miss Seward's Letters, vol. II. p. 330.

[2] Ath. Ox. vol. I.—Watson's Hist. of Halifax, p. 465.

posed one hundred and twenty-seven works, but few of these appear to be known. The two principal are the lives of Philip-Maria Visconti, and Francis Sforza, both dukes of Milan. Muratori has inserted them in his Script. Rer. Ital. vol. XX. In the first he has imitated the style and manner of Suetonius with considerable success. The second is in hexameter verse, but his facts are more interesting than his poetry. His other printed works are treatises on different subjects; Latin and Italian poems, several translations, particularly of Appian and Quintus Curtius into Italian, &c. It is much to be regretted that his Letters, which are in several of the Italian libraries, have not been published, as they might throw great light on the literary and political history of his age.[1]

DECHALES (CLAUDIUS FRANCIS MILLET), an excellent mathematician, mechanic, and astronomer, was born at Chamberry, the capital of Savoy, in 1611; and descended from a noble family, which had produced several persons creditably distinguished in the church, the law, and the army. He was a great master in all the parts of the mathematics, and printed several books on that subject, which were very well received. His principal performances are, an edition of Euclid's Elements, where he has struck out the unserviceable propositions, and annexed the use to those he has preserved; a discourse of fortification; and another of navigation. These performances, with some others, were first collected into three volumes in folio, under the title of "Mundus Mathematicus," comprising a very ample course of mathematics. The first volume includes the first six books of Euclid, with the eleventh and twelfth; an arithmetical tract; Theodosius's spherics; trigonometry; practical geometry; mechanics; statics; universal geography; a discourse upon the loadstone; civil architecture, and the carpenter's art. The second volume furnishes directions for stone-cutting; military architecture; hydrostatics; a discourse of fountains and rivers; hydraulic machines, or contrivances for waterworks; navigation; optics; perspective; catoptrics, and dioptrics. The third volume has in it a discourse of music; pyrotechnia, or the operations of fire and furnace; a discourse of the use of the astrolabe; gnomonics, or the art

[1] Tiraboschi. — Gingnené Hist. Lit. d'Italie. — Fabric. Bibl. Lat. Med. — Saxii Onomast. — Moreri.

of dialling; astronomy; a tract upon the calendar; astrology; algebra; the method of indivisible and conic sections. The best edition of this work is that of Lyons, printed in 1690; which is more correct than the first, is considerably enlarged, and makes four vols. in folio. Dechales, though not abounding in discoveries of his own, is yet allowed to have made a very good use of those of other men, and to have drawn the several parts of the science of mathematics together with great clearness and judgment. It is said also, that his probity was not inferior to his learning, and that both these qualities made him generally admired and beloved at Paris; where for four years together he read public mathematical lectures in the college of Clermont. He then removed to Marseilles, where he taught the art of navigation; and afterwards became professor of mathematics in the university of Turin, where he died March 28, 1678, aged 67.[1]

DECIUS, or DECIO (PHILIP), a jurist, who, according to Tiraboschi, attained greater fame during his life than abler men after their death, was born in 1453 at Milan, and is said to have been the natural son of one of the dukes of Milan, but this seems doubtful. He studied law at Pavia under his brother Lancelot, who was professor in that university; and on his removal to Pisa, Philip accompanied him, and continued his studies under Barth. Socinus, Philip Corneus, and others. In 1476 he received his doctor's degree; and soon after was appointed one of the university professors, in which he distinguished himself by his art in disputing, which he appears to have practised with so little respect for his seniors as to create him many enemies, and render his life a life of contest with his brethren. In the mean time his popularity was augmented by the respect paid to him by kings and popes, of all which he was in full enjoyment, when he died at Sienna in 1536. Of his works, none of which appear to have perpetuated his fame, the most considerable are his "Consilia," Venice, 1581, 2 vols. fol.; and "De regulis juris," ibid. fol.[2]

DECKER, or DECKHER (JOHN), a pious and learned Jesuit, was born about 1559, at Hazebruck in Flanders, and taught philosophy and scholastic theology at Douay, and afterwards at Louvain. He was then sent on an embassy into Stiria, and became chancellor of the university

[1] Moreri & Dict. Hist. in Chales.

[2] Gen. Dict.—Tiraboschi.—Moreri.—Dupin.—Saxii Onomast.

of Gratz, where he died in 1619, aged 69. His principal work treats of the year of the birth and of the death of Christ. It is entitled, "Velificatio, seu theoremata de anno ortûs ac mortis Domini; cum tabula chronographica, à captâ per Pompeium. Ierosolymâ, ad deletam à Tito urbem;" Gratz, 1606, 4to. He was a man of profound erudition, and had acquired great skill in chronology.[1]

DECKER (Thomas), a dramatic writer of very little value, flourished in the reign of James I. The exact periods of his birth and decease are not ascertained; but he could not have died young, as his earliest play bears date 1600, and his latest 1637. Mr. Oldys thinks that he was living in 1638, and that he was in the King's-bench prison from 1613 to 1616, or longer. It is supposed he had acquired reputation even in the time of queen Elizabeth, whose decease and funeral he commemorates in his "Wonderful Year," 1603. He was contemporary with Ben Jonson, with whom he quarrelled. Of this we have usually had the following account: that "Jonson, who certainly could never 'bear a rival near the throne,' has, in his 'Poetaster,' the Dunciad of that author, among many other poets whom he has satirised, been peculiarly severe on Decker, whom he has characterised under the name of Crispinus. This compliment Decker has amply repaid in his 'Satyromastix, or the untrussing a humourous Poet,' in which, under the title of young Horace, he has made Ben the hero of his piece." The provocation, however, on the part of Jonson is completely overthrown by Mr. Gilchrist, whose accurate research has established the fact that the Crispinus of Jonson was not Decker, but Marston. In the Biog. Dramatica is a long list of forgotten plays by Decker; and his "Gull's Hornbook," a scarce little tract by him, was elegantly and curiously reprinted in 1813.[2]

DE COURCY (Richard), vicar of St. Alkmond's parish, Shrewsbury, was a native of Ireland, and descended from a very ancient and respectable family in that country, being distantly related to the family of lord Kinsale, to whom he was ordained chaplain. He was educated at Trinity college, Dublin; and his acquaintance with several eminent clergymen brought him to England. In 1770 he accepted the curacy of Shawbury in Shropshire, of which the rev.

[1] Moreri.—Foppen Bibl. Belg.

[2] Cibber's Lives.—Philips's Theatrum, new edit.—Warton's Hist. of Poetry; see Index.—Preface to the new edition of the Gull's Hornbook.

Mr. Stillingfleet was rector. In January, 1774, he was presented by the lord chancellor to the vicarage of St. Alkmond, which was the subject of a satirical poem, entitled "St. Alkmond's Ghost," by an inhabitant of the parish. This was owing to a prejudice conceived against him, as being a methodist, which, however, he soon overcame by his general conduct and talents. To a fund of information derived from reading and reflection, he added a degree of sprightliness and humour, which always rendered his conversation agreeable on every subject. In principle, he was warmly attached to the doctrines of our excellent church, as set forth in her articles and homilies. In the pulpit he was a laborious servant, preaching generally twice, and for some time before his death, three times, every Sunday, and a lecture on Wednesday evening, besides reading the regular service. His sermons were *extempore*, but in language dignified, in reasoning perspicuous, embellished by apposite allusions, and ornamented with many of the graces of oratory, and he never appealed to the passions of his auditors, but through the medium of the understanding. To the dogmas of Socinus he was an able and unwearied adversary, both from the pulpit and the press, as may be seen by referring to his "Christ Crucified," 2 vols. 12mo. He was particularly attached to our venerable constitution, and when those pernicious doctrines were broached, which, under the delusive and fascinating title of "Rights of Man," hurled the monarch of France from his throne, and threatened to involve this country in the same dreadful scenes of ruin and devastation, he strenuously defended the cause of religion and social order. His natural constitution was good, and supported him under many painful fits of rheumatic gout, which weakened his knees so much, as to render it necessary sometimes to sit in the pulpit. Among many temporal losses, none seemed to affect him so much as the death of his youngest son in August, 1803, after serving some time as midshipman under his relation the hon. capt. De Courcy. In the close of his last sermon from Revelation, chap. vi. v. 2. on the evening of the fast day, an allusion to the memory of those whom "we had resigned into the icy arms of Death," so far affected him, as to cause an involuntary flow of tears, and obliged him abruptly to conclude. A slight cold taken on that day brought on a return of his disorder, from which he gradually recovered,

until a few hours before his death, when a sudden attack in his stomach rendered medical aid useless. Having commended his soul into the hands of his Redeemer, he sunk back, and expired, Nov. 4, 1803. His memory will be long esteemed by his parishioners, and many others who attended his ministry, during a period of thirty years. His remains were interred at Shawbury, on the 9th, and on that occasion a great number of his friends voluntarily joined the funeral procession, and rendered to his memory their last tribute of respect and gratitude. His published works are: "Jehu's Eye-glass on True and False Zeal;" "Nathan's Message to David, a Sermon;" two Fast Sermons, 1776; "A Letter to a Baptist Minister;" "A Reply to Parmenas," 1776; "The Rejoinder," on Baptism, 1777; "Hints respecting the Utility of some Parochial Plan for suppressing the Profanation of the Lord's Day," 1777; two Fast Sermons, 1778; "Seduction, or the Cause of injured Innocence pleaded, a Poem," 1782; "The Seducer convicted on his own Evidence," 1783; "Christ Crucified," 1791, 2 vols.; and a Sermon preached at Hawkstone chapel, at the presentation of the standard to the two troops of North Shropshire yeomanry cavalry, in 1798. In 1810, a volume of his "Sermons" was published, with a biographical preface and portrait.[1]

DEE (JOHN), a great mathematician, and greater enthusiast, the son of Rowland Dee, gentleman sewer to Henry VIII. and grandson of Bedo Dee, standard bearer to lord de Ferrars at the battle of Tournay, was born at London, July 13, 1527; and, after some time spent at school there, and at Chelmsford in Essex, sent to John's college in Cambridge, where he informs us of his progress in the following words: "Anno 1542, I was sent, by my father Rowland Dee, to the university of Cambridge, there to begin with logic, and so to proceed in the learning of good arts and sciences; for I had before been meetly well furnished with understanding of the Latin tongue, I being then somewhat above 15 years old. In the years 1543, 1544, 1545, I was so vehemently bent to study, that for those years I did inviolably keep this order, only to sleep four hours every night; to allow to meat and drink, and some refreshing after, two hours every day; and of the other eighteen hours, all, except the time of going to, and

[1] Gent. Mag. vol. LXXIII. and vol. LXXX.

being at, the divine service, was spent in my studies and learning." In 1547 he went into the Low Countries, on purpose to converse with Frisius, Mercator, &c. and other learned men, particularly mathematicians; and in about eight months after returned to Cambridge, where, upon the founding of Trinity college by Henry VIII. he was chosen one of the fellows, but his bias was to the study of mathematics and astronomy. He brought over with him from the Low Countries several instruments made by the direction of Frisius, together with a pair of large globes made by Mercator; and his reputation was very high. His assiduity, however, in making astronomical observations, which in those days were always understood to be connected with the desire of penetrating into futurity, brought some suspicion upon him; which was so far increased by a very singular accident that befel him, as to draw upon him the imputation of a necromancer, which he deserved afterwards rather more than now. This affair happened soon after his removal from St. John's-college, and being chosen one of the fellows of Trinity, where he "was assigned to be the under-reader of the Greek tongue, Mr. Pember being the chief Greek reader then in Trinity-college. Hereupon," says he, "I did set forth, and it was seen of the university, a Greek comedy of Aristophanes, named in Greek Εἰρήνη; in Latin, Pax; with the performance of the scarabæus, or beetle, his flying up to Jupiter's palace with a man and his basket of victuals on his back; whereat was great wondering, and many vain reports spread abroad of the means how that was effected."

Disturbed with these reports, he left England again in 1548, and went to the university of Louvain; where he distinguished himself so much, that he was visited by the duke of Mantua, by don Lewis de la Cerda, afterwards duke of Medina, and other persons of great rank. While he remained there, sir William Pickering, who was afterwards a great favourite with queen Elizabeth, was his pupil; and in this university it is probable, although not certain, that he had the degree of LL. D. conferred upon him. July 1550 he went from thence to Paris, where, in the college of Rheims, he read lectures upon Euclid's Elements with uncommon applause; and very great offers were made him, if he would accept of a professorship in that university. In 1551 he returned to England, was well received by sir John Cheke, introduced to secretary Cecil,

and even to king Edward himself, from whom he received a pension of 100 crowns a year, which was in 1553 exchanged for a grant of the rectories of Upton upon Severn, and Long Lednam in Lincolnshire. In the reign of queen Mary, he was for some time very kindly treated; but afterwards came into great trouble, and even danger of his life. At the very entrance of it, Dee entered into a correspondence with several of the lady Elizabeth's principal servants, while she was at Woodstock and at Milton; which being observed, and the nature of it not known, two informers charged him with practising against the queen's life by inchantments. Upon this he was seized and confined; but being, after several trials, discharged of treason, he was turned over to bishop Bonner, to see if any heresy could be found in him. After a tedious persecution, August 19, 1555, he was, by an order of council, set at liberty; and thought his credit so little hurt by what had happened, that Jan. 15, 1556, he presented "A supplication to queen Mary, for the recovery and preservation of ancient writers and monuments." The design was certainly good, and would have been attended with good consequences, if it had taken effect; its failure cannot be too deeply regretted, as there was then an opportunity of recovering many of the contents of the monastic libraries dispersed in Edward's time. Dee also appears to have had both the zeal and knowledge for this undertaking. The original of his supplication, which has often been printed, is still extant in the Cotton library; and we learn from it, that Cicero's famous work, "De Republicâ," was once extant in this kingdom, and perished at Canterbury.

Upon the accession of queen Elizabeth, at the desire of lord Robert Dudley, afterwards earl of Leicester, he delivered somewhat upon the principles of the ancient astrologers, about the choice of a fit day for the coronation of the queen, from whom he received many promises; nevertheless, his credit at court was not sufficient to overcome the public odium against him, on the score of magical incantations, which was the true cause of his missing several preferments. He was by this time become an author; but, as we are told, a little unluckily; for his books were such as scarce any pretended to understand, written upon mysterious subjects in a very mysterious manner. In the spring of 1564 he went abroad again, to present the book which he dedicated to the then emperor Maximilian, and

returned to England the same summer. In 1568, he engaged the earl of Pembroke to present the queen with his "Propædumata Aphoristica;" and two years after, sir Henry Billingsley's translation of Euclid appeared, with Dee's preface and notes; which did him more honour than all his performances, as furnishing incontestable proofs of a more than ordinary skill in the mathematics. In 1571, we find him in Lorrain; where falling dangerously sick, the queen was pleased to send him two physicians. After his return to England, he settled himself in his house at Mortlake; where he prosecuted his studies with great diligence, and collected a noble library, consisting of 4000 volumes, of which above a fourth part were MSS. a great number of mechanical and mathematical instruments, a collection of seals, and many other curiosities. His books only were valued at 2000*l.* It was upon his leaving the kingdom in 1583, that the populace, who always believed him to be one who dealt with the devil, broke into his house at Mortlake; where they tore and destroyed many things, and dispersed the rest in such a manner, that the greatest part of them were irrecoverable.

In 1572, a new star appeared in Cassiopeia's chair, which gave Dee an opportunity of distinguishing himself in his own way. March 1575, queen Elizabeth went to his house, to see his library; but having buried his wife only a few hours before, he could not entertain her in the manner he would have done, nor indeed did she enter the house; but he brought out to her majesty a glass of his, which had occasioned much discourse; shewed her the properties of it, and explained their causes, in order to wipe off the aspersion, under which he had so long laboured, of being a magician. In 1577, a comet appearing, the queen sent for him to Windsor, to consult him upon it, and was pleased with his conversation, and promised him her royal protection, notwithstanding the vulgar reports to his prejudice. The year after, her majesty being greatly indisposed, Dee was sent abroad to confer with the German physicians. The queen, hinting her desire to be thoroughly informed as to her title to countries discovered in different parts of the globe by subjects of England, Dee applied himself to the task with great vigour; so much, that October 3, 1580, which was not three weeks after, he presented to the queen, in her garden at Richmond, two large rolls, in which those countries were

geographically described and historically explained; with the addition of all the testimonies and authorities necessary to support them, from records, and other authentic vouchers.' These she very graciously received; and, after dinner, the same day conferred with Dee about them, in the presence of some of her privy-council, and of the lord-treasurer Burleigh especially. His next employment, of consequence enough to be remembered, was the reformation of the calendar; which, though it never took effect until the reign of George II. was one of his best performances, and did him great credit.

We come now to that period of his life, by which he has been most known, though for reasons which have justly rendered him least regarded. He was certainly a man of uncommon parts, learning, and application; and might have distinguished himself in the scientific world if he had been possessed of solid judgment; but he was very credulous, superstitious, extremely vain, and, we suspect, a little roguish; but we are told that it was his ambition to surpass all men in knowledge, which carried him at length to a desire of knowing beyond the bounds of human faculties. In short, he suffered himself to be deluded into an opinion, that by certain invocations an intercourse or communication with spirits might be obtained; from whence he promised himself an insight into the occult sciences. He found a young man, one Edward Kelly, a native of Worcestershire, who was already either rogue or fool enough for his purpose, and readily undertook to assist him, for which he was to pay him 50*l.* per annum. Dec. 2, 1581, they began their incantations; in consequence of which, Kelly was, by the inspection of a certain table, consecrated for that purpose with many superstitious ceremonies, enabled to acquaint Dee with what the spirits thought fit to shew and discover. These conferences were continued for about two years, and the subjects of them were committed to writing, but never published, though still preserved in Ashmole's museum. In the mean time, there came over hither a Polish lord, one Albert Laski, palatine of Siradia, a man of great parts and learning; and, as a late writer observes, of large fortune too, or he would not have answered their purpose. This nobleman was introduced by the earl of Leicester to Dee, and became his constant visitant. Having himself a bias to those superstitious arts, he was, after much intreaty, received

by Dee into their company, and into a participation of their secrets. Within a short time, the palatine of Siradia, returning to his own country, prevailed with Dee and Kelly to accompany him, upon the assurance of an ample provision there; and accordingly they went all privately from Mortlake, in order to embark for Holland; from whence they travelled by land through Germany into Poland, where, Feb. 3, 1584, they arrived at the principal castle belonging to Albert Laski. When Laski had been sufficiently amused with their fanatical pretences to a conversation with spirits, and was probably satisfied that they were impostors, he contrived to send them to the emperor Rodolph II. who, being quickly disgusted with their impertinence, declined all farther interviews. Upon this Dee applied himself to Laski, to introduce him to Stephen king of Poland; which accordingly he did at Cracow, April 1585. But that prince soon detecting his delusions, and treating him with contempt, he returned to the emperor's court at Prague; from whose dominions he was soon banished at the instigation of the pope's nuncio, who gave the emperor to understand, how scandalous it appeared to the Christian world, that he should entertain two such magicians as Dee and Kelly. At this time, and while these confederates were reduced to the greatest distress, a young nobleman of great power and fortune in Bohemia, and one of their pupils, gave them shelter in the castle of Trebona; where they not only remained in safety, but lived in splendour, Kelly having in his possession, as is reported, that philosophical powder of projection, by which they were furnished with money very profusely. Some jealousies and heart-burnings afterwards happened between Dee and Kelly, that brought on at length an absolute rupture. Kelly, however, who was a younger man than Dee, seems to have acted a much wiser part; since it appears, from an entry in Dee's diary, that he was so far intimidated as to deliver up to Kelly, Jan. 1589, the powder, about which it is said he had learned from the German chemists many secrets which he had not communicated to Dee.

The noise their adventures made in Europe induced queen Elizabeth to invite Dee home, who, in May 1689, set out from Trebona towards England. He travelled with great pomp and solemnity, was attended by a guard of horse; and, besides waggons for his goods, had no less

than three coaches for the use of his family; for he had married a second wife, and had several children. He landed at Gravesend Nov. 23; and, Dec. 9, presented himself at Richmond to the queen, who received him very graciously. He then retired to his house at Mortlake; and collecting the remains of his library, which had been torn to pieces and scattered in his absence, he sat down to study. He had great friends; received many presents; yet nothing, it seems, could keep him from want. The queen had quickly notice of this, as well as of the vexations he suffered from the common people, who persecuted him as a conjuror, which at that time was not a title equivalent to an impostor. The queen, who certainly listened oftener to him than might have been expected from her good sense, sent him money from time to time: but all would not do. At length he resolved to apply in such a manner as to procure some settled subsistence; and accordingly, Nov. 9, 1592, he sent a memorial to her majesty by the countess of Warwick, in which he very earnestly pressed her, that commissioners might be appointed to hear his pretensions, and to examine into the justness of his wants and claims. This had a good effect; for, on the 22d, two commissioners, sir Thomas Gorge, knt. and Mr. Secretary Wolley, were actually sent to Mortlake, where Dee exhibited a book, containing a distinct account of all the memorable transactions of his life, those which occurred in his last journey abroad only excepted; and, as he read this historical narration, he produced all the letters, grants, and other evidences requisite to confirm them, and where these were wanting, named living witnesses. The title of this work, the original of which still remains in the Cotton library, and a transcript of it among Dr. Smith's written collections, runs thus: "The compendious rehearsal of John Dee, his dutiful declaration and proof of the course and race of his studious life for the space of half an hundred years now by God's favour and help fully spent, and of the very great injuries, damages, and indignities which for these last nine years he hath in England sustained, contrary to her majesty's very gracious will and express commandment, made unto the two honourable commissioners by her most excellent majesty thereto assigned, according to the intent of the most humble supplication of the said John, exhibited to her most gracious majesty at Hampton-court, ann. 1592, Nov. 9."

Upon the report made by the commissioners to the queen, he received a present, and promises of preferment; but these promises ending like the former in nothing, he engaged his patroness, the countess of Warwick, to present another short Latin petition to the queen, but with what success does not appear. In Dec. 1594, however, he obtained a grant to the chancellorship of St. Paul's. But this did not answer his end: upon which he applied himself next to Whitgift, archbishop of Canterbury, by a letter, in which he inserted a large account of all the books he had either published or written: and in consequence of this letter, together with other applications, he obtained a grant of the wardenship of Manchester-college. Feb. 1596, he arrived with his wife and family in that town, and was installed in his new charge. He continued there about seven years; which he is said to have spent in a troublesome and unquiet manner. June 1604, he presented a petition to king James, earnestly desiring him that he might be brought to a trial; that, by a formal and judicial sentence, he might be delivered from those suspicions and surmises which had created him so much uneasiness for upwards of fifty years. But the king, although he at first patronized him, being better informed of the nature of his studies, refused him any mark of royal countenance and favour; which must have greatly affected a man of that vain and ambitious spirit, which all his misfortunes could never alter or amend. November the same year he quitted Manchester with his family, in order to return to his house at Mortlake; where he remained but a short time, being now very old, infirm, and destitute of friends and patrons, who had generally forsaken him. We find him at Mortlake in 1607; where he had recourse to his former invocations, and so came to deal again, as he fancied, with spirits. One Hickman served him now, as Kelly had done formerly. Their transactions were continued to Sept. 7, 1607, which is the last date in that journal published by Casaubon, whose title at large runs thus: "A true and faithful relation of what passed for many years between Dr. John Dee, a mathematician of great fame in queen Elizabeth and king James their reigns, and some spirits, tending, had it succeeded, to a general alteration of most states and kingdoms in the world. His private conferences with Rodolph emperor of Germany, Stephen king of Poland, and divers other princes, about it. The particulars

of his cause, as it was agitated in the emperor's court by the pope's intervention. His banishment and restoration in part; as also the letters of sundry great men and princes, some whereof were present at some of these conferences, and apparitions of spirits to the said Dr. Dee, out of the original copy written with Dr. Dee's own hand, kept in the library of sir Thomas Cotton, knt. baronet. With a preface confirming the reality, as to the point of spirits, of this relation, and shewing the several good uses that a sober Christian may make of all. By Meric Casaubon, D. D. Lond. 1659," fol. *

This book made a great noise upon its first publication; and many years after, the credit of it was revived by one of the ablest mathematicians and philosophers of his time, the celebrated Dr. Hooke; who believed, that not only Casaubon, but archbishop Usher, and other learned men, were entirely mistaken in their notions about this book; and that, in reality, our author Dee never fell under any such delusions, but being a man of great art and intrigue, made use of this strange method of writing to conceal things of a political nature, and, instead of a pretended enthusiast, was a real spy. But there are several reasons which will not suffer us to suppose this. One is, that Dee began these actions in England; for which, if we suppose the whole treatise to be written in cypher, there is no account can be given, any more than for pursuing the same practices in king James's time, who cannot be imagined to have used him as a spy. Another, that he admitted foreigners, such as Laski, Rosenberg, &c. to be present at these consultations with spirits; which is not reconcileable with the notion of his being intrusted with political secrets. Lastly, upon the return of Dee from Bohemia, Kelly did actually send an account to the queen of practices against her life; but then this was in a plain and open method, which would never have been taken, if there had been any such mysterious correspondence between Dee and her

* He pretended, that a black stone, or speculum, which we have already mentioned he shewed to queen Elizabeth, and which he made great use of, was brought him by angels, and that he was particularly intimate with Raphael and Gabriel. This stone was in the collection of the earls of Peterborough, whence it came to lady Elisabeth Germaine. It was next the property of the late duke of Argyle, and is now in lord Orford's collection at Strawberry-hill. It appears, upon examination, to be nothing but a polished piece of canal coal. But this is what Butler means, when he says,

> "Kelly did all his feats upon
> The devil's looking-glass, a stone."
> Hud. Part II. cant. 3, v. 631-2.

ministers, as Hooke suggests. In the latter end of his life he became miserably poor. It is highly probable that he remained under these delusions to his death; for he was actually providing for a new journey into Germany, when, worn out by age and distempers, he died in 1608, aged eighty, and was buried at Mortlake. He left behind him a numerous posterity both male and female, and among these his eldest son Arthur, who is mentioned in our next article.

The books which Dee printed and published are, 1. "Propædumata aphoristica; de præstantioribus quibusdam naturæ virtutibus aphorismi," Lond. 1558, 12mo. 2. "Monas hieroglyphica ad regem Romanorum Maximilianum," Antwerp, 1564. 3. "Epistola ad eximium ducis Urbini mathematicum, Fredericum Commandinum, præfixa libello Machometi Bagdedini de superficierum divisionibus, edita opera Devi et ejusdem Commandini Urbinatis," Pisauri, 1570. 4. "The British Monarchy, otherwise called the Petty Navy Royal," 1576, a MS. in the Ashmolean museum. 5. "Preface Mathematical to the English Euclid, published by sir Henry Billingsley, knt." where he says many more arts are wholly invented by name, definition, property, and use, than either the Grecian or Roman mathematicians have left to our knowledge, 1570. 6. "Divers and many Annotations and Inventions dispersed and added after the tenth book of the English Euclid," 1570. 7. "Epistola præfixa ephemeridibus Joannis Feldi à 1557, cui rationem declaraverat ephemerides conscribendi." 8. "Parallaticæ commentationis praxeosque nucleus quidam," Lond. 1573. This catalogue of Dee's printed and published books is to be found in his Compendious Rehearsal, &c. as well as in his letter to archbishop Whitgift. Among them are, 1. "The great volume of famous and rich discoveries, wherein also is the history of king Solomon every three years, his Ophirian voyage, the originals of presbyter Joannes, and of the first great cham and his successors for many years following. The description of divers wonderful isles in the northern, Scythian, Tartarian, and the other most northern seas, and near under the north pole, by record written 1200 years since, with divers other rarities," 1576. 2. "The British complement of the perfect art of Navigation. A great volume. In which are contained our queen Elizabeth her tables gubernautic for navigation by the paradoxal com-

pass, invented by him anno 1557, and navigation by great circles, and for longitudes and latitudes, and the variation of the compass, finding most easily and speedily, yea, if need be, in one minute of time, and sometimes without sight of sun, moon, or stars, with many other new and needful inventions gubernautic," 1576. 3. "De modo evangelii Jesu Christi publicandi, propagandi, stabiliendique, inter infideles atlanticos. Volumen magnum libris distinctum quatuor: quorum primus ad serenissimam nostram potentissimamque reginam Elizabetham inscribitur; secundus ad summos privati suæ sacræ majestatis consilii senatores; tertius ad Hispaniarum regem Philippum; quartus ad pontificem Romanum," 1581. 4. "Speculum unitatis, sive, apologia pro fratre Rogerio Bacone Anglo; in quo docetur nihil illum per dæmoniorum fecisse auxilia, sed philosophum fuisse maximum naturaliterque, et modis homini Christiano licitis maximas fecisse res, quas indoctum solet vulgus in dæmoniorum referre facinora," 1557. 5. "De nubium, solis, lunæ, ac reliquorum planetarum, imo, ipsius stelliferi cœli, ab intimo terræ centro distantiis, mutuisque intervallis, et eorundem omnium magnitudine, liber ἀποδεικτικὸς, ad Edvardum Sextum, Angliæ regem," 1551. 6. "The philosophical and poetical original occasions of the configurations and names of the heavenly Asterisms: written at the request of the honble. lady, lady Jane, duchess of Northumberland," 1553. 7. "De hominis corporo, spiritu, et anima: sive, microcosmicum totius naturalis philosophiæ compendium." 8. "De unico mago et triplice Herode, coque antichristiano," 1570. 9. "Reipublicæ Britannicæ synopsis," in English, 1562. 10. "Cabbalæ Hebraicæ compendiosa tabella," 1562. 11. "De itinere subterraneo," lib. 2. 1560. 12. "Trochilica inventa," lib. 2. 1558, &c. &c.[1]

DEE (Arthur), son of the preceding, was born at Mortlake, in Surry, July 14th, 1579, and educated at Westminster school under Camden, and at the university of Oxford. He accompanied his father in his travels over France, Germany, and Poland, and was early initiated by him in the same mysteries which he himself had so unfruitfully followed. Returning to England, he settled in Westminster, intending to practise medicine there; but, being rejected

[1] Life, by Smith in Vitæ Eruditissimorum Virorum, and in Hearne's Joan. Confra'ris et Monachi Glastoniensis Chronica, 2 vols. 8vo, 1726.—Biog. Brit. —Ath. Ox. vol. II.—Niceron, vol. I.—Lysons's Environs, vol. I.

by the college of physicians, to whom he applied for a licence, he went to Russia, and, on the recommendation of king James, was appointed physician to the czar, an office he continued to hold for fourteen years. He now returned to England, where he soon lost the money he had acquired in Russia, in search of the grand elixir, the reality of the existence of which he never doubted. He is said to have died at Norwich in extreme poverty, in September 1651. He suffered the censures of the college of physicians, Goodall says, for hanging out a table at his door, exposing to sale several medicines, by which he professed to cure diseases. While at Paris he published, in 1631, "Fasciculus chymicus, abstrusæ scientiæ Hermeticæ, ingressum, progressum, coronidem, explicans," 12mo.[1]

DEERING (Charles), or DOERING, an ingenious but unfortunate physician, was a native of Saxony, who took his degrees in physic at Leyden, and came to England, according to Mr. Martyn, in the train of a foreign ambassador; but another account says, that soon after he came to London he was appointed secretary to the British ambassador at the Russian court. Both accounts may probably be true. Dr. Pulteney thinks he settled in London about 1720, where he practised physic and midwifery, and having a strong bias to the study of botany, became one of the members of the society established by Dr. Dillenius and Mr. Martyn, which subsisted from 1721 to 1726. In 1736 he removed to Nottingham, under the recommendation of sir Hans Sloane, and was at first well received, and very successful in his treatment of the small-pox, which disease was highly epidemical at that place soon after his arrival; but he incurred the censure of the faculty by his pretensions to a nostrum. In 1737 he published "An Account of an improved method of treating the Small-pox, in a letter to sir Thomas Parkyns, bart." 8vo. By this it appears, that his medicine was of the antiphlogistic kind, and that he was one of the first who introduced the cool regimen.

Dr. Deering shewed his attachment to botanical pursuits by his assiduity in collecting such ample materials for his "Catalogue," in less than two years after settling at Nottingham. It was published under the title "A Catalogue of Plants naturally growing and commonly cultivated in

[1] Ath. Ox. vol. II.—Lysons's Envirous, vol. I.—Rees's Cyclopædia.

divers parts of England, more especially about Nottingham, &c." 1738, 8vo. This useful work might have been greatly enlarged and improved by the author had he been endowed with some degree of prudence, or a happier temper; but owing to the want of these he very early lost the little interest which his character and success had at first gained. Yet he was a man of great learning, and master of nine languages, ancient and modern. He had also a knowledge of designing, and was an ingenious mechanic. After his failure in the practice of medicine, his friends attempted several schemes to alleviate his necessities. Among others, they procured him a commission in the regiment raised at Nottingham on account of the rebellion; but this proved more honourable than profitable. He was afterwards employed in a way more agreeable to his genius and talents; being furnished with materials, and enabled, with the assistance of John Plumtree, esq. and others, to write "The History of Nottingham," which, however, he did not live to publish. He had been troubled with the gout at a very early period, and in the latter stage of his life he suffered long confinements in this disease, and became asthmatical. Being at length reduced to a degree of poverty and dependence, which his spirit could not sustain, oppressed with calamity and complicated disease, he died April 12, 1749. Two of his principal creditors administered to his effects, and buried him in St. Peter's church-yard, opposite the house in which he lived. He left a Hortus Siccus of the plants in his "Catalogue," a volume of paintings of the fungi, by his own hand, and some MSS. His "Nottinghamia Vetus et Nova," or History of Nottingham, was published by his administrators, George Ayscough, printer, and Thomas Willington, druggist, at Nottingham, in 1751, 4to, embellished with plates. One of the most remarkable articles in this volume is, a complete description of that curious machine, the stocking-frame, invented upwards of two centuries ago by William Lee, M. A. of St. John's college, Cambridge, a native of Woodborough, near Nottingham. All the parts are separately and minutely described in the technical terms, and illustrated by two views of the whole, and by a large table, delineating with great accuracy, every constituent part of the machine.[1]

[1] Pulteney's Hist. Sketches of Botany.—Preface to Martyn's Dissertations on the Æneids.—Gent. Mag. LIII. 1014.

DEERING. See DERING.

DE FOE (DANIEL), a voluminous and very ingenious political and miscellaneous writer, was born in London about 1663. He was the son of James Foe, citizen and butcher, of the parish of St. Giles's, Cripplegate: and his grandfather was Daniel Foe, of Elton, in Northamptonshire, yeoman. How he came by the name of De Foe we are not informed; but his enemies have asserted, that he assumed the *De* to avoid being thought an Englishman. It certainly appeared, from the books of the chamberlain of London (which were some time ago destroyed by a fire at Guildhall) that our author was admitted, by the name of Daniel Foe, to the freedom of the city by birth, Jan. 26, 1687-8. The family of De Foe were protestant dissenters, and Daniel, who had received his education at a dissenting academy at Newington Green, near London, was a dissenter upon principle and reflection. From his various writings, says his biographer, it is plain that he was a zealous defender of the principles of the dissenters, and a strenuous supporter of their politics, before the liberality of our rulers had freed this conduct from danger. He merits the praise which is due to sincerity in manner of thinking, and to uniformity in habits of acting, whatever obloquy may have been cast on his name, by attributing writings to him, which, as they belonged to others, he was studious to disavow.

De Foe commenced author before he was twenty-one. His first publication, in 1683, was a "Treatise against the Turks;" which was written against a sentiment very prevalent, at that time, in favour of the Ottomans, as opposed to the house of Austria. He was a man who would fight as well as write; and, before he was three-and-twenty, in June 1685, he appeared in arms for the duke of Monmouth. Of this exploit he boasted in the latter part of his life, when it was no longer dangerous to avow his participation in that imprudent enterprise. To escape from the dangers of battle was not wonderful; but how he avoided the sanguinary rage of Jefferies has not been accounted for. It is certain, that his zeal was too ardent to be inactive. In a tract against the proclamation for the repeal of the penal laws in 1687, he very efficaciously opposed the unconstitutional measures pursued by king James II.; warning the dissenters against the secret dangers of the insidious toleration with which that infatuated monarch attempted

to deceive them. But neither this tract, nor that against the Turks, did he think proper to re-publish in the subsequent collection of his writings.

As he had endeavoured to promote the revolution by his pen and his sword, he had the satisfaction of participating in the pleasures and advantages of that great event. During the hilarity of the moment, the lord-mayor of London asked king William to partake of the city feast on the 29th of October, 1689. Every honour was paid to the sovereign of the people's choice. A regiment of volunteers, composed of the chief citizens, and commanded by the celebrated earl of Peterborough, attended the king and queen from Whitehall to the Mansion-house. Among these troopers, gallantly mounted, and richly accoutred, was Daniel De Foe.

While our author thus courted notice, he is said to have acted as a hosier in Freeman's-court, Cornhill; but with the usual imprudence of superior genius, he was carried by his vivacity into companies who were gratified by his wit. He spent those hours with a society for the cultivation of polite learning which he ought to have employed in the calculations of the counting-house; and being obliged to abscond from his creditors in 1692, he attributed those misfortunes to the war, which were probably owing to his own misconduct. An angry creditor took out a commission of bankruptcy, which was superseded on the petition of those to whom he was most indebted, who accepted a composition on his single bond. This he punctually paid, by the efforts of unwearied diligence. But some of those creditors, who had been thus satisfied, falling afterward into distress themselves, De Foe voluntarily paid them their whole claims; being then in rising circumstances from king William's favour. This is an example of integrity, which it would be unjust to conceal. Being reproached, in 1705, by lord Haversham, with mercenariness, our author feelingly observes, how, with a numerous family, and no helps but his own industry, he had forced his way with undiminished diligence, through a sea of misfortunes, and reduced his debts, exclusive of composition, from seventeen thousand to less than five thousand pounds. He had been concerned in some pantile works near Tilbury-fort, and these he continued to carry on, though probably with no great success.

While he was yet under thirty years of age, and had mortified no great man by his satire, nor offended any party by his pamphlets, he had acquired friends by his powers of pleasing, who did not, with the usual instability of friendship, desert him in his distresses. They offered to settle him as a factor at Cadiz, where, as a trader, he had some previous correspondence. But as he assures us in his old age, "Providence, which had other work for him to do, placed a secret aversion in his mind to quitting England." He was prompted by a vigorous mind to think of a variety of schemes for the benefit of his country; and in January 1697, he published his "Essay upon Projects." In this, among other projects which shew an extensive range of knowledge, he suggests to king William the imitation of Louis XIV, in the establishment of a society for encouraging polite learning, refining the English language, and preventing barbarisms of manners. Prior and Swift afterwards recommended the same, as far as regards language. In 1695, De Foe was appointed accomptant to the commissioners for managing the duties on glass; but he lost this place in 1699, when the tax was suppressed by act of parliament.

In 1701 appeared the first effort of his satirical muse, "The True-born Englishman," a vindication of king William,. who had been insulted by Tutchen, in a poem entitled "The Foreigners." The sale of De Foe's poem was prodigious, and he was amply rewarded, being admitted to personal interviews with the king, who certainly was no reader of poetry. After the piece of Ryswick, he published "An argument to prove that a standing army, with consent of parliament, is not inconsistent with a free government," and on this interesting topic displays great powers of reasoning and elegance of language. Afterwards when the grand jury of Kent presented to the commons, May 8, 1701, a petition, which desired them "to mind the public business more, and their private heats less;" Messrs. Culpeppers, Polhill, Hamilton, and Champneys, who avowed this intrepid paper, were committed to the Gate-house, in Westminster, amidst the applauses of their countrymen. It was on this occasion that De Foe dictated a remonstrance, which was signed "Legion," and which has been recorded in history for its bold truths and seditious petulance. His zeal induced him to assume a

woman's dress, while he delivered this paper to Harley, the speaker, as he entered the house of commons. It was then also that our author published "The Original Power of the collective Body of the People of England, examined and asserted." This seasonable treatise he dedicated to king William, in a dignified strain of nervous eloquence. "It is not the least of the extraordinaries of your majesty's character," says he, "that, as you are king of your people, so you are the people's king; a title, which, as it is the most glorious, so it is the most indisputable." To the lords and commons he addresses himself in a similar tone: the vindication of the original right of all men to the government of themselves, he tells them, is so far from being a derogation from, that it is a confirmation of their legal authority. "Every lover of liberty," says his biographer, Mr. Chalmers, "must be pleased with the perusal of a treatise, which vies with Locke's famous tract in powers of reasoning, and is superior to it in the graces of style." De Foe, soon after, published "The Freeholder's Plea against Stockjobbing Elections of Parliament Men."

How much soever king William may have been pleased with the "True-born Englishman," he was perhaps little gratified by our author's "Reasons against a War with France." This is one of the finest tracts in the English language. After remarking the universal cry of the people for war, our author declares he is not against war with France, provided it be on justifiable grounds; but, he hopes, England will never be so inconsiderable a nation, as to make use of dishonest pretences to bring to pass any of her designs: and he says, that he who desires we should end the war honourably, ought to desire also, that we begin it fairly. The death of king William deprived De Foe of a protector. Of this monarch's memory, he says, that he never patiently heard it abused, nor ever could do so: and in this gratitude to a royal benefactor there is certainly much to praise.

In the midst of the furious contest of party, civil and religious, on the accession of queen Anne, our author was engaged in a controversy concerning the Occasional Conformity of Dissenters; a controversy, which in those days occasioned vehement contests between the two houses of parliament, but which is now probably silenced for ever.

"During the first fury of high-flying," says he, "I fell a sacrifice for writing against the madness of that high

party, and in the service of the dissenters." He alludes here to "The shortest Way with the Dissenters," which he published in 1702, and which is a piece of exquisite irony, though there are certainly passages in it that might have shewn considerate men how much the author had been in jest. He complains how hard it was, that this should not have been perceived by all the town, and that not one man can see it, either churchman or dissenter. This is one of the strongest proofs, how much the minds of men were inflamed against each other, and how little the virtues of mutual forbearance and personal kindness existed amid the clamour of contradiction, which then shook the kingdom, and gave rise to some of the most remarkable events in our annals. The commons shewed their zeal, however they may have studied their dignity, by prosecuting several libellists. On Feb. 25, 1703, a complaint was made in the house of commons, of "The Shortest Way with the Dissenters," and it was ordered to be burnt by the hands of the common hangman.

During the previous twenty years of his life, his biographer observes, De Foe had been unconsciously charging a mine, which now blew himself and his family into the air. He had fought for Monmouth; he had opposed king James; he had vindicated the revolution; he had panegyrized king William; he had defended the rights of the collective body of the people; he had displeased lord Godolphin and the duke of Marlborough, by objecting to the Flanders war; he had bantered sir Edward Seymour, and sir Christopher Musgrave, the tory leaders of the commons; he had just ridiculed all the high-flyers in the kingdom; and he was at last obliged to seek for shelter from the indignation of persons and parties, thus overpowering and resistless. A proclamation was issued January 1703, offering a reward of 50*l.* for discovering his retreat. He was described in the Gazette, as "a middle-sized spare man, about forty years old, of a brown complexion, and dark brown hair, though he wears a wig, having a hook nose, a sharp chin, grey eyes, and a large mole near his mouth." He immediately published an explanation of the reputed libel, but being apprehended, he was tried, found guilty of the libel above-mentioned, and sentenced to the pillory, fine, and imprisonment. Thus was he a second time ruined, for by this affair, he asserts that he lost above 3500*l.* While in Newgate he amused some of his dreary

hours, by "A Hymn to the Pillory," in which there are some generous sentiments and pointed satire.

In 1703 he corrected for the press a collection of his writings, which, with several things not his, had been already published by a piratical printer. In this collection there are twenty-one treatises in poetry and prose, beginning with the "True-born Englishman," and ending with "The Shortest Way to Peace and Union." To this volume was prefixed the first print of De Foe, to which was afterwards added the apt inscription, "Laudatur et alget." While in prison also, he projected "The Review," a periodical paper in 4to, first published in February 1704, and intended to treat of news, foreign and domestic; of politics, British and European; of trade, particular and universal. But our author foresaw, that however instructive, the world would never read it, if it were not diverting. He, therefore, skilfully instituted "A Scandal Club," which discussed questions in divinity, morals, war, trade, language, poetry, love, marriage, drunkenness, and gaming. "Thus it is easy to see," says Mr. Chalmers, "that the Review pointed the way to the Tatlers, Spectators, and Guardians, which, however, have treated those interesting topics with more delicacy of humour, more terseness of style, and greater depth of learning: yet has De Foe many passages, both of prose and poetry, which, for refinement of wit, neatness of expression, and efficacy of moral, would do honour to Steele or to Addison."

In July 1704, our author published "The Storm; or, a Collection of the most remarkable Casualties which happened in the Tempest, on the 23d of November, 1703." In this, De Foe displays more science and literature than he has been generally supposed to possess.

While he lay friendless in Newgate, his family ruined, and he himself without hopes of deliverance, a verbal message was brought him from sir Robert Harley, speaker of the house of commons, afterwards earl of Oxford, desiring to know what he could do for him. Harley approved, probably, of the principles and conduct of De Foe, and might foresee, that, during a factious age, such a genius could be converted to many uses. Our author was content to intimate a wish only for his release; and when Harley became secretary of state, in April 1704, and had frequent opportunities of representing the unmerited sufferings of De Foe to the queen and to the treasurer, lord Godolphin;

yet our author continued four months longer in prison. The queen, however, inquired into his circumstances; and lord Godolphin sent a considerable sum to his wife, and to him money to pay his fine and the expence of his discharge. Here is the foundation, he says, on which he built his first sense of duty to the queen, and the indelible bond of gratitude to his first benefactor, as he calls Harley. "Let any one say, then," he asks, "what I could have done, less or more than I have done for such a queen and such a benefactor?"—All this he manfully avowed to the world, when queen Anne lay lifeless as king William, his first patron; and when the earl of Oxford, in the vicissitude of party, had been persecuted by faction, and overpowered, though not conquered, by violence. Being released from Newgate, in August 1704, De Foe, in order to avoid the town-talk, retired to St. Edmund's Bury; but his retreat did not prevent persecution. Dyer, the news-writer, propagated that De Foe had fled from justice; Fox, the bookseller, published, that he had deserted his security; and Stephen, a state-messenger, every where said, that he had a warrant to apprehend him; all which arose from petty malice, for when De Foe informed the secretary of state where he was, and when he would appear, he was told not to fear, as he had not transgressed.

In 1705, De Foe published "The Consolidator; or, Memoirs of sundry Transactions, from the World in the Moon," in which he makes the lunar politicians debate the policy of Charles XII. in pursuing the Saxons and Poles. Perhaps it was on this occasion, that the Swedish ambassador was so ill-advised as to complain against De Foe, for merited ridicule of a futile warfare. He was next engaged in a controversy with sir Humphrey Mackworth, about his bill for employing the poor; and in 1705, he published a second volume of the "Writings of the author of the True-born Englishman." His writings, thus collected into volumes, were soon a third time printed, with the addition of a key. The second volume of 1705, contains eighteen treatises in prose and rhyme.

The year 1705 was a year of disquiet to De Foe, from the persecutions of party. When his affairs led him to the west of England in August, September, and October, a project was formed to send him as a soldier to the army, at a time when footmen were taken from the coaches as recruits; but, conscious of his being a freeholder of England,

and a liveryman of London, he knew that such characters could not be violated with impunity. When some of the western justices, of more zeal of party than sense of duty, heard from his opponents of De Foe's journey, they determined to apprehend him as a vagabond; but our author, who had personal courage in a high degree, reflected, that to face danger is most effectually to prevent it. In his absence, real suits were commenced against him for fictitious debts; but De Foe advertised, that genuine claims he would fairly satisfy. All these circumstances were published in "The Review."

De Foe began the year 1706 with "A Hymn to Peace," occasioned by the two houses of parliament joining in one address to the queen. On the 4th of May, he published "An Essay at removing National Prejudices against an Union with Scotland." In July, he published "Jure Divino," a satire against tyranny and passive obedience, which had been delayed, for fear, as he declares, of parliamentary censure. This satire, says the preface, had never been published, had not the world seemed to be going mad a second time with the error of passive obedience and non-resistance. "And because some men require," says he, "more explicit answers, I declare my belief, that a monarchy, according to the present constitution, limited by parliament, and dependent upon law, is not only the best government in the world, but also the best for this nation in particular, most suitable to the genius of the people, and the circumstances of the whole body."

About this time, lord Godolphin, who knew how to discriminate characters, determined to employ De Foe on a very important commission. The queen said to him, while he kissed her hand, she had such satisfaction in his former services, that she had again appointed him for another affair, which was something nice, but the treasurer would tell him the rest. In three days he was sent to Scotland. His knowledge of commerce and revenue, his powers of insinuation, and his readiness of pen, were deemed of no small utility in promoting the union. He accordingly arrived at Edinburgh, in October 1706; and we find him no inconsiderable actor in that greatest of all good works. He attended the committees of parliament, for whose use he made several of the calculations on the subject of trade and taxes. He endeavoured to confute all that was published

by the writers in Scotland against the union; and he had his share of danger, since, as he says, "he was watched by the mob; had his chamber windows insulted; but, by the prudence of his friends, and God's providence, he escaped." In the midst of this great scene of business and tumult, he collected the documents, which he afterward published for the instruction of posterity, with regard to one of the most difficult transactions in our annals.

In December 1706, he published "Caledonia," a poem, in honour of the Scotch nation. On Jan. 16, the act of union was passed by the parliament of Scotland, and De Foe returned to London in February 1707. How he was rewarded by the ministers who derived a benefit from his services, is uncertain. Mr. Chalmers is inclined to think it was by a pension. He published his "History of the Union" in 1709, though he was engaged in other lucubrations, and gave the world a "Review" three times a week. His history seems to have been little noticed when it first appeared, yet it was republished in 1712; and a third time, by his biographer, in 1786, when the union with Ireland had become a popular topic. In 1709 De Foe published his "History of Addresses," which was followed, in 1711, by a second volume, with remarks serious and comical. His purpose plainly was to abate the public ferment with regard to Sacheverel, whose conduct, by a kind of fatality or folly, occasioned some eventful changes.

De Foe now lived at Newington, in comfortable circumstances, and was principally employed in writing the "Review," which at last he relinquished after nine years continuance, and began to write "A General History of Trade," which he proposed to publish in monthly numbers; but this history, which exhibits the ingenuity and strength of De Foe, extended only to two numbers. He appears, at last, to have been silenced by noise, obloquy, and insult, and finding himself treated in this manner, he declined writing at all, and secreted himself, for a time, at Halifax, or on the borders of Lancashire, where, observing the insolence of the Jacobite party, he wrote the following tracts, "A Seasonable Caution;" "What, if the Pretender should come?" "Reasons against the Succession of the House of Hanover;" and "What if the Queen should die:" these pamphlets, whose titles were ironical, were so much approved by the zealous friends of the protestant succession, that they were diligent to disperse them

through the most distant counties; and yet the reader will learn, with indignation, that for these De Foe was arrested, obliged to give 800*l.* bail, contrary to the bill of rights, and prosecuted by information, in Trinity term, 1713. This prosecution was instituted by the absurd zeal of Mr. auditor Benson. Our author attributes it to the malice of his enemies, who were numerous and powerful. No inconsiderable people were heard to say, that they knew the books were against the pretender, but that De Foe had disobliged them in other things, and they resolved to take this advantage to punish him. He was prompted by consciousness of innocence to defend himself in the "Review" during the prosecution, which offended the judges, who, being infected with the violent spirit of the times, committed him to Newgate in Easter term 1713. He was, however, soon released, on making a proper submission, and the earl of Oxford being still in power, that nobleman procured him the queen's pardon, in November 1713.

"No sooner was the queen dead," says De Foe, "but the rage of men increased upon me to that degree, that their threats were such as I am unable to express. Though I have written nothing since the queen's death; yet a great many things are called by my name, and I bear the answerers insults. I have not seen or spoken with the earl of Oxford, since the king's landing, but once; yet he bears the reproach of my writing for him, and I the rage of men for doing it."—De Foe appears, indeed, to have been stunned by factious clamour, and overborne, though not silenced, by unmerited obloquy. He probably lost his original appointment when the earl of Oxford was finally expelled. Instead of meeting with reward for his zealous services in support of the protestant succession, he was, on the accession of George I, discountenanced even by those who had derived a benefit from his active exertions. Thus cruelly circumstanced, he published in 1715, his "Appeal to Honour and Justice, being a true account of his conduct in public affairs." As a motive for this intrepid measure, he affectingly says, "By the hints of mortality, and the infirmities of a life of sorrow and fatigue, I have reason to think, that I am very near to the great ocean of eternity; and the time may not be long ere I embark on the last voyage: wherefore, I think I should make even accounts with this world before I go, that no

slanders may lie against my heirs, to disturb them in the peaceable possession of their father's inheritance, his character."—Before he could finish his appeal, he was struck with an apoplexy. After languishing more than six weeks, neither able to go on, nor likely to recover, his friends would delay the publication no longer. "It is the opinion of most who know him," says Baker, the publisher, "that the treatment which he here complains of, and others of which he would have spoken, have been the cause of this disaster." When the ardent mind of De Foe reflected on what he had done, and what he had suffered, his heart melted in despair, and the year 1715 may be regarded as the period of our author's political life. The death of Anne, and the accession of George the first, seem to have convinced him of the vanity of party-writing. And from this eventful epoch, he appears to have studied how to meliorate the heart, and how to regulate the practice of life.

In 1715 he published "The Family Instructor," in three parts; first, relating to fathers and children; 2d, to masters and servants; 3d, to husbands and wives. To this he added a second volume, in two parts; first, relating to family breaches; 2dly, to the great mistake of mixing the passions in the managing of children. Both volumes consist of a series of pleasing and instructive dialogues. His "Religious Courtship," published in 1722, may be considered as a third volume; the design is equally moral, and the manner equally attractive.

In 1719 he published the "Life and surprising Adventures of Robinson Crusoe," the most popular of all his performances. The reception of this extraordinary work was immediate and universal; and Taylor, who purchased the manuscript, after every bookseller had refused it, is said to have gained by it 1000*l.* In the same year he published a second volume of this extraordinary work, of which it may be said, that at the distance of a century it has lost none of its original attraction. Had all his other writings perished, the history of the author of Robinson Crusoe must have been an object of literary curiosity. In 1720 he published "Serious Reflexions during the Life of Robinson Crusoe, with his vision of the angelic world." This was intended as a third volume, but the public very justly decided that a third volume was inadmissible, and it was soon forgotten. As to the story, that De Foe had surrep-

titiously obtained the papers of Alexander Selkirk, a Scotch mariner, who having suffered shipwreck, lived on the island of Juan Fernandez four or five years, it is scarcely worthy of serious refutation. Yet what is needful to repel this charge has been amply afforded by his late biographer. Selkirk, in truth, had no papers to lose; and internal evidence is decidedly in favour of the pure and entire originality of De Foe's inimitable fiction.

In 1720 he published "The complete Art of Painting," which he "did into English" from the French of Du Fresnoy. Dryden had before given a translation of this poem, which has been esteemed for its knowledge of the sister arts, and Mason's since has supplanted both. What could tempt De Foe to this undertaking, it is not easy to discover. Dryden has been praised for relinquishing vicious habits of composition, and adopting better models for his muse. De Foe, after he had seen the correctness of Pope, remained regardless of sweeter numbers. His politics and his poetry would not have preserved his name beyond the fleeting day. It does not appear that De Foe lived at this period in pecuniary distress; for his genius and industry were very productive; and in 1722 he obtained from the corporation of Colchester, a ninety-nine years lease of Kingswood Heath, at a yearly rent of 120*l.* with a fine of 500*l.* This transaction seems to evince some degree of wealth; though the assignment of his lease, not long after, to Walter Bernard, equally proves, that he could not easily hold what he had obtained. Kingswood Heath is now worth 300*l.* a year.

The success of Crusoe induced De Foe to publish, in 1720, "The Life and Piracies of captain Singleton," though not with similar success. In 1725 he gave "A New Voyage round the World, by a course never sailed before." In the life of Crusoe we are gratified by continually imagining that the fiction is a fact; in the "Voyage round the World" we are pleased, by constantly perceiving that the fact is a fiction, which, by uncommon skill, is made more interesting than a genuine voyage. In 1720 he published the "History of Duncan Campbell," who was born deaf and dumb, but who himself taught the deaf and dumb to understand. The author has here contrived that the merriest passages shall end with some edifying moral. The "Fortunes and Misfortunes of Moll Flanders" followed in 1721, the morality of which we cannot com-

mend. The same year he published a work of a similar tendency, the "Life of colonel Jaque," who was born a gentleman, but bred a pick-pocket. In 1724, appeared the "Fortunate Mistress, or the Adventures of Roxana." The world, however, has not been made much wiser or better by the perusal of these lives, which may have diverted the lower orders, but are too gross for improvement, and exhibit few scenes which are welcome to cultivated minds. Of a very different quality are the "Memoirs of a Cavalier during the Civil Wars in England." This is a romance the most like to truth that ever was written; a narrative of great events, drawn with such simplicity, and enlivened with such reflections, as to inform the ignorant, and entertain the wise. It was a favourite book of the great earl of Chatham, who, before he discovered it to be a fiction, used to speak of it as the best account of the Civil Wars extant.

The moral writings of De Foe must at last give him a superiority over the crowd of his contemporaries. The approbation which has been long given to his "Family Instructor," and "Religious Courtship," seems to contain the favourable decision of his countrymen. But there are still other performances of this nature, of not inferior merit. In 1722 he published "A Journal of the Plague in 1665." The author's artifice consists in fixing the reader's attention by the deep distress of fellow-men; and, by recalling his recollection to striking examples of mortality, he endeavours to inculcate the necessity of reformation. This, however, like his "Memoirs of a Cavalier," is a pure fiction, and for a long time imposed on the celebrated Dr. Mead, who thought it genuine. In 1724 he published "The great Law of Subordination," an admirable commentary on the unsufferable behaviour of servants. He gave the "Political History of the Devil," in 1726; a performance in which he engages reasoning and wit, persuasion and ridicule, on the side of religion, with wonderful efficacy. He wrote "A System of Magic," in 1726, which may be regarded as a supplement to the "History of the Devil." His views and execution are exactly the same. In 1727 he published his "Treatise on the Use and Abuse of the Marriage-bed," an excellent book, with an improper title-page.

He published his "Tour through England" in 1724 and 1725; and through Scotland in 1727. He was not one of

those travellers who seldom quit the banks of the Thames. He had made extensive excursions, with observant eyes and a vigorous intellect. The great art of these volumes consists in the frequent mention of such men and things as are always welcome to the reader's mind. In 1727 he published, "The Complete English Tradesman," directing him in the several parts of trade. A second volume followed, addressed to the more experienced and opulent traders. In these treatises are many directions of business, and many lessons of prudence; and, with the same salutary views, he published in 1728, "A Plan of the English Commerce."

De Foe died in April 1731, in the parish of St. Giles's Cripplegate. He left a widow, who did not long survive him, and six sons and daughters. His son Daniel is said to have emigrated to Carolina, but had a daughter, Mary, who about 1745, boarded in a private family at Chelmsford, in Essex. She was married about 1749, to Mr. John Thorne, a shop-keeper at Braintree, in the same county. She died a widow, about 1775, leaving a son (since dead) and two daughters. She was a zealous dissenter, and seemed to inherit her grandfather's sarcastic spirit. A sister of her's, the wife of Mr. Standerwick, haberdasher and milliner, in Cornhill, died in 1787, a widow, at Stoke Newington, where her grandfather, as already mentioned, had so long lived, and where, it may now be added, he paid in April 1721, 10*l*. to be excused from serving parish-offices. His daughter Sophia, married Henry Baker, the natural philosopher, who died in 1774*.

De Foe probably died insolvent; for letters of administration were granted to Mary Brooke, widow, a creditrix, in September 1733, after summoning in official form the next of kin to appear. John Dunton, who personally knew our author, describes him in 1705, as a man of good parts and clear sense; of a conversation ingenious and brisk; of a spirit enterprising and bold, but of little prudence; with good nature and real honesty.

De Foe certainly possessed very uncommon merit, both as a man and as a writer, and yet few men have received more injurious treatment from their contemporaries. He

* Of some of his descendants less favourable accounts have been published. In 1771, John Joseph De Foe, said to be his grandson, was executed at Tyburn for a highway robbery; and in the Gent. Mag. 1787, is an account of another grandson, living in the menial situation of cook, on board a sloop of war.

has repeatedly been represented as an unprincipled writer, who had no view but to his own advantage, and who would write for any party by which he was employed; charges which appear to be totally destitute of foundation. He was not rich; and he naturally and reasonably endeavoured to make some pecuniary advantage of his writings; but he seems always to have written in conformity to his own principles; and, though much abuse has been thrown out against him, no evidence to the contrary has ever been produced. His prose works are much more valuable than his poetical performances. As a political writer he had great merit; his sentiments appear to have been generally just, and he expressed himself with force and perspicuity. His pieces on the subject of trade and commerce exhibit uncommon penetration, and very various and extensive knowledge. But his fame must ever rest on those works which were entirely the offspring of invention, and of these, his "Robinson Crusoe" rises superior to every thing of the kind. Although we know of no imitations of this which deserve notice, some critics have placed De Foe at the head of a school, and have instanced Richardson as one of his best scholars. Richardson, says Dr. Kippis, seems to have learned from him that mode of delineating characters, and carrying on dialogues, and that minute discrimination of the circumstances of events, in which De Foe so eminently excelled. If, in certain respects, the disciple rose above his master, as he undoubtedly did, in others he was inferior to him; for his conversations are sometimes more tedious and diffuse; and his works, though beautiful in their kind, are not by any means so various. Both of these writers had a wonderful ability in drawing pictures of human nature and human life. A careful perusal of the "Family Instructor," and the "Religious Courtship," would particularly tend to shew the resemblance between De Foe and Richardson. If, however, Richardson is to be traced to De Foe, we have sometimes thought that the latter was, with regard to simplicity of style, somewhat indebted to Bunyan, an author whom he must have read in his youth, and whose religious principles are obvious in the second volume of his "Robinson Crusoe." After remaining in comparative obscurity for many years, De Foe at last found a biographer in George Chalmers, esq. who has done ample justice to his memory, and has presented the literary world with a more elegant,

accurate, and satisfactory account of his personal history and writings, than could have been expected so long after his decease. It is unnecessary to add, that this, and every succeeding account of De Foe, must be indebted to Mr. Chalmers's researches.[1]

DEIDIER (ANTHONY), a voluminous writer on almost every branch of medicine, was the son of a surgeon of Montpellier. In 1691 he was made M. D. and in 1697, professor of chemistry. He was also honoured with the ribbon of the order of St. Michael, and was admitted one of the foreign members of the royal society of London. In 1732, being appointed physician to the galleys, he quitted Montpellier, and went to Marseilles, where he died on the 3d of April, 1746. Of his works, the following have been most noticed: "Experiences sur la Bile, et les cadavres des pestiferes, faites par M. D.; accompagnees des Lettres, &c." Zurich, 1772. He was at Marseilles while the plague raged there, and attributed the disease to a prevailing acid. He injected bile taken from persons who had died of the plague, into the veins of some dogs, which were almost immediately killed by the venom; an experiment from which no useful result could be expected to follow. He tried inunctions with mercury in the disease; from which, he says, no benefit nor mischief was found to accrue. "Chymie raisonnee, ou l'on tache de decouvrir la nature et la maniere d'agir des remedes chymiques les plus en usage en medicine et en chirurgie," Lyon, 1715, 12mo. These experiments were also fruitless; they shew, however, an active and inquisitive turn of mind, which, properly directed, might have been productive of some profits. He published three volumes of consultations and observations, which may be read with advantage, the diseases being generally correctly described, and the method of treating them such as is now commonly practised. For the titles and accounts of the remainder of his works, see Haller's Bib. Med.[2]

DE LA BARRE. See BARRE.

DE LA COUR or DELACOURT (JAMES), an Irish poetical writer, was the second son of Robert De la Cour, esq. of the county of Cork, in Ireland, and born at Killowen, near Blarney, in that county, in 1709. He was educated

[1] Life as above.—Biog. Brit.
[2] Dict. Hist.—Rees's Cyclopædia.

at the university of Dublin, where to his classical studies he added an uncommon predilection for poetry, and before he had reached his twenty-first year, produced a poem entitled "Abelard to Eloisa," in imitation of Pope, which was thought to possess a considerable portion of the spirit and harmony of that master. From this time he proceeded to publish shorter poems and sonnets, which were all favourably received; and in 1733 appeared his principal work, "The Prospect of Poetry." So creditable a publication, and at such an age, gained him much and deserved applause; and in this list of admirers he had to count on some of the best judges in both countries*.

Soon after this he took holy orders, but had little zeal for the profession, and produced his sermons as matters of ordinary duty: his muse was the mistress which engaged his principal attention; and, as the muses generally love "the gay and busy haunts of men," this pursuit was of no service to his promotion or clerical character. He unfortunately, too, loved his bottle as well as his muse; and by such indulgences sunk in the esteem of his fellow citizens, who said poetry affected his head; and in a little time they gave him the title of "the mad parson," under which general character, the graver kind of people grew cautious of his acquaintance, whilst the young ones solicited his company to enjoy his eccentricities. In time he fell so much into this last seduction, that he was the volunteer of any party who would engage him for the night. This constant dissipation at last enfeebled his understanding; and the charge which malice and ignorance at first fastened on him, was now realized; his intellects were at times evidently deranged; and he fancied himself, after the example of Socrates, to be nightly visited by a demon, who enabled him to prophesy all manner of future events.

In the career of this unhappy impression, the following circumstance deserves some notice: A gentleman one day meeting the doctor in a bookseller's shop, during the siege of the Havannah, asked him whether he could tell him when the garrison would surrender? "O yes," says

* Swift was not, however, among this number, if we may judge from the following epigram in his works:

"On one Delacourt's complimenting Carthy, a schoolmaster, on his poetry.

"Carthy, you say, writes well—his genius true;
You pawn your word for him—he'll vouch for you.
So two poor knaves, who find their credit fail
To cheat the world, become each other's bail."

De La Cour, very confidently, "I'll tell you the precise day; it will be on the 14th of August next." "Do you pledge yourself for that day?" "So much so," replied the doctor, "that I will stake my character as a prophet on it, and therefore I beg you will take a memorandum of it." The gentleman immediately noted it in his pocket-book; and it so happened, that on that very day we had an account of its surrender to the British arms. A public event thus predicted six weeks before it happened, and falling in so accurately according to the prediction, of course made a great noise in a little place. The common people wondered at, and even philosophers could not resist pausing on the coincidence of circumstances: but the doctor was elated beyond measure. He now claimed the diploma of a prophet, and expected to be consulted on the issue of all important circumstances.

He continued thus many years, prophesying and poetizing; and though in the first he made many mistakes, in the latter he in a great measure preserved the *vis poetica*; particularly in his satires on individuals, which sometimes exposed and restrained those too cunning for the law, and too callous for the pulpit. He had originally a little estate of about 80*l.* per year left him by his father, which, with the hospitality of his friends, enabled him to live independent. Towards the latter end of his life, he sold this to his brother-in-law, for a certain sum yearly, and his board and lodging; but at the same time restrained himself from staying out after twelve o'clock at night, under the penalty of one shilling. In consequence of this, the doctor's balance at the end of the year was very inconsiderable.

He died about 1781, at the advanced age of seventy-two, leaving behind him many monuments of poetical talents, and adding another testimony to the truth of Dr. Johnson's observation, "that nothing will supply the want of prudence; and that negligence and irregularity long continued, will make knowledge useless, wit ridiculous, and genius contemptible."[1]

DELAMET (ADRIAN AUGUSTIN DE BUSSI), a learned doctor of the house and society of the Sorbonne, seigneur de Sevais in Maine, and prior of St. Martin de Brive-la-Gaillarde, was born in 1621, of an ancient and illustrious

[1] Europ. Mag. 1797.—Nichols's Poems, vol. VII. p. 267, and vol. VIII. p. 316.

family of Picardy. He was distinguished for learning and integrity; accompanied cardinal de Retz, to whom he was related, in his prosperity and his misfortunes, and settled afterwards at the Sorbonne, where he earnestly devoted himself to deciding cases of conscience with his friend M. de Sainte Beuve. He was a zealous director to several religious houses; was appointed to attend condemned criminals, and maintained and educated a great number of poor scholars. He died July 10, 1691, at the Sorbonne, aged 70. The greatest part of his decisions, and those of M. Fromageau, were collected 1732, 2 vols. fol.[1]

DELANY (PATRICK), a clergyman of Ireland, of considerable celebrity in his day, was born in that kingdom about 1686. His father lived as a servant in the family of sir John Rennel, an Irish judge, and afterwards rented a small farm, in which situation he is supposed to have continued to his decease; for, when our author came to be in prosperous circumstances, he was advised by Dr. Swift not to take his parents out of the line of life they were fixed in, but to render them comfortable in it. At what place, and under whom, young Delany received his grammatical education, we are not able to ascertain; but at a proper age he became a sizer in Trinity college, Dublin; went through his academical course; took the customary degrees; and was chosen, first a junior, and afterwards a senior fellow of the college. During this time he formed an intimacy with Dr. Swift; and it appears from several circumstances, that he was one of the dean of St. Patrick's chief favourites. It is not unreasonable to conjecture, that, besides his considerable merit, it might be some general recommendation to him, that he readily entered into the dean's playful disposition. He joined with Swift and Dr. Sheridan in writing or answering riddles, and in composing other slight copies of verses, the only design of which was to pass away the hours in a pleasant manner; and several of Mr. Delany's exertions on these occasions may be seen in Swift's works. These temporary amusements did not, however, interfere with our author's more serious concerns. He applied vigorously to his studies, distinguished himself as a popular preacher, and was so celebrated as a tutor, that by the benefit of his pupils, and his senior fellowship, with all its perquisites, he received

[1] Moreri.—Dict. Hist.—L'Avocat's Dict.

every year between nine hundred and a thousand pounds. In 1724 an affair happened in the college of Dublin, with regard to which Dr. Delany is represented as having been guilty of an improper interference. Two under-graduates having behaved very insolently to the provost, and afterwards refusing to make a submission for their fault, were both of them expelled. On this occasion Dr. Delany took the part of the young men, and (as it is said) went so far as to abuse the provost to his face, in a sermon at the college chapel. Whatever may have been his motives, the result of the matter was, that the doctor was obliged to give satisfaction to the provost, by an acknowledgement of the offence. Our author's conduct in this affair, which had been displeasing to the lord primate Boulter, might probably contribute to invigorate the opposition which the archbishop made to him on a particular occasion. In 1725 he was presented by the chapter of Christ-church, to the parish of St. John's, in the city of Dublin, but without a royal dispensation he could not keep his fellowship with his new living. Archbishop Boulter, therefore, applied to the duke of Newcastle, to prevent the dispensation from being granted. In 1727 Dr. Delany was presented by the university of Dublin to a small northern living, of somewhat better than one hundred pounds a year; and about the same time, lord Carteret promoted him to the chancellorship of Christ-church, which was of equal value. Afterwards, 1730, his excellency gave him a prebend in St. Patrick's cathedral, the produce of which did not exceed either of the other preferments. In 1729 Dr. Delany began a periodical paper, called "The Tribune," which was continued through about twenty numbers. Soon after, our author engaged in a more serious and important work, of a theological nature, the intention of publishing which brought him to London in 1731; it had for title, "Revelation examined with candour," the first volume whereof was published in 1732. This year appears to have been of importance to our author in a domestic as well as in a literary view: for on the 17th of July he married in England, Mrs. Margaret Tenison, a widow lady of Ireland, with a large fortune. On his return to Dublin, he manifested his regard to the university in which he was educated, and of which he had long been a distinguished member, by giving twenty pounds a year to be distributed among the students. In 1734 appeared the second volume

of "Revelation examined with candour," and so favourable a reception did the whole work meet with, that a third edition was called for in 1735. In 1738 Dr. Delany published a 30th of January sermon, which he had preached at Dublin before the lord-lieutenant, William duke of Devonshire. It was afterwards inserted in the doctor's volume upon social duties. In the same year appeared one of the most curious of Dr. Delany's productions, which was a pamphlet entitled, "Reflections upon Polygamy, and the encouragement given to that practice in the scriptures of the Old Testament." This subject, however, has since been more ably handled by the late ingenious Mr. Badcock, in the two fine articles of the Monthly Review relative to Madan's "Thelyphthora." Dr. Delany was led by his subject to consider in a particular manner the case of David; and it is probable, that he was hence induced to engage in examining whatever farther related to that great Jewish monarch. The result of his inquiries he published in "An historical account of the life and reign of David king of Israel." The first volume of this work appeared in 1740, the second in 1742, and the third in the same year. It would be denying Dr. Delany his just praise, were we not to say, that it is an ingenious and a learned performance. It is written with spirit; there are some curious and valuable criticisms in it, and many of the remarks in answer to Bayle are well founded; but it has not been thought, on the whole, a very judicious production. It is not necessary to the honour of the sacred writings, or to the cause of revelation, to defend, or to palliate the conduct of David, in whatsoever respects he acted wrong. It is peculiar to the Scriptures, in the biographical parts, to exhibit warnings as well as examples.

Dr. Delany, on the 9th of June 1743, married a second time. The lady with whom he formed this connexion was Mrs. Pendarves, the relict of Alexander Pendarves, esq. a very ingenious and excellent woman; of whom some account will be given in the next article. The doctor had lost his first wife December 6, 1741. March 13, 1744, our author preached a sermon before the society for promoting protestant working schools in Ireland. In May 1744, he was raised to the highest preferment which he ever attained, the deanry of Down, in the room of Dr. Thomas Fletcher, appointed to be bishop of Dromore. In the same year, previously to this promotion, our author

published a volume of sermons upon social duties, fifteen in number, to which in a second edition, 1747, were added five more, on the opposite vices. This is the most useful of Dr. Delany's performances; the objects to which it relates being of very important and general concern. Dr. Delany's next publication was not till 1748, and that was only a sixpenny pamphlet. It was entitled "An Essay towards evidencing the divine original of Tythes," and had at first been drawn up, and probably preached as a sermon. The text, rather a singular one, was the tenth commandment, which forbids us to covet any thing that is our neighbour's; and it required some ingenuity to deduce the divine original of tithes from that particular prohibition. After an interval of six years, Dr. Delany again appeared in the world as an author, in answer to the earl of Orrery's "Remarks on the Life and Writings of Dr. Swift." Many of Swift's zealous admirers were not a little displeased with the representations which the noble lord had given of him in various respects. Of this number was Dr. Delany, who determined therefore to do justice to the memory of his old friend; for which few were better qualified, having been in the habits of intimacy with the dean of St. Patrick's, from his first coming over to Ireland, and long before lord Orrery could have known any thing concerning him. On the whole, it was thought that this production of the doctor's enabled the public to form a far more clear estimation of the real character of the dean of St. Patrick's, than any account of him which had hitherto been given to the world; yet perhaps the fairest estimate must be made by a comparison of both. However zealous Dr. Delany might be for the honour of his friend, he did not satisfy Deane Swift, esq. who, in his Essay upon the life, writings, and character of his relation, treated our author with extreme ill manners and gross abuse; to which he thought proper to give an answer, in a letter to Mr. Swift, published in 1755. In this letter the doctor justified himself; and he did it with so much temper and ingenuity, so much candour, and yet with so much spirit, that the polite gentleman, and the worthy divine, were apparent in every page of his little pamphlet. The year 1754 also produced another volume of sermons; the larger part of them are practical, and these are entitled to great commendation, particularly two discourses on the folly, iniquity, and absurdity of duelling.

During this part of Dr. Delany's life, he was involved in a law-suit of great consequence, and which, from its commencement to its final termination, lasted more than nine years. It related to the personal estate of his first lady; and although a shade was cast on his character by the decision of the Irish court of chancery, his conduct was completely vindicated by that decree being reversed in the house of lords in England. But he was not so deeply engaged in the prosecution of his law-suit as entirely to forget his disposition to be often appearing in the world as an author. In 1757 he began a periodical paper called "The Humanist," which was carried on through 15 numbers, and then dropped. In 1761 Dr. Delany published a tract, entitled "An humble apology for Christian Orthodoxy," and several sermons. It was in 1763, after an interval of nearly thirty years from the publication of his former volumes, that he gave to the world the third and last volume of his "Revelation examined with candour." In the preface the doctor has indulged himself in some peevish remarks upon *Reviewers* of works of literature; but from complaints of this kind few writers have ever derived any material advantage. With regard to the volume itself, it has been thought to exhibit more numerous instances of the prevalence of imagination over judgment than had occurred in the former part of the undertaking. In 1766 Dr. Delany published a sermon against transubstantiation; which was succeeded in the same year by his last publication, which was a volume containing 18 discourses. Dr. Delany departed this life at Bath, in May 1768, in the 83d year of his age. Though in general he was an inhabitant of Ireland, it appears from several circumstances, and especially from his writings, almost all of which were published in London, that he frequently came over to England, and occasionally resided there for a considerable time. Of his literary character an estimate may be formed from what has been already said. With regard to two of his principal works, the "Revelation examined with candour," and the "Life of David," they contain so many fanciful and doubtful positions, that all the ability and learning displayed in them will scarcely suffice to hand them down, with any eminent degree of reputation, to future ages. It is on his sermons, and particularly on those which relate to social duties, that will principally depend the perpetuity of his fame. With

respect to his personal character, he appears to have been a gentleman of unquestionable piety and goodness, and of an uncommon warmth of heart. This warmth of heart was, however, accompanied with some inequality, impetuosity, and irritability of temper. Few excelled him in charity, generosity, and hospitality. His income, which for the last twenty years of his life was 3000*l.* per annum, sunk under the exercise of these virtues, and he left little behind him besides books, plate, and furniture. Of a literary diligence, protracted to above fourscore years, Dr. Delany has afforded a striking example; though it may possibly be thought, that if, when his body and mind grew enfeebled, he had remembered the *solve senescentem equum*, it would have been of no disadvantage to his reputation.

We shall conclude this article with an anecdote that has been related, to shew the characteristic absence of our author's mind. In the reign of king George II. being desirous of the honour of preaching before his majesty, he obtained, from the lord chamberlain, or the dean of the chapel, the favour of being appointed to that office on the fifth Sunday of some month, being an extra-day, not supplied, *ex officio*, by the chaplains. As he was not informed of the *etiquette*, he entered the royal chapel after the prayers began, and, not knowing whither to go, crowded into the desk by the reader. The vesturer soon after was at a loss for the preacher, till, seeing a clergyman kneeling by the reader, he concluded him to be the man. Accordingly, he went to him, and pulled him by the sleeve. But Dr. Delany, chagrined at being interrupted in his devotions, resisted and kicked the intruder, who in vain begged him to come out, and said, "There was no text." The doctor replied, that he had a text; nor could he comprehend the meaning, till the reader acquainted him, that he must go into the vestry, and write down the text (as usual) for the closets. When he came into the vestry, his hand shook so much that he could not write. Mrs. Delany, therefore, was sent for; but no paper was at hand. At last, on the cover of a letter, the text was transcribed by Mrs. Delany, and so carried up to the king and royal family.[1]

[1] Biog. Brit.—Swift's Works, passim; see Index.—Some letters of his occur in Richardson's Correspondence, vol. IV. and in Gent. Mag. vol. LXXIV.

DELANY (MARY), the second wife of the preceding, and a lady of distinguished ingenuity and merit, was born at a small country house of her father's at Coulton in Wiltshire, May, 14, 1700. She was the daughter of Bernard Granville, esq. afterward lord Lansdowne, a nobleman whose abilities and virtues, whose character as a poet, whose friendship with Pope, Swift, and other eminent writers of the time, and whose general patronage of men of genius and literature, have often been recorded in biographical productions. As the child of such a family, she could not fail of receiving the best education. It was at Long-Leat, the seat of the Weymouth family, which was occupied by lord Lansdowne during the minority of the heir of that family, that Miss Granville first saw Alexander Pendarves, esq. a gentleman of large property at Roscrow in Cornwall, and who immediately paid his addresses to her; which were so strenuously supported by her uncle, whom she had not the courage to deny, that she gave a reluctant consent to the match; and accordingly it took place in the compass of two or three weeks, she being then in the seventeenth year of her age. From a great disparity of years, and other causes, she was very unhappy during the time which this connexion lasted, but endeavoured to make the best of her situation. The retirement to which she was confined was wisely employed in the farther cultivation of a naturally vigorous understanding: and the good use she made of her leisure hours, was eminently evinced in the charms of her conversation, and in her letters to her friends. That quick feeling of the elegant and beautiful which constitutes taste, she possessed in an eminent degree, and was therefore peculiarly fitted for succeeding in the fine arts. At the period we are speaking of, she made a great proficiency in music, but painting, which afterwards she most loved, and in which she principally excelled, had not yet engaged her practical attention. In 1724 Mrs. Pendarves became a widow; upon which occasion she quitted Cornwall, and fixed her principal residence in London. For several years, between 1730 and 1736, she maintained a correspondence with Dr. Swift. In 1743, as we have seen in the former article, Mrs. Pendarves was married to Dr. Delany, with whom it appears that she had long been acquainted; and for whom she had many years entertained a very high esteem. She had been a widow nineteen years when this connexion,

which was a very happy one, took place, and her husband is said to have regarded her almost to adoration. Upon his decease in May 1768, she intended to fix herself at Bath, and was in quest of a house for that purpose. But the duchess-dowager of Portland, hearing of her design, went down to the place; and, having in her early years formed an intimacy with Mrs. Delany, wished to have near her a lady from whom she had necessarily, for several years, been much separated, and whose heart and talents she knew would in the highest degree add to the happiness of her own life. Her grace succeeded in her solicitations, and Mrs. Delany now passed her time between London and Bulstrode. On the death of the duchess-dowager of Portland, his present majesty, who had frequently seen and honoured Mrs. Delany with his notice at Bulstrode, assigned her for her summer residence the use of a house completely furnished, in St. Alban's-street, Windsor, adjoining to the entrance of the castle: and, that the having two houses on her hands might not produce any inconvenience with regard to the expence of her living, his majesty, as a farther mark of his royal favour, conferred on her a pension of three hundred pounds a year. On the 15th of April, 1788, after a short indisposition, she departed this life, at her house in St. James's-place, having nearly completed the 88th year of her age. The circumstance that has principally entitled Mrs. Delany to a place in this work is her skill in painting, and in other ingenious arts, one of which was entirely her own. With respect to painting, she was late in her application to it. She did not learn to draw till she was more than thirty years of age, when she put herself under the instruction of Goupy, a fashionable master of that time, and much employed by Frederic prince of Wales. To oil-painting she did not take till she was past forty. So strong was her passion for this art, that she has frequently been known to employ herself in it, day after day, from six o'clock in the morning till dinner time, allowing only a short interval for breakfast. She was principally a copyist; but a very fine one. The only considerable original work of hers in oil was the Raising of Lazarus, in the possession of her friend lady Bute. The number of pictures painted by her, considering how late it was in life before she applied to the art, was very great. Her own house was full of them; and others are among the chief ornaments of Calswich, Wels-

born, and Ilam, the respective residences of her nephews, Mr. Granville and Mr. Dewes, and of her niece Mrs. Port. Mrs. Delany, among her other accomplishments, excelled in embroidery and shell-work; and, in the course of her life, produced many elegant specimens of her skill in these respects. But, what is more remarkable, at the age of 74 she invented a new and beautiful mode of exercising her ingenuity. This was by the construction of a FLORA, of a most singular kind, formed by applying coloured papers together, and which might, not improperly, be called a species of mosaic work. Being perfectly mistress of her scissars, the plant or flower which she purposed to imitate she cut out; that is, she cut out its various leaves and parts in such coloured Chinese paper as suited her subject; and, when she could not meet with a colour to correspond with the one she wanted, she dyed her own paper to answer her wishes. She used a black ground, as best calculated to throw out her flower; and not the least astonishing part of her art was, that though she never employed her pencil to trace out the form or shape of her plant, yet when she had applied all the pieces which composed it, it hung so loosely and gracefully, that every one was persuaded that it must previously have been drawn out, and repeatedly corrected by a most judicious hand, before it could have attained the ease and air of truth which, without any impeachment of the honour of this accomplished lady, might justly be called a forgery of nature's works. The effect was superior to what painting could have produced; and so imposing was her art, that she would sometimes put a real leaf of a plant by the side of one of her own creation, which the eye could not detect, even when she herself pointed it out. Mrs. Delany continued in the prosecution of her design till the 83d year of her age, when the dimness of her sight obliged her to lay it aside. However, by her unwearied perseverance, she became authoress of far the completest FLORA that ever was executed by the same hand. The number of plants finished by her amounted to nine hundred and eighty. This invaluable FLORA was bequeathed by her to her nephew Court Dewes, esq. and is now in the possession of Barnard Dewes, esq. of Welsborn in Warwickshire. The liberality of Mrs. Delany's mind rendered her at all times ready to communicate her art. She frequently pursued her work in company; was desirous of shewing to her friends how

easy it was to execute; and was often heard to lament that so few would attempt it. It required, however, great patience and great knowledge in botanical drawing. She began to write poetry at 80 years of age, and her verses shew at least a pious disposition. Her private character is thus given by her friend, Mr. Keate. "She had every virtue that could adorn the human heart, with a mind so pure, and so uncontaminated by the world, that it was matter of astonishment how she could have lived in its more splendid scenes without being tainted with one single atom of its folly or indiscretion. The strength of her understanding received, in the fullest degree, its polish, but its weakness never reached her. Her life was conducted by the sentiments of true piety; her way of thinking, on every occasion, was upright and just; her conversation was lively, pleasant, and instructive. She was warm, delicate, and sincere in her friendships; full of philanthropy and benevolence, and loved and respected by every person who had the happiness to know her. That sun-shine and serenity of mind which the good can only enjoy, and which had thrown so much attraction on her life, remained without a shadow to the last; not less bright in its setting, than in its meridian lustre. That form which in youth had claimed admiration, in age challenged respect. It presented a noble ruin, become venerable by the decay of time. Her faculties remained unimpaired to the last; and she quitted this mortal state to receive in a better world the crown of a well-spent life."

Mrs. Delany was buried in a vault belonging to St. James's church; and, on one of its columns, a stone is erected to her memory, with an inscription, which, after reciting her name, descent, marriages, age, &c. concludes as follows: "She was a lady of singular ingenuity and politeness, and of unaffected piety. These qualities had endeared her through life to many noble and excellent persons, and made the close of it illustrious, by procuring for her many signal marks of grace and favour from their majesties."[1]

DELEBOE. See SYLVIUS.

DELEYRE (Alexander), one of the French Encyclopædists, was born at Portets, in the vicinity of Bourdeaux, in January 1726; was at an early age admitted into the

[1] Biog. Brit.—Forbes's Life of Beattie.

college of the Jesuits, and, when only fifteen years old, was invested with their order. He was a youth of much imagination and sensibility, and at the same time strongly addicted to mental melancholy; during which he almost uninterruptedly directed his thoughts to the two great extremes of futurity, heaven and hell, which distressed him with perpetual agitations of mind. Deleyre, however, did not long continue in this state of mind, but quitted the Jesuit society, and with this, we have no small reason to believe, every religious faith whatever. As he was of plebeian birth, he could have no expectations from the court; his only alternatives were philosophy and the law; and the latter did not exactly correspond, we are told by his eulogist, either with his sensibility or his independence of mind. Montesquieu was at this time the Mæcenas of Guienne, and became the patron of Deleyre from a thorough conviction of his talents: he introduced him to Diderot, d'Alembert, J. J. Rousseau, and Duclos; and his destiny was fixed: he decided for philosophy, and became a writer in the Encyclopédie. In this new capacity his hardihood was not inferior to that of his colleagues; the famous, or rather infamous, article on fanaticism was soon known to have been of his production, and it was likely to have been essentially detrimental to him; for he had now fixed his attention upon matrimony, and had obtained the consent of a lady; but the priests of the parish in which the ceremony was to have been celebrated, refused to unite them, in consequence of their having heard that Deleyre was the author of this article. His patronage, however, was at this time increased, and he had found a warm and steady friend in the duc de Nivernois, who interfered in the dispute, and Deleyre obtained the fair object of his wishes. The duke had before this solicited, and successfully, the appointment for him of librarian to the infant prince of Parma, who was at this period committed to the immediate care of Condillac. In this situation he continued for some considerable time; and although a dispute respecting the mode of educating their pupil at length separated him from this celebrated logician, he appears to have always entertained for him the highest degree of respect.

At the commencement of the revolution, Deleyre proved himself warmly attached to the popular side of the question: he was elected a member of the National Conven-

tion and of the Committee of Public Instruction. In revolutionary politics he was a Girondist; and his natural taciturnity prevented him from falling a sacrifice to the tyranny of Robespierre. He made his will while in Italy, in 1772. At this period he seems to have anticipated the approaching misfortunes of his country: "France," says he, in this curious paper, "the country in which I was born, has, from the corruption of her manners, fallen under the yoke of despotism. The nation is too blind or too indolent to desire or be able to free herself. The government is become odious, and will terminate in despotism." He adds, that, in consequence hereof, he is tired of life, and that, as he is uncertain whether he shall have patience enough to wait for his decease, or courage sufficient to hasten it, he deems it a duty to be prepared with a testament, explicitly stating all his desires concerning himself and the little he has to bequeath. This sort of language was not uncommon to the Encyclopedists and their immediate friends; but with all their vaunting, they appear to have had more attachment to life, or more dread of dissolution, than the German sentimentalists. With the latter, suicide was common, even among many who seldom boasted of performing it: among the former it was more often threatened than executed. Our philosopher died in the beginning of 1797, in the seventy-first year of his age, of a natural decay. The three chief works in which he engaged during his life-time were, an "Analysis of the Philosophy of Bacon," in whose general opinions he appears to have been profoundly versed; a variety of articles introduced into the body of the Encyclopédie; and a "General History of Voyages," a voluminous publication, which extended to nineteen large octavos. He published also "Le Genie de Montesquieu," 12mo, and "L'Esprit de St. Evremont," 12mo. Upon his decease were discovered many inedited works, and among the rest a poetic translation of Lucretius. Of such a translation, France, as well as every other country in Europe, except Italy, is much in want; but, from what we have seen of M. Deleyre's metrical ballads, we strongly doubt his capacity to do justice to the inimitable beauties of the Roman bard: several of these ballads have, nevertheless, obtained the honour of being set to music by his friend Jean-Jaques Rousseau. It is more to the praise of Deleyre, that he was an enemy to all persecution, and, when in the possession of power,

acted with kindness towards many who were of different sentiments from his own, and by whom he had been been undeservedly ill-treated.[1]

DELFAU (FRANCIS), a French monk, was born at Montet in Auvergne, in 1637, and became a monk of Clermont in 1656, where he recommended himself to the notice and respect of his superiors by his application and talents. He was fixed on, at the instigation of the celebrated Arnaud, to give a new edition of the works of St. Augustine, and had made considerable preparation for the publication, when an anonymous tract, entitled "L' Abbé commandataire," exposing certain ecclesiastical abuses, was imputed to him, it is said unjustly. He must, however, have had no means of disproving the charge, as he was banished for it to Lower Bretagne. He was shortly after called upon to preach at Brest, on some public occasion, when the vessel in which he took his passage was wrecked, and he was among the number of those that were drowned, in October 1676, in the thirty-ninth year of his age. He was author of several works, of little importance now, if we except an historical eulogy, entitled "The Epitaph of Casimir, king of Poland, who, after having abdicated his crown, retired into France, and became abbot of St. Germain de Pres."[2]

DELFT, or VAN DELPHUS (WILLIAM JAMES), an excellent painter and engraver, was the son of William Delft, and a near relation (grandson, according to Pilkington) of Michael Miravelt, and born at Delft in 1619. He drew and painted portraits with excellent taste; and having been instructed by Miravelt, acquired a similar mode of design and colouring, and successfully imitated him in the management of his pencil, so that he is said to have equalled Miravelt in force and delicacy. He is, however, more generally known as an engraver; and his best prints are highly finished: some of them are executed in a bold, powerful, open style, which produces a fine effect. Such was his portrait of Hugo Grotius, dated 1652; and others in a neat and much more finished manner, as we find, says Strutt, in the admirable portrait of Michael Miravelt, from a picture of Vandyke. It does not appear that he was ever in England; and yet he engraved several English portraits, as Charles I. of England, Henrietta Maria, his

[1] Memoirs of the French Institute, vol. XXXII.—Dict. Hist. [2] Moreri.

queen, George Villars, duke of Buckingham, &c. and, according to lord Orford, styled himself the king's engraver. He died in 1661.[1]

DE LISLE. See LISLE.

DELIUS (CHRISTOPHER TRAUGOTT), a learned German mineralogist, was born at Wallhausen in Thuringia in 1728, and died at Florence, Jan. 21, 1779, during a visit he paid to the waters of Pisa. He originally served in the army, but applying himself to the sciences, particularly mineralogy, he was appointed professor of the academy of the mines at Chemnitz, and was afterwards employed at Vienna in the department of the mines and mint. His principal work was entitled "Enleitung zur Berg-Baukurst, &c." Vienna, 1773, 4to, embellished with plates, which was afterwards translated and published by the order and at the expence of the French king, under the title "Traité sur la science de l' exploitation des Mines," Paris, 1778, 4to. He wrote also a work on mountains and their contents.[2]

DE LOLME (JOHN LOUIS), a political writer of great abilities, was born at Geneva about 1745. He received a liberal education, and embraced the profession of the law, but did not long practise as an advocate before he formed the resolution of quitting his native country, that he might display his lively talents and his literary attainments on a more conspicuous theatre of action, and might personally observe the constitutions and customs of more powerful states. The English government, in particular, excited his curiosity; and he resolved to study its nature and examine its principles with particular care and attention. He even endeavoured in the first work which he published after his arrival in England, to lead his readers into an opinion that he was a native of this favoured country. It was written in our language, and appeared in 1772, with the title "A parallel between the English Government and the former Government of Sweden; containing some observations on the late revolution in that kingdom, and an examination of the causes that secure us against both aristocracy and absolute monarchy." Many of our countrymen were apprehensive that our constitution might be subverted like that of Sweden; but the learned doctor

[1] Descamps, vol. I.—Pilkington.—Strutt.—Walpole's Engravers, p. 38-9, 4to edit.
[2] Dict. Hist.

(for M. De Lolme had previously taken the degree of LL. D.) by contrasting with the polity of England the government which Gustavus III. had overturned, plausibly argued that such fears were ill-founded.

He soon after commenced that work which has established his literary and political fame, entitled "The Constitution of England; or an account of the English Government: in which it is compared, both with the republican form of government, and the other monarchies in Europe." It was applauded, on its first appearance (in Holland) in the French language, as a very ingenious and spirited performance, combining originality of thought with justness of remark and perspicuity of expression. A translation of it being earnestly desired, the author enlarged and improved it, and published the first English edition in June 1775, 8vo. It was supposed that he was the translator of his own work from the French; and his great knowledge of our language was the subject of high encomium. But if the general style of the work be compared with that of the dedication, which, in every sentence, bears marks of a foreign pen, it will readily be concluded, that the body of the publication was chiefly translated by an Englishman, under the author's eye.

His next publication is said to have proceeded from his aversion to superstition, but it is scarcely reconcileable to decorum in style or matter. This was his "History of the Flagellants; or, Memorials of Human Superstition," 1783, 4to. His attention being afterwards more usefully called to the subject of the legislative union between England and Scotland, by an intended re-publication of De Foe's history of that memorable transaction, he wrote, in 1787, a judicious essay, calculated for an introduction to that work. In the following year he published observations relative to the tax upon window-lights, the shop-tax, and the impost upon hawkers and pedlars. In these he urges his objections with humour as well as argument. When the question of the regency agitated the minds of the public, he wrote, in 1789, "Observations upon the National Embarrassment, and the proceedings in parliament relative to the same." In this pamphlet he coincides with the plan proposed by Mr. Pitt, and adopted by the parliament, with the concurrence of the great majority of the nation. These are supposed to be all Mr. De Lolme's avowed publications; but he wrote some letters in the

newspapers, particularly, we remember, a very ingenious paper on the question, "whether the impeachment of Mr. Hastings abated by a dissolution of parliament?" At what time he left England we have not been able to discover, but he died in Swisserland in 1807, leaving a name certainly of considerable eminence in the annals of literature. His perception was acute, and his mind vigorous. Not content with a hasty or superficial observation of the characters of men and the affairs of states, he examined them with a philosophic spirit and a discerning eye. He could ably speculate on the different modes of government, develope the disguised views of princes and ministers, and detect the arts and intrigues of demagogues and pseudo-patriots. His work on the Constitution of England has been generally supposed the most rational and enlightened survey of the subject; and his last editor is of opinion that even the labours of professor Millar and other British writers do not appear to have discredited or falsified this high character of the work.

By this, we regret to add, De Lolme was not much a gainer. It was discouraged on its first appearance, and although mentioned with high respect by some leading men in parliament, nothing substantial was done for its author. His private life, however, had many singularities, and De Lolme was not a man to be provided for by casual bounty, or casual patronage. He expected, and had reason to expect, some permanent reward that might have led to independence. Disappointed in this, his pride of spirit would not suffer him to solicit inferior rewards. For some years, when inquiries were made by men of rank, who probably meant to have assisted him, it was almost impossible to trace his lodgings, which he frequently changed, and in some of which he passed by fictitious names. He lived on little, and his appearance and personal habits became slovenly. Before he left this country, we are told, he received some aid from the Literary Fund; but how he lived abroad, we have not heard. From personal knowledge we can subscribe to the conclusion of Dr. Coote's character of him: "He had the art of pleasing in conversation, though the graces did not appear in his manners or deportment. He had a turn for pleasantry and humour; and has been compared to Burke for the variety of his illusions, and the felicity of his illustrations. His general temper has been praised; but his spirit was considered by

many as too high for his fortune; yet, in one respect, his mind assimilated to the occasional penury under which he laboured; for, in his mode of living, he could imitate the temperance and self-denial of a philosopher." In 1807, an edition of his work on the Constitution was published, illustrated by notes, and a critical and biographical preface by Dr. Charles Coote Of this last we have availed ourselves in the present sketch. For an account of the early neglect with which De Lolme was treated, the reader may be referred to his own preface.[1]

DELRIO (MARTIN ANTONY), a very learned Jesuit, was born at Antwerp of Spanish parents, in 1551. The progress he made in letters, while a very boy, is recorded with wonder. He was taught grammar in the Low Countries, and then sent to Paris to learn rhetoric and philosophy under the Jesuits. Afterwards he went to study civil law in the new university of Doway; but removing from thence to Louvain, he laid aside that pursuit, and applied himself to polite literature, which he cultivated with so much ardour and success, that he surprised the public, when he was only nineteen years of age, with some good notes upon the tragedies of Seneca. "What is more," says Baillet, "he cited in this work almost 1100 authors, with all the assurance of a man who had read them thoroughly, and weighed their sentiments with great judgment and exactness." The reputation he acquired by this first essay of his erudition was afterwards increased. He is said to have understood at least ten languages, and to have read every thing, ancient and modern, that was thought worth reading. He was admitted LL. D. at Salamanca in 1574; and was afterwards a counsellor of the parliament of Brabant, and an intendant of the army. In 1580 he became a Jesuit at Valladolid; from whence going into the Low Countries, he taught divinity and the belles lettres, and contracted a firm friendship with Lipsius. He taught also at Liege, at Mentz, at Gratz, and at Salamanca. He died at Louvain, in 1608, about two years after his friend Lipsius.

Besides notes upon Seneca, Claudian, and Solinus, he wrote a great number of works, the principal of which are, 1. "Disquisitiones Magicæ," 1601, 3 vols. 4to, an elabo-

[1] Biog. preface as above.—Mr. D'Israeli has paid an affectionate and spirited tribute to De Lolme's memory in his "Calamities of Authors."

rate work, but too well suited to the credulity of the age. 2. Commentaries upon some books of the Old Testament. 3. Explications of some of the hardest and most important texts of scripture.[1]

DEMADES, an Athenian, who from a mariner became an orator, was taken prisoner at the battle of Cheronea gained by Philip of Macedon. By his eloquence he acquired a great ascendancy over the mind of that prince. One day, Philip making his appearance before the prisoners with all the ornaments of royalty, and cruelly insulting their misery: "I am astonished," said Demades, "that, fortune having assigned you the part of Agamemnon, you can amuse yourself in playing that of Thersites." Demades was no less interested than eloquent. Antipater, his friend as well as that of Phocion, complained that he could never make the latter accept of any presents, while he could not bestow on the other enough to satisfy his covetousness. Demades was put to death, under suspicion of treason, in the year 332 before Christ. Nothing of his has come down to us, except the "Oratio de Duodecennali," Greek and Latin, Hanov. 1619, 8vo, and in the "Rhetorum collectio," Venice, 1513, 3 tom. folio.[2]

DEMAINBRAY (STEPHEN CHARLES), an ingenious electrician, was born in the parish of St. Martin's, London, in 1710. His father having escaped from France to Holland, upon the revocation of the edict of Nantes, came over to England with king William. He died soon after the birth of his son, who was brought up by his uncle, an officer in the English service, and page of honour to queen Mary, who placed him at Westminster school. Whilst pursuing his studies there, he boarded in the house of Dr. Desaguliers, who instructed him in the mathematics and natural philosophy. At the age of seventeen, before he had left school, he married; and went to Leyden and followed his studies in the university of that place. In 1740, he began to read lectures in experimental philosophy at Edinburgh, and continued them till he was interrupted by the rebellion. He then took up arms for government, and was a volunteer at the battle of Preston-pans. In 1746, he resumed his lectures, and published his discovery of the effects of electricity upon the growth of vegetables.

[1] Moreri.—Niceron, vol. XX.—Foppen Bibl. Belg.—Blount's Censura.—Baillet Jugemens.—Dict. Hist.—Saxii Onomast.

[2] Moreri.—Fabric. Bibl. Græc.—Saxii Onomast.

This discovery was afterwards claimed by abbé Nollet; but is very properly assigned to Dr. Demainbray by Dr. Priestley, in his "History of Electricity." In 1749, Dr. Demainbray went to Dublin, where he read his lectures with much success, as he did afterwards in several of the French universities, who honoured him with prize medals, and admitted him into their societies. In 1753, being then at Paris, he was invited over to England, to read a course of lectures to his present majesty (then prince of Wales) and the duke of York. On his return to England he married a second wife, his first wife having died about the year 1750. In 1755 he read a public course of lectures in the concert-room in Panton-street, and in 1757 in Carey-street, opposite Boswell-court. After this he gave private courses to other branches of the royal family; and on the arrival of her present majesty in England, instructed her in experimental philosophy, and natural history. In 1768, he was appointed astronomer to his majesty's new observatory at Richmond, and adjusted the instruments there in time to observe the transit of Venus, which happened the ensuing year. Dr. Demainbray died at Richmond Feb. 20, 1782, and was interred in the churchyard of Northall, where he had purchased a small estate.[1]

DEMETRIUS PHALEREUS, a peripatetic philosopher, and an illustrious ornament of that school, lived in the time of Alexander the Great, and was a scholar of Theophrastus. He is represented as a flowery, rather than a persuasive speaker, and as one who aimed at grace rather than manner. Cicero says he amused the Athenians rather than warmed them; yet such was the influence of his harangues, that at Athens he was almost absolute for ten years. Three hundred and sixty statues were erected in his honour; and not undeservedly, since he is said to have augmented the revenues of it, as well as to have improved and polished its buildings. But envy at length conspiring against him, his statues were pulled down, and himself threatened with death; but he escaped into Egypt, and was protected by Ptolemy Soter. This king, it is said, asked his advice concerning the succession of his children to the throne, viz. whether he ought to prefer those he had by Eurydice to Ptolemy Philadelphus, whom he had by Berenice; and Demetrius advised him to leave his crown

[1] Lysons's Environs, vol. III.

to the former. This displeased Philadelphus so much, that, his father being dead, he banished Demetrius, who, unable to support the repeated misfortunes he had met with, put an end to his life, by the bite of an asp. Demetrius composed more works in prose and verse, than any other peripatetic of his time; and his writings consisted of poetry, history, politics, rhetoric, harangues, and embassies. None of his works are extant: for as to the piece "De Interpretatione," which goes under his name, and is usually printed with the "Rhetores Selecti," there are several internal marks, which shew that it is probably of a later date. He is supposed to be the same with him that collected together 200,000 volumes into the library of Ptolemy Philadelphus, who, to make it complete, caused that translation of the Bible out of Hebrew into Greek to be made, which is commonly called the Septuagint. And if it should be objected, that Demetrius could not possibly be the manager of this affair, since he was banished by Philadelphus as soon as he came to the crown, it has generally been thought sufficient to say, that these books were collected, and this translation made, while Ptolemy Philadelphus reigned with his father Ptolemy Soter. But this story is now generally discredited, and the Septuagint is ascribed to the private labour of the Jews, who were at this time resident in Egypt. When Demetrius was born, and when he died, we know not; but his disgrace at Athens is said to have happened about the year of Rome 436, that is, somewhat about 300 years before Christ.[1]

DEMETRIUS PEPANUS, a learned writer of the seventeenth century, whose works have but lately been brought to light, was born in the island of Chio; he took the surname of Domesticus, as appears from the title of his works. In 1637, he came to Rome to prosecute his studies in the Greek college, and seven years after he returned to his native country. During his studies at Rome, he made so considerable a progress in learning and belles lettres, that he was appointed to teach his fellow-students the Greek language; but an illness, to which he became subject, and which was thought likely to terminate in an epilepsy, obliged him to leave the college, and disabled him from taking the intended order of priesthood. Yet before his return to the island of Chio, he made, with the

[1] Brucker.—Diogenes Laertius.—Moreri.—Saxii Onomast.

celebrated Lucas Holstenius, a tour to Florence, in order to examine the Greek MSS. in the Laurentian library. After his return to Chio, though he was not obliged to preach the Roman catholic religion, he attempted to support and defend it by his writings. Controversial divinity appears to have been the main object of his pursuits; though he also cultivated poetry and physic. He composed a great number of iambic verses on sacred subjects; one, among others, entitled "The Triumph of the Catholic Faith." He wrote also a physical treatise against Galen and his disciples. He married in 1649; but the latter part of his life and his death are not recorded, though by the account of his countrymen he seems to have died at Messina. His works were published for the first time in 1781, at Rome, in 2 vols. 4to, under the title "Demetrii Pepani Domestici Chii Opera quæ reperiuntur; e Græca in Latinum vertit et adnotationes adjecit Bernardus Stephanopolus; accedit præfatio Joannis Christophori Amadutii, cujus cura et studio nunc primum eduntur Epistolæ tres Græco-Latinæ Imperatorum Constantinopolitanorum Joannis et Emanuelis Comneni ad Romanos pontifices Honorium II. et Alexandrum III." Demetrius's manuscripts were discovered by signor Stellio Raffaelli, consul for the English East India company at Chio, who sent them in 1776 to cardinal York, and earnestly requested of his eminence to get them published. The cardinal's zeal for erudition, and for the interests of the Roman catholic religion, prompted him to grant the request, and to charge Stephanopoli and Amaduzzi, two able Greek scholars, to translate the MSS. in question into Latin, and to publish both the text and their version together. They consist chiefly of polemical treatises in favour of some points in dispute between the Roman catholics and protestants, and between the Roman catholics and the Greek church; but the most valuable part of the work is the very learned preface by Amaduzzi, respecting the origin and progress of the vulgar and modern Greek language, in which several of Demetrius's treatises are written; and another prefixed to the letters mentioned in the title of the work, which may be considered as one of the best essays extant on the ancient Greek hand-writing.[1]

DE MISSY (Cæsar), a man greatly distinguished in the learned world, was born at Berlin, June 2, 1703, being

[1] Dict. Hist. in Pepano.—Critical Rev. vol. LIII.

the son of a merchant there. He studied first at the French college at Berlin, and thence removed to the university of Francfort on the Oder. He was examined for the ministry in 1725, and after some difficulties obtained it; but the ecclesiastics there being obliged to certain subscriptions, to which he could not assent, he quitted the country soon after. He preached about five years in different towns of the United Provinces, from whence he was invited to London in 1731, and ordained to serve the French chapel in the Savoy. In 1762 he was named by the bishop of London to be one of the French chaplains to the king in his chapel at St. James's. He died Aug. 10, 1775. He seldom published any thing, except occasionally, in consequence of unforeseen engagements, or at the importunity of friends. Several little poetical pieces, essays both in sacred and profane literature, epitomes of books, memoirs, dissertations, &c. by De Missy, with his initials C. D. M. or some assumed name, and frequently anonymous, appeared in different collections and periodical journals in Holland, France, and England, from 1721, many of which are enumerated by Mr. Nichols. He was greatly assisting to many of the learned, in their several undertakings: among others indebted to him, were the late professor Wetstein in his splendid edition of the Greek Testament, Dr. Jortin in his Life of Erasmus, and Mr. Bowyer and Mr. Nichols in "Two Essays on the Origin of Printing." His name will frequently occur in the works of the learned, and therefore it was necessary that something should be upon record concerning him. The writer of this short extract can add, from his own personal knowledge of him, that he was not only very acute and very learned, but a sincere lover and bold assertor of truth, and a man of many and great virtues. He was twice married, but left no child. After his death were published "Sermons sur divers Textes de l'Ecriture Sainte, par feu Monsieur Cesar de Missy," 3 vols. 8vo. His valuable library, which was sold by Baker and Leigh in 1778, consisted of many books enriched with his MS notes, some of which were purchased for his majesty's library, some for the British Museum, and some by Dr. Hunter, who also bought several of his manuscripts.[1]

DEMOCRITUS, one of the most eminent philosophers of antiquity, and of noble descent, was a native of Abdera,

[1] Nichols's Bowyer, vol. III.

a town in Thrace, and born, according to Laertius, in the first year of the 80th olympiad, or 460 B.C. He was contemporary with Socrates, Anaxagoras, Archelaus, Parmenides, Zeno, and Protagoras. He is said to have been instructed by some Chaldean magi in astronomy and theology. After the death of his father, he determined to travel in search of wisdom, and having received his fraternal portion of his father's estates in money, amounting to one hundred talents, he went first into Egypt, for the sake of learning geometry from the Egyptian priests; and then turned aside into Ethiopia, to converse with the gymnosophists of that country; after which he passed over into Asia, resided some time among the Persian magi, for the purpose of learning magical philosophy, and, as some assert, travelled into India. Whether, in the course of his travels, he visited Athens, or attended upon Anaxagoras, is uncertain. There can be little doubt, however, that, during some part of his life, he was instructed in the Pythagorean school, and particularly that he was a disciple of Leucippus.

After these travels, he returned to Abdera, rich in philosophic treasures, but destitute of the necessary means of subsistence. His brother Damasis, however, received him kindly, and liberally supplied his exigencies. It was a law in Abdera, that whoever should waste all his patrimony should be deprived of the rites of sepulture. Democritus, desirous of avoiding the disgrace to which this law subjected him, gave public instructions to the people, chiefly from his larger "Diacosmus," the most valuable of his writings; and in return he received from his hearers many valuable presents, and other testimonies of respect, which relieved him from all apprehension of suffering public censure as a spendthrift. Laertius asserts that his countrymen loaded him with riches, to the amount of five hundred talents; but this, raised in such a town, and bestowed on an individual, seems wholly incredible, especially if we consider that few royal treasuries were at that time able to furnish such a sum. There can be no doubt, however, that Democritus, by his learning and wisdom, and especially by his acquaintance with nature, acquired great fame, and excited much admiration among the ignorant Abderites. By giving previous notice of unexpected changes in the weather, and by other artifices, he had the address to make them believe that he possessed a power of predicting

future events; and by this means he gained such an ascendancy over them, that they not only gave him the appellation of Wisdom, and looked upon him as something more than mortal, but proposed to entrust him with the direction of their public affairs. From inclination and habit, he, however, preferred a contemplative to an active life, and therefore declined these public honours, and passed the remainder of his days in solitude.

It is said, that, from this time, Democritus spent his days and nights in caverns and sepulchres; and that in one of these gloomy retreats, whilst he sat by his midnight lamp busily engaged in writing, he was on a sudden visited by several young men, who, in order to terrify him, had clothed themselves in black garments, and put on masks, pretending to be ghosts; but that, upon their appearance, he coolly requested them not to play the fool, and went on with the studies in which they found him employed. Others relate, that Democritus, in order to be more perfectly master of his intellectual faculties, by means of a burning glass deprived himself of the organs of sight. But the former of these stories has the air of fable; and the latter is wholly incredible, since the writers who relate it affirm, that Democritus employed his leisure in writing books, and in dissecting the bodies of animals, neither of which could very well have been effected without eyes. Cicero, who was not destitute of credulity, mentions the story, but at the same time intimates his own doubts concerning its truth. Nor is greater credit due to the tale, that Democritus spent his leisure hours in chemical researches after the philosopher's stone, the dream of a later age; or to the story of his conversation with Hippocrates, grounded upon letters, which are said to have passed between that father of medicine and the people of Abdera, on the supposed madness of Democritus, but which are so evidently spurious, that it would require the credulity of the Abderites themselves to suppose them genuine. All that is probable concerning this conversation, so circumstantially and eloquently related in the epistles ascribed to Hippocrates, is, that Hippocrates, who was contemporary with Democritus, admired his extensive knowledge of nature, and reprobated the stupidity of the Abderites, who imputed his wonderful operations to a supernatural intercourse with dæmons, or to madness.

The only reasonable conclusion which can be drawn from these marvellous tales, is that Democritus was, what he is commonly represented to have been, a man of sublime genius and penetrating judgment, who, by a long course of study and observation, became an eminent master of speculative and physical science; the natural consequence of which was, that, like Roger Bacon in a later period, he astonished and imposed upon his ignorant and credulous countrymen. Petronius relates, that he was perfectly acquainted with the virtues of herbs, plants, and stones, and that he spent his life in making experiments upon natural bodies.

Democritus has been commonly known under the appellation of the Laughing Philosopher; and it is gravely related by Seneca, that he never appeared in public, without expressing his contempt of the follies of mankind by laughter. But this account is wholly inconsistent with what has been related concerning his fondness for a life of gloomy solitude and profound contemplation; and with that strength and elevation of mind, which his philosophical researches must have required, and which are ascribed to him by the general voice of antiquity. Thus much, however, may be easily admitted, on the credit of Ælian and Lucian, that a man so superior to the generality of his contemporaries, and whose lot it was to live among a race of men, the Abderites, who were stupid to a proverb, might frequently treat their follies with ridicule and contempt. Accordingly we find that, among his fellow-citizens, he obtained the appellation of γελασινος, or the derider.

He appears to have been in his personal character chaste and temperate; and his sobriety was repaid by a healthy old age. He lived, and enjoyed the use of his faculties, to the term of an hundred years (some say several years longer), and at last died through mere decay. The following singular circumstance is said to have happened just before his death. His sister, who had the care of him, observing him to be near his end, expressed great regret that his immediate death would prevent her celebrating the approaching festival of Ceres; upon which Democritus, who was now unable to receive any nourishment, that he might if possible gratify her wish by living a few days longer, desired her often to bring hot bread near his nostrils: the experiment succeeded, and he was preserved alive without food for three days. His death was exceedingly

lamented by his countrymen; and the charge of his funeral was defrayed from the public treasury. He wrote much, but none of his works are extant. A catalogue of them may be seen in Diogenes Laertius.

Brucker gives the following analysis of his doctrines: concerning truth Democritus taught, that there are two kinds of knowledge, one obscure, derived from the senses, and another genuine, obtained by the exercise of thought upon the nature of things. This latter mode of acquiring certain knowledge he confessed to be very difficult; and, therefore, he used to say, that truth lay in a deep well, from which it is the office of reason to draw it up. Concerning physics, it was the doctrine of this philosopher, that nothing can ever be produced from that which has no existence, and that any thing which exists can never be annihilated. Whatever exists must consequently owe its being to necessary and self-existent principles, of which he conceived there were two; *viz.* atoms, and a vacuum, both infinite, the former in number, the latter in magnitude. Atoms are solid, and the only beings; vacuum, or entire space, can neither be said to be existent nor non-existent, being neither corporeal nor incorporeal. Atoms have the property of figure, magnitude, motion, and weight, being heavy in proportion to their bulk. They are various in figure and in magnitude; and are perfectly solid, indivisible, and unalterable. These atoms have been eternally moving in infinite vacuum or space, in a direction perpetually deviating from a right line; and thus collisions are produced, which occasion innumerable combinations of particles, from which arises the various form of things that exist. These primary corpuscles are moved and united by that natural necessity, which is the only fate that creates and governs the world. The system of nature is one, consisting of parts, differing in their figure, order, and situation. The production of an organized body is occasioned by the suitable arrangement of atoms, adapted in their nature to form that body; if it be diversified, alteration takes place; if it be entirely destroyed, dissolution. The qualities of bodies are not essential to their nature, but the casual effect of arrangement; and this occasions the different impressions which they make upon the senses. In infinite space there are innumerable worlds, some similar, others dissimilar; but all subject to growth, decay, and destruction. The world has no animating principle, but all things are moved by the rapid agitation of atoms. The

sun and moon are composed of light particles, revolving about a common centre. The heavenly bodies are arranged in the following order; first, the fixed stars, then the planets, then the sun, then the moon: all move from east to west, and those which are nearest revolve with the least velocity; so that the sun, the inferior planets, and the moon, move more slowly than the rest.

A comet is a combination of planets, which approaching near each other, appear as one body. The earth at first was so small and light, as to wander about in the regions of space; but at length increasing in density, it became immoveable. The sea is continually decreasing, and will at length be dried up. Man was at first produced from water and earth. Our knowledge of his existence arises from consciousness. The soul, or principle of animal life and motion, is the result of a combination of round or fiery particles, consisting of two parts, one seated in the breast, which is the rational, the other diffused through the whole body, which is the irrational. The soul perishes with the body; but human bodies, though they perish, will revive. Different animal beings possess different senses. Perception is produced by εἴδωλα, images, which flow from bodies according to their respective figures, and strike upon the organ of sense.

The fundamental difference between the doctrine of Democritus, and that of former philosophers, concerning atoms, is, that the latter conceived small particles endued with various qualities; whereas this philosopher conceived the qualities of bodies to be, as we have already said, the mere effect of arrangement. Democritus, in his whole system, pays no regard to an external efficient cause, but absurdly supposes, that the intrinsic necessity, which gives motion to atoms, is alone sufficient to account for the phænomena of nature. Whatever he is said to have taught concerning nature, fate, or providence, he merely asserted, that the fire, which resulted from the combination of certain subtle atoms, and which has been called the soul of the world, is a mechanical agent in nature, causing by its rapid motion the changes which take place in the universe. Plutarch says, that Democritus considered the sun and moon as ignited plates of stone; but this is not consistent with his general system, and with his knowledge of nature. The belief of the materiality of the soul was the natural result of the atomic system; for if the soul be a mere composition

of atoms, when these are dispersed, it must perish. As to the reviviscence of human bodies, he can only be supposed to mean, that the atoms composing any human soul, would, after their dispersion, coalesce again, in some distant period, and recover their former life. The term ειδωλον, or image, seems to have had, in his use of it, two different significations: it denoted those images which he supposed to flow from external objects, and, striking upon the senses, excite ideas in the mind, and also, those divine beings that existed in the air, and which he called gods. Although Democritus rejected the notion of Deity, and allowed him no share in the creation or government of the world, he endeavoured to conceal his impiety, by admitting the popular belief of divinities inhabiting the aërial regions, and teaching that they make themselves visible to some favoured mortals, and enable them to predict future events.

The moral doctrine of Democritus, like that of Epicurus, makes the enjoyment of a tranquil state of mind, ευθυμια, the great end of life, and consequently teaches moderation as the first law of wisdom. Moreover, he maintained that there is nothing naturally becoming or base in human actions, but that every distinction of this nature arises from custom or civil institutions, and that laws are framed to restrain the natural propensity of mankind to injure one another; in this latter respect his opinion seems to have coincided with the more modern doctrine of Hobbes.[1]

DEMOIVRE (Abraham), a celebrated mathematician, of French original, but who spent most of his life in England, was born at Vitri in Champagne May 26, 1667. His father was a surgeon, and spared no pains in his education, and sent him early to school, where he wrote a letter to his parents in 1673, a circumstance which filial affection made him often mention with great pleasure. For some time he was educated under a popish priest, but was afterwards sent to a protestant academy at Sedan, where his predilection for arithmetical calculations so frequently took the place of classical studies, that his master one day pettishly asked, what the "little rogue meant to do with those cyphers?" He afterwards studied at Saumur and Paris, at which last place he began his mathematics under Ozanam. At length the revocation of the

[1] Brucker, by Enfield.—Diogenes Laertius.—Stanley's Hist. of Philosophy.—Gen. Dict.—Vossius de Philosophorum sectis.—Saxii Onomast.

edict of Nantz, in 1685, determined him, with many others, to take shelter in England; where he perfected his mathematical studies. A mediocrity of fortune obliged him to employ his talent in this way in giving lessons, and reading public lectures, for his better support: in the latter part of his life too, he chiefly subsisted by giving answers to questions in chances, play, annuities, &c. and it is said many of these responses were delivered at a coffee-house in St. Martin's-lane, where he spent much of his time. The "Principia Mathematica" of Newton, which chance is said to have thrown in his way, soon convinced Demoivre how little he had advanced in the science he professed. This induced him to redouble his application; which was attended by a considerable degree of success; and he soon became connected with, and celebrated among, the first-rate mathematicians. His eminence and abilities in this science opened him an entrance into the royal society of London, and into the academies of Berlin and Paris. By the former his merit was so well known and esteemed, that they judged him a fit person to decide the famous contest between Newton and Leibnitz, concerning the invention of Fluxions.

The collection of the academy of Paris contains no papers of this author, who died at London, Nov. 27, 1754, at eighty-seven years of age, soon after his admission into it; an honour which he said he considered as equivalent to lettres de noblesse. But the Philosophical Transactions of London have several, and all of them interesting, viz. in the volumes 19, 20, 22, 23, 25, 27, 29, 30, 32, 40, 41, 43. His separate publications are: 1. "Miscellanea Analytica, de Seriebus & Quadraturis, &c." 1730, 4to. But perhaps he has been more generally known by his 2. "Doctrine of Chances; or Method of calculating the Probabilities of Events at Play." This work was first printed 1718, in 4to, and dedicated to sir Isaac Newton; it was reprinted in 1738, with great alterations and improvements; and a third edition was afterwards printed. 3. "Annuities on Lives," first printed 1724, in 8vo. In 1742 the ingenious Thomas Simpson (then only thirty-three years of age) published his "Doctrine of Annuities and Reversions," in which he paid some handsome compliments to our author. Notwithstanding which, Demoivre presently brought out a second edition of his Annuities, in the preface to which he passed some harsh reflections upon Simp-

son. To these the latter gave a handsome and effectual answer, 1743, in "An Appendix, containing some Remarks on a late book on the same subject, with answers to some personal and malignant misrepresentations in the preface thereof." At the end of this answer, Mr. Simpson concludes, "Lastly, I appeal to all mankind, whether, in his treatment of me, he has not discovered an air of self-sufficiency, ill-nature, and inveteracy, unbecoming a gentleman." Here it would seem the controversy dropped: Mr. Demoivre published the third edition of his book in 1750, without any farther notice of Simpson, but omitted the offensive reflections that had been in the preface.[1]

DEMONAX, a Cynic philosopher, who flourished during the reign of Adrian, in the second century, was a native of Cyprus, and descended from a family of wealth and high rank; but preferring a life of philosophic study to the employments which his birth and fortune might have commanded, he removed to Athens while he was young, and there spent the remainder of his days. In his manners and habits, he was in some respects the imitator of Diogenes, and hence he obtained a rank among the Cynics, though he never professed himself to be of any sect. From them all he selected what was excellent, and most favourable to moral wisdom; and like Socrates, he endeavoured to make philosophy not a speculative science, but the rule of life and manners. He was virtuous without ostentation, and was able to reprove vice without acrimony, and with the happiest effect. So high was his reputation, that the greatest deference was paid to his opinion in the assemblies of the Athenian people. After his death, which was not till he had attained the age of an hundred, he was honoured with a public funeral, attended with a numerous train of philosophers, and others who lamented the loss of so estimable a character. Lucian, from whom alone we have any account of Demonax, furnishes also the following anecdotes. Soon after Demonax came to Athens, a public charge was brought against him for neglecting to offer sacrifice to Minerva, and to be initiated into the Eleusinian mysteries. Appearing before the assembly in a white garment, he pleaded that Minerva did not stand in need of his offerings; and that he declined initiation into the mys-

[1] Hutton's Dictionary.—Memoire sur la Vie de M. Abraham de Moivre, by Maty, Hague, 12mo.

teries, because, if they were bad, he ought not to conceal them; and if they were good, his love to mankind would oblige him to disclose them: upon which he was acquitted. One of his companions proposing to go to the temple of Esculapius, to pray for the recovery of his son from sickness, Demonax said: "Do you suppose that Esculapius cannot hear you as well from this place?" Hearing two ignorant pretenders to philosophy conversing, and remarking that the one asked foolish questions, and the other made replies which were nothing to the purpose, he said, "One of these men is milking a he-goat, while the other is holding a sieve under him." Advising a certain rhetorician, who was a wretched declaimer, to perform frequent exercises, the rhetorician answered, "I frequently practise by myself." "No wonder," replied Demonax, "that you are so bad a speaker, when you practise before so foolish an audience." Seeing a Spartan beating his servant unmercifully, he said to him, "Why do you thus put yourself upon a level with your slave?" When Demonax was informed that the Athenians had thoughts of erecting an amphitheatre for gladiators, in imitation of the Corinthians, he went into the assembly, and cried out, "Athenians, before you make this resolution, go and pull down the altar of mercy."[1]

DEMOSTHENES, one of the greatest orators of antiquity, was born at Athens, in the second year of the 101st olympiad; or about 370 years before Christ. He was first placed under Plato and Euclid of Megara to study philosophy; but, observing with what applause Callistratus pleaded before the people, he applied to the study of oratory, under Isocrates and Isæus. He was left fatherless when very young, and much neglected and defrauded by his guardians; on which account he pleaded against them at seventeen years of age, and with so much success, that they were condemned to pay him 30 talents; but, it is said, he forgave them. This was the first time that he distinguished himself by his eloquence, which at length he improved to such perfection, that Philip said "it was of more weight against him, than all the fleets and armies of the Athenians;" and that "he had no enemy but Demosthenes;" and Demetrius Phalereus and Eratosthenes said, "he actually appeared like one inspired." He could pre-

[1] Brucker,—Moreri.

sent an object in any light he pleased, and give it whatever colouring best answered his purpose; and where he found it difficult to convince the judgment, he knew how to seduce the imagination. He was not perhaps so universal an orator as Cicero, not so powerful in panegyric, nor had he his turn for raillery; and Longinus says, whenever he attempted to jest, the laugh was sure to turn upon himself. But then he had a force of oratory, which, as Longinus observes, bore down, like a torrent, all before it. He opposed Philip of Macedon with his full strength, and Alexander after him. Alexander requested of the Athenians to have Demosthenes given up to him, but this was refused; yet when Antipater his successor made the same request afterwards, after his victory, these same Athenians, as the price of their pardon, were obliged to sacrifice Demosthenes and the orators of the same party. On the motion of Demades, a decree having passed condemning them to death, Demosthenes took sanctuary in the temple of Neptune at Calauria, but apprehending that attempts would be made to seize him, he provided himself with poison; and when taken by an emissary of Antipater, he retired to the interior part of the temple, and swallowed the dose. Immediately turning to Archias, the messenger of Antipater, who had been a player, he said, "Now you may perform the part of Creon as soon as you please, and cast out this carcase unburied." Then turning to the altar, he exclaimed, "O gracious Neptune! I depart alive from thy temple without profaning it, which the Macedonians would have done by my murder." Staggering as he attempted to retire, he fell by the altar, and expired at the age of fifty-nine, in the year B. C. 322. The Athenians not long after, erected his statue in brass, and decreed that the eldest of his family should be maintained at the public expence.

Although the regard that has been paid to the memory of Demosthenes has chiefly been on account of his eloquence, he was likewise a very able statesman, and a patriot; and, from the accounts we have of the embassies and expeditions, the treaties and alliances, and other various negotiations in which he was employed, together with the zeal and integrity with which he acted in them, we may conclude that he excelled as much in those capacities, as in that of an orator; though it must be confessed that his eloquence was the foundation of his advancement in

other respects. But though he arrived to such perfection in this art, he set out under great disadvantages; having an impediment in his speech, which for a long time would not suffer him to pronounce the letter R. He had likewise a weak voice, a short breath, and a very uncouth and ungracious manner, yet by dint of resolution and infinite pains, he overcame all these defects. He accustomed himself to climb up steep and craggy places to facilitate his breathing, and strengthen his voice; he declaimed with pebbles in his mouth, to remedy the imperfection in his speech; he placed a looking-glass before him, to correct the awkwardness of his gesture; and he learned of the best players the proper graces of action and pronunciation, which he thought of so much consequence, that he made the whole art of oratory in a manner to consist of them. But whatever stress he laid upon the exterior part of speaking, he was also very careful about the matter and the style, the latter of which he formed upon the model of Thucydides, whose history, for that purpose, he transcribed eight several times. He was so intent upon his study, that he would often retire into a cave of the earth, and shave half his head, so that he could not with decency appear abroad till his hair was grown again. He also accustomed himself to harangue at the sea-shore, where the agitation of the waves formed to him an idea of the commotions in a popular assembly, and served to prepare and fortify him against them. From this strict discipline, which he imposed upon himself, he became an instance how far parts and application may go towards perfection in any profession, notwithstanding the strongest natural impediments.

With respect to his character as a man of integrity and a patriot, Philip was not wanting in endeavours to corrupt him, as he had endeavoured to corrupt, and with success, most of the other leading men in Greece; but Demosthenes withstood all his offers; and Plutarch says, that all the gold of Macedonia could not bribe him. And yet, as inflexible as he was to Philip, he became more pliable in the reign of his successor, and gave occasion to his enemies to accuse him of bribery; for which he was fined and imprisoned, and afterwards banished; but the charge has by some been thought groundless and malicious, and the rather because he was not allowed to justify himself. That accomplished scholar and lawyer, Mr. Charles Yorke, is

said to have written a dissertation upon this subject, in which all the evidence supplied by the writers of antiquity is carefully collected, and judiciously examined, and in which Mr. Yorke's decision is in favour of Demosthenes. It is to be regretted that this curious dissertation is still allowed to remain unpublished. Another circumstance in the character of Demosthenes is more singular. He who with such constancy and intrepidity opposed all the measures of the foreign and domestic enemies of his country, and who so often at the hazard of his life braved the madness of the people in their assemblies, was yet unable to stand an enemy in the field. He chose, says Plutarch, to swear by those who fell at Marathon, though he could not follow their example; yet he afterwards refused life when it was offered him, and died with great fortitude. With all this mixture of character, however, Demosthenes did more service to the state than any of his contemporaries, and was the chief bulwark, not only of Athens, but of Greece in general, and almost the only obstacle to Philip's designs of enslaving it.

In his Olynthiacs and Philippics, which are his capital orations, he had a fine field for the display of his talents, the object he had in view being to excite the indignation of his countrymen against Philip, and to guard them against the insidious measures by which that crafty prince endeavoured to lull them into security. In the prosecution of this, he adopts every proper method for animating a people once renowned for justice, humanity, and valour, but in many instances now become corrupt and degenerate. He boldly taxes them with their venality, indolence, and indifference to the public cause; whilst with consummate art, he calls to their remembrance the glory of their ancestors, and leads them to consider that they were still a flourishing and powerful people, the natural protectors of the liberty of Greece, and that they only wanted the inclination to exert themselves, in order to make Philip tremble. With his contemporary orators, who were in the interest of Philip, or who persuaded the people to peace, he keeps no measures, but reproaches them as the betrayers of their country. Phocion was of this number; he on all occasions opposed the violence of the people; and when Demosthenes once told him that the Athenians would some day murder him in a mad fit, he answered, "And you too, perhaps, in a sober fit." These orations are strongly

animated, and abounding with the impetuosity and fire of public spirit. The figures which he uses rise naturally from the subject, and are employed sparingly, for splendour and ornament do not distinguish the compositions of Demosthenes. His character, as an orator, depends upon an energy of thought peculiar to himself, which elevates him above all others. Things, and not words, appear to be the objects of his attention. He has no parade and ostentation; no methods of insinuation; no laboured introductions; but like a man fully possessed by his subject, after preparing his audience by a sentence or two for hearing plain truths, he enters directly on business, warming the mind, and impelling to action.

His style, says Dr. Blair, whom we have already partly followed, "is strong and concise, though sometimes, it must not be dissembled, harsh and abrupt. His words are very expressive; his arrangement is firm and manly; and though far from being unmusical, yet it seems difficult to find in him that studied but concealed number and rhythmus, which some of the ancient critics are fond of attributing to him. Negligent of these lesser graces, one would rather conceive him to have aimed at that sublime which lies in sentiment. His action and pronunciation are recorded to have been uncommonly vehement and ardent: which, from the manner of his composition, we are led to believe. The character which one forms of him, from reading his works, is of the austere, rather than the gentle kind. He is, on every occasion, grave, serious, passionate, taking every thing in a high tone; never lets himself down, nor attempts any thing like pleasantry. If any fault can be found with his admirable eloquence, it is that he sometimes borders on the hard and dry. He may be thought to want smoothness and grace; which Dionysius of Halicarnassus attributes to his imitating too closely the manner of Thucydides, who was his great model for style. But these defects are far more than compensated, by that admirable and masterly force of masculine eloquence, which, as it overpowered all who heard it, cannot, at this day, be read without emotion." However just this remark, it must be received with some limitation. No modern reader, and no modern nation can now be so affected with mere eloquence as to be sensible of the effects produced by that of Demosthenes, which after all, like the merits of a great player, must rest principally on historical evi-

dence. Demosthenes is said to have composed sixty-five orations, of which a small proportion has reached our times; nor has he been so fortunate in his editors as the majority of the classic writers. The best editions are those of Wolfius, Francfort, 1604, folio; of Taylor, vols. II. and III. Cambridge, 1748—57, 4to; the first volume never appeared; and of Reiske, Leipsic, 1770, 12 vols. 8vo. The best English translations are those of Dr. Leland and Mr. Francis.[1]

DEMOURS (PETER), a French physician, but better known as an oculist, was born in 1702, and was the son of Anthony Demours, an apothecary at Marseilles, under whom he received the early part of his education, which was continued at Avignon, where he resided, until he had taken the degree of doctor, in 1728. He then removed to Paris, and was placed for two years under M. Du Verney, for the study of anatomy. On the death of Du Verney, he was associated with M. Chirac in the care of the cabinet of natural history, in the royal garden at Paris. Having bestowed much attention and many experiments on the structure of the eye, in 1741 he sent to the royal academy of sciences a memoir on the subject, in which he shews that the vitreous humour is of a cellular texture, and that the cells communicate with each other, circumstances which had not been before observed. He now employed himself, almost exclusively, in attending to the diseases of the eye, and soon attracted so much notice as to be appointed oculist to the king. In 1767, he published "Lettre a M. Petit," on the subject of a disease in the eyes, occurring in a patient who had been inoculated with the small-pox. As he had acquired a competent knowledge of the English language, he translated into French the Edinburgh medical essays, which he published at Paris, in eleven volumes, 12mo, Baker's Natural History of the Polypus, Hales's account of a Ventilator, Ranby's treatise of Gunshot Wounds, and several volumes of essays on medicine, and on natural history, taken from the Philosophical Transactions, which procured him to be elected one of the foreign members of the royal society. He had been before associated with the royal academy of sciences at Paris. Demours died June 26, 1795, aged ninety-three.[2]

DEMOUSTIER. See DESMOUSTIER.

[1] Plutarch in vit. Demost.—Gen. Dict.—Blair's Lectures.—Beloe's Herodotus.—Saxii Onomast.

[2] Dict. Hist.—Rees's Cyclopædia.

DEMPSTER (THOMAS), a man of considerable learning and singular character, was born in Scotland in 1579. He is said to have been descended from a noble family, and was instructed in grammar learning at Aberdeen; but being obliged at an early age to leave Scotland, on account of the commotions that then prevailed in that country, he went into England, where he studied for some time at Pembroke-hall in Cambridge. From thence he went to France, where he gave out, that he had left great estates in his own country, on account of his attachment to the Roman catholic religion. He also assumed the title of Baron of Muresk, which is said to have been one of the titles of his father; but the low state of his finances obliged him to undertake to teach classical literature at Paris. In that city he also published, in 1613, in one volume, fol. "Antiquitatum Romanarum corpus absolutissimum, in quo præter ea quæ Joannes Rosinus delineaverat, infinita supplentur, mutantur, adduntur, ex criticis, et omnibus utriusque linguæ auctoribus collectum: poetis, oratoribus, historicis, jurisconsultis, qui laudati, explicati, correctique."

But during his stay at Paris, Dempster did not wholly spend his time in his studies, or in the business of education. "He was as quick," we are told, "at drawing his sword, and as quarrelsome, as a professed duellist. He either fought with a sword, or boxed almost every day; so that he was the terror of all schoolmasters" As a teacher, he appears to have been a rigid disciplinarian; and one spirited exertion of his authority in that capacity, in the college of Beauvais*, produced such consequences, as obliged him for a time to quit Paris. He then went to England, where he found not only a place of refuge, but also a very handsome wife, whom he afterwards carried back with him to Paris. Besides teaching in that city, it

* Of this we have the following account: "Grangier, principal of that college, being obliged to go a journey, appointed Dempster his substitute. The latter exercised justice on a scholar who had challenged one of his schoolfellows to fight a duel, by whipping him in a full school. The scholar, to revenge his affront, brought three gentlemen of his relations, who were of the king's life guards, into the college. Dempster made the whole college take up arms, ham-strung the three life-guardmen's horses before the college-gate, and put himself into such a posture of defence, that the three military men were forced to ask for quarter. He granted them their lives, but imprisoned them in the belfry, and did not release them till some days after. They went another way to revenge themselves: they caused an information to be laid against Dempster, concerning his life and manners, and got some witnesses to be heard against him; which obliged him to go over into England."

appears that he also disputed for a professor's chair at the academy of Nismes, and carried it with great applause against many competitors. From France he went into Italy, and taught philological learning in the university of Pisa, where he had good appointments. Returning one day from the college, he found that his wife had been stolen away, his own scholars having assisted in the elopement. "He bore his loss," says Bayle, "like a stoic; and, perhaps, was not sorry to be delivered from a treasure that he had found so difficult to keep." From Pisa he removed to Bologna, and was appointed professor in the university of that city, in which situation he continued till his death. He was also admitted into the academy *Della notte.*

In 1622, he published at Bologna, in 8vo, "Κεραυνος και βελος in Glossas Lib. IV. Institut. Justiniani," &c.; and the following year he published, in 8vo, "De Juramento, Lib. III. Locus et Antiq. Rom. retractatus," &c. He died at Bologna in 1625.

Dempster was in his person a very tall, stout, and well-made man, and possessed great personal courage. He appears to have been a man of warm passions, a zealous friend, and a violent enemy. His literary acquisitions were very considerable, as is manifest from his works; and it is said, that he was accustomed to study fourteen hours a day without intermission. His memory was uncommonly tenacious, so that he said of himself, that he knew not what it was to forget; and he was sometimes styled a speaking library; but his judgment was by no means equal to his erudition. Archbishop Usher says of him, that he was "homo multæ lectionis, sed nullius planè judicii," but Vossius styles him, "eruditus Scotus, beneque de literis meritus."

Two years after Dempster's death, was published at Bologna, in 1627, in one volume 4to, from his manuscript, "Historia Ecclesiastica Gentis Scotorum, Lib. XIX." This work contains a very long list of Scottish saints, and accounts of some literary men; and, at the end of the book, a few particulars concerning Dempster himself were added by Matthæus Peregrinus But the disregard to truth which Dempster has displayed in this work, has justly exposed him to the censure of many writers, particularly Baillet, who says, "Thomas Dempster has given us an Ecclesiastical History of Scotland, in nineteen books, in

which he speaks very much of the learned men of that country. But though he was in some respects an able man, he did not possess sound sense, or a solid judgment, nor was he very conscientious. He would have wished that all learned men had been Scotchmen. He forged the titles of books that never appeared in the world, in order to raise the glory of his country; and he committed several literary frauds, which have discredited him among men of learning." Bishop Nicolson says that "Dempster reckons a great many writers of Scottish history, who are allowed to be counterfeits." And sir James Ware remarks, that "Dempster, in his Catalogue of Scotch Authors, has not only inserted those of England and Wales, at his own pleasure; but, to prove his assertions, has also frequently quoted imaginary authors, and fictitious treatises, times, and places." Archbishop Usher repeatedly censures Dempster for his inventions and his falsehoods; and in one place speaks of it as being a practice of Dempster's, to enumerate books which were never written, and that had no existence but in his own idle brain. Cave also speaks of Dempster with great contempt, on account of his fictions with respect to Scottish authors. Indeed, Dempster seems to have thought it highly meritorious to advance the grossest falsehoods, if those falsehoods would, in any degree, contribute to the honour of his country.

He also published in his own life-time the following pieces: "Strena Kal. Januar. 1616. ad illustriss. virum Jacobum Hayum, Dominum ac Baronem de Saley," &c. Lond. 1616, 4to. "Menologium Scotorum, in quo nullus nisi Scotus gente aut conversatione, quod ex omnium gentium monimentis, pio studio Dei gloriæ. Sanctorum honori. Patriæ ornamento," &c. Bonon. 1622, 4to. "Scotia illustrior, seu, Mendicabula repressa," Lugd. 1620, 8vo. He is likewise said to have been the author of four books of epistles, of some tragedies and tragi-comedies, of fourteen books of different kinds of poetry, and of various pieces. Notwithstanding his attachment to the Romish religion, some of his books were condemned by the inquisition. A very elaborate and learned work of Dempster was elegantly printed at Florence, with many copperplates, in two volumes, folio, in 1723 and 1724, under the care of Thomas Coke, esq. (afterwards earl of Leicester,) at the expence of Cosmo III. and John Gasto, dukes of Tuscany, to which the following title was prefixed: "Tho-

mæ Dempsteri a Muresk Scoti Pandectarum in Pisano Lyceo professoris ordinarii de Etruria regali libri Septem, opus postumum, in duas partes divisum." We are told in the preface, that when Dempster, in 1619, was about to remove to Bologna, he left this work in the hands of the grand duke, by whose order it had been composed, although he had not quite finished it. It is divided into seven books, treating of the ancient inhabitants of Etruria, their kings, their inventions, geography, ancient and modern, &c. with a short history of the house of Medici. The ancient monuments which are given on ninety-three engravings, are illustrated by some explanations and conjectures by M. Bonarota. Upon the whole, this splendid publication appears to be the best of Dempster's productions, and affords a very high idea of his abilities as a classical antiquary. One of his dissertations on the Roman Kalendar is inserted in Grævius's Roman Antiquities, vol. VIII. Passeri published a Supplement to his History of Etruria, in 1767, fol. and an edition of his Roman Antiquities, much enlarged.[1]

DENHAM (SIR JOHN), an eminent English poet, the only son of sir John Denham, knt. of Little Horseley in Essex, by Eleanor, daughter of sir Garret More, knt. baron of Mellefont in Ireland, was born at Dublin in 1615, his father having been some time before chief baron of the exchequer in Ireland, and one of the lords commissioners of that kingdom; but, upon his being made, in 1617, one of the barons of the exchequer in England, he was brought by him to London, and educated there in school-learning. In 1631 he was entered a gentleman-commoner of Trinity-college in Oxford; "but being looked upon," says Wood, "as a slow and dreaming young man by his seniors and contemporaries, and given more to cards and dice than his study, they could never then in the least imagine that he could ever enrich the world with his fancy, or issue of his brain, as he afterwards did." When he had continued there three years, and undergone a public examination for his degree of B. A. he went to Lincoln's Inn with a view of studying the law; but his love of gaming continuing, he squandered away all the money he could get. His father being informed of this, and threatening to disinherit him if

[1] Biog. Brit.—Gen. Dict.—Niceron, vol. XXXVIII. where there is a very correct list of his works.—Blount's Censura.—Baillet Jugemens de Savans.—Erythræi Pinacotheca.

he did not reform, he wrote a little "Essay upon Gaming," which he presented to his father, in order to shew him what an abhorrence he had conceived towards it: this gentleman's death, however, no sooner happened, in 1638, than he returned to his former habits, and presently lost several thousand pounds.

In 1641 he published his tragedy of the "Sophy;" which was so much admired by Waller that he took occasion from this piece to say of the author, that "he broke out like the Irish rebellion, threescore thousand strong, when nobody was aware, or in the least suspected it." Soon after he was pricked high sheriff of Surry, and made governor of Farnham-castle for the king; but, not being skilled in military affairs, he quitted that post soon after, and retired to his majesty at Oxford. Here, in 1643, he published his "Cooper's Hill;" a poem, which, Dryden says, for majesty of style, is, and ever will be, the standard of good writing. Pope has celebrated this poem very highly in his "Windsor Forest;" and indeed it is thought so much superior to his other poems, that some have suspected him, though without any just foundation, not to have been author of it. Thus, in the "Session of the Poets," printed in Dryden's Miscellanies, we have the following insinuation:

> Then in came Denham, that limping old bard,
> Whose fame on the Sophy and Cooper's Hill stands;
> And brought many stationers, who swore very hard,
> That nothing sold better, except 'twere his lands.
>
> But Apollo advis'd him to write something more,
> To clear a suspicion which possessed the court,
> That Cooper's Hill, so much bragg'd on before,
> Was writ by a vicar, who had forty pounds for 't.

In 1647 he was entrusted by the queen with a message to the king, who was then in the hands of the army, and to whom he got admittance by the help of his acquaintance Hugh Peters; "which trust," says he, in the dedication of his poems to Charles II. "I performed with great safety to the persons with whom we corresponded: but about nine months after, being discovered by their knowledge of Mr. Cowley's hand, I happily escaped both for myself and them." In April 1648 he conveyed away James duke of York into France, as Wood says; but Clarendon assures us, that the duke went off with colonel Bamfield only, who contrived the means of escape. Not long after, he was sent

sent ambassador from Charles II. to the king of Poland; and William (afterwards lord) Crofts was joined in the embassy with him. Among his poems is one entitled, "On my lord Crofts's and my journey into Poland, from whence we brought 10,000*l.* for his majesty, by the decimation (or tithing) of his Scottish subjects there." About 1652 he returned to England; and, his paternal estate being greatly reduced by gaming and the civil wars, he was kindly entertained by lord Pembroke at Wilton; where, and sometimes at London, he continued with that nobleman above a year. At the restoration he entered upon the office of surveyor-general of all his majesty's buildings; and at the coronation of the king, was created K. B. Wood pretends, that Charles I. had granted our poet the reversion of that place, after the decease of the famous Inigo Jones, who held it; but sir John himself, in the dedication of his poems, assures us, that Charles II. at his departure from St. Germain's to Jersey, was pleased, freely, without his asking, to confer it upon him. After his promotion to this office, he gave over his poetical lines, and "made it his business," he says, "to draw such others as might be more serviceable to his majesty, and, he hoped, more lasting." Upon some discontent arising from a second marriage, he had the misfortune to be deprived of his reason. Dr. Johnson notices a slight circumstance omitted by other writers, which is, that when our poet was thus afflicted, Butler lampooned him for his lunacy. "I know not," adds the doctor, "whether the malignant lines were then made public; nor what provocation incited Butler to do what no provocation can excuse." On his recovery, which was soon, he wrote his fine verses upon the death of Cowley; whom yet he survived but a few months; for he died at his office near Whitehall, which he had before built, March 1668, and was interred in Westminster-abbey, near Chaucer, Spenser, and Cowley. Sir John was an early member of the royal society.

His works have been several times printed together in one volume, under the title of "Poems and translations, with the Sophy, a tragedy." The sixth edition is that of 1719, and besides this collection, Wood mentions: 1. "A Panegyric on his excellency the lord general George Monk, commander in chief," &c. printed at London in 1659, and generally ascribed to him, though his name is not to it.

2. "A New Version of the Book of Psalms." 3. A prologue to his Majesty at the first play presented at the Cockpit in Whitehall, being part of that noble entertainment which their majesties received on November 20, 1690, from his grace the duke of Albemarle. 4. "The True Presbyterian without disguise: or, a character of a Presbyterian's ways and actions," Lond. 1680. Our author's name is to this poem; but it was then questioned by many, whether he was the author of it. In 1666 there were printed by stealth, in 8vo, certain poems, entitled "Directions to a Painter," in four copies or parts, each dedicated to Charles II. They were very satirically written against several persons engaged in the Dutch war in 1665. At the end of them was a piece, entitled, "Clarendon's House-warming," and after that his epitaph; both containing bitter reflections on that excellent nobleman. Sir John Denham's name is to these pieces; but they were generally thought to be written by the well-known Andrew Marvel: the printer, however, being discovered, was sentenced to stand in the pillory for the same.

"Denham," says Dr. Johnson, "is deservedly considered as one of the fathers of English poetry. Denham and Waller, according to Prior, improved our versification, and Dryden perfected it. He appears to have had, in common with almost all mankind, the ambition of being upon proper occasions a merry fellow; and, in common with most of them, to have been by nature, or by early habits, debarred from it. Nothing is less exhilarating than the ludicrousness of Denham. He does not fail for want of efforts: he is familiar, he is gross; but he is never merry, unless the 'Speech against Peace in the close Committee' be excepted. For grave burlesque, however, his imitation of Davenant shews him to have been well qualified. His poem on the death of Cowley was his last, and, among his shorter works, his best performance: the numbers are musical, and the thoughts are just. 'Cooper's Hill' is the work that confers upon him the rank and dignity of an original author. He seems to have been, at least among us, the author of a species of composition that may be denominated local poetry, of which the fundamental subject is some particular landscape, to be poetically described, with the addition of such embellishments as may be supplied by historical retrospection or incidental meditation. To trace a new scheme of poetry

has in itself a very high claim to praise, and its praise is yet more when it is apparently copied by Garth and Pope; after whose names little will be gained by an enumeration of smaller poets, that have left scarce a corner of the island undignified by rhyme, or blank verse. He appears to have been one of the first that understood the necessity of emancipating translation from the drudgery of counting lines and interpreting single words. How much this servile practice obscured the clearest and deformed the most beautiful parts of the ancient authors, may be discovered by a perusal of our earlier versions; some of them the works of men well qualified not only by critical knowledge, but by poetical genius; who yet, by a mistaken ambition of exactness, degraded at once their originals and themselves. Denham saw the better way, but has not pursued it with great success. His versions of Virgil are not pleasing: but they taught Dryden to please better. His poetical imitation of Tully on Old Age has neither the clearness of prose, nor the spriteliness of poetry."—Most of the lesser faults pointed out in Dr. Johnson's critique "are in Denham's first productions, when he was less skilful, or at least less dextrous in the use of words; and though they had been more frequent, they could only have lessened the grace, not the strength, of his composition. He is one of the writers that improved our taste, and advanced our language, and whom we ought therefore to read with gratitude, though, having done much, he left much to do."

It has not been generally remarked that Denham continued to improve and polish his poems as long as he lived. Pope wrote on his copy of "Cooper's Hill" the following note: "This poem was first printed without the author's name in 1643. In that edition are a great many verses to be found, since omitted, and very many others since corrected and improved. Some few the author afterwards added, and in particular, the celebrated lines on the Thames, "O could I flow like thee," &c. all with admirable judgment; and the whole read together is a very strong proof of what Mr. Waller says,

> Poets lose half the praise they should have got,
> Could it be known what they discretely blot."

On the above, so often repeated, lines on the Thames, and so often parodied, the reader may find some curious disquisitions in lord Monboddo's "Origin and Progress of

Language," and in Mason's "Essay on the power of Numbers and the principles of Harmony," 1749. The only opponent of Denham as a poet, generally, is Mr. Scott in his "Critical Essays," but with Dryden, Johnson, Warton, &c. &c. in his favour, his reputation cannot suffer much by a solitary foe.[1]

DENHAM, Sir James Stuart. See STUART.

DENIS (Michael), an eminent German bibliographer, and principal librarian of the imperial library of Vienna, was born at Sclarden, in Bavaria, in 1729, and died at Vienna in 1800, in the seventy-first year of his age. He published several works on subjects of philology, bibliography, literary, and even natural history, and poetry. The principal of these are, 1. A translation into German of "Ossian's poems," Vienna, 1768—1772, 3 vols. 4to, and 8vo. This translation is truly poetical; but the author appears to have committed an error in judgment, in giving the preference to hexameters, by which he has given a refinement and a connection to the whole, which does not correspond with the original. 2. "The Songs of the Bard Sined," (Denis) with a preliminary dissertation on the ancient poetry of the North, Vienna, 1772, 8vo. 3. "A systematic catalogue of Butterflies in the environs of Vienna," ibid. 1776, 4to, with plates. 4. "An Introduction to the knowledge of Books," 2 vols. 4to, 1777—1778. This, which like most of his works, is written in German, contains a division of Bibliography into three periods. The first relates to the state of book-writing, previous to Christianity; the second comprehends the state of Bibliography from the introduction of Christianity to the restoration of letters, or the invention of printing; and the third extends from this latter period to the present times. Each of these periods contains an historical and mechanical account of book-making. The historical account of the first period exhibits the origin, progress, and decline of the art of writing and preserving books in different nations; and the other part of this same period contains a description of the alphabets, paper, and instruments employed in writing, and the form of books in these early times. In the second period is the history of printing; and in the third, an account of the most celebrated libraries of that time in Italy, England, France, Holland,

[1] Biog. Brit.—Johnson's Lives.—Spence's Anecdotes, MS.

Spain, Sweden, Poland, Russia, Germany, and Vienna, comprehending printed books and manuscripts. In this exhibition, the books are reduced, like the sciences, under the distinct classes of theology, law, philosophy, physic, mathematics, history, and philology, and are considered with respect to their number, their qualities, their rarity, &c. and the manuscripts, whether Hebrew, Greek, Latin, Gothic, Lombard, French, or Anglo-Saxon, are enumerated, though without many critical illustrations. 5. "A Typographical History of Vienna from the year 1482 to 1560," ibid. 1782, 4to. 6. A publication in Latin, "S. Augustini Sermones inediti, admixtis quibusdam dubiis," ibid. 1792, fol. These were copied from a manuscript of the twelfth century in the imperial library. 7. "Codices manuscripti theologici Latini aliarumque occidentis linguarum bibliothecæ Palatinæ Vindobon." vol. I. 1793, fol. vol. II. 1801, intended as a continuation of Lambecius's very elaborate catalogue. The two together form a complete catalogue of every article in the imperial library of the theological kind, except ecclesiastical history, and the canon-law. 9. "Carmina quædam," Vienna, 1794, 4to, a collection of Latin poems.[1]

DENISON (JOHN), an English divine and theological writer, became a student of Balliol college, Oxford, in the beginning of 1590; and, when he had taken the degree of M.A. entered into holy orders, and was afterwards admitted to the degree of D.D. He was domestic chaplain to George duke of Buckingham, and to James I. and successively vicar of all the three churches in Reading; being instituted to St. Lawrence's, Jan. 7, 1603; to St. Giles's, July 9, 1612; and to St. Mary's, March 31, 1614. He died at Reading, in Jan. 1628-9, and was buried in St. Mary's church. Besides some sermons, enumerated by Wood, he published, 1. "A threefold resolution necessary to salvation, &c." Lond. 1616, 8vo, 4th edit. 2. "Justification of kneeling at the Sacrament," ibid. 1619, 8vo. 3. "On the two Sacraments, Baptism and the Lord's Supper," ibid. 1621, 4to, and some controversial pieces, the most distinguished of which is a work on auricular confession, in answer to cardinal Bellarmine on that subject. The title is, "De confessionis auricularis vanitate, adversus Card. Bellarmini sophismata," Oxon. 1621,

[1] Dict. Hist.—Dibdin's Bibliomania.—Month. Rev. vols. LVIII. and LXI.

4to. Dr. Denison gave several valuable books to the Bodleian library, as appears by a letter of sir Thomas Bodley to Dr. King, dean of Christ-church, and vice-chancellor, which on July 8, 1628, was read in convocation.[1]

DENNE (JOHN), D. D. an eminent divine and antiquary, descended from a family of good note in the county of Kent, was the eldest son of John Denne, gent. who had the place of woodreve to the see of Canterbury, by a patent for life from archbishop Tenison. He was born at Littlebourne, May 25, 1693, and brought up in the free-schools of Sandwich and Canterbury. He went thence to Cambridge, and was admitted of Corpus Christi college, under the tuition of Mr. Robert Dannye, Feb. 25, 1708; and was afterwards a scholar of the house upon archbishop Parker's foundation. He proceeded B. A. in 1712; M. A. in 1716; and was elected fellow April 20, in the same year. Soon after, he took upon him the office of tutor, jointly with Mr. Thomas Herring, afterwards archbishop of Canterbury; and was ordained deacon on Trinity Sunday 1716, by bishop Trimnell; and priest Sept. 21, 1718. Not long afterwards he was nominated by the college to the perpetual cure of St. Benedict's church, in Cambridge; whence he was preferred in 1721, to the rectory of Norton-Davy, alias Green's Norton, in Northamptonshire, upon a presentation from the king; but this he exchanged, Sept. 30, 1723, for the vicarage of St. Leonard, Shoreditch, in London. In 1725 he was appointed preacher of Mr. Boyle's lecture, and continued so for three years. His next promotion, immediately after taking the degree of D. D. was to the archdeaconry of Rochester, with the prebend annexed, being collated thereto July 22, 1728, by bishop Bradford, to whom he had been domestic chaplain for many years, and whose youngest daughter Susanna he married in 1724. He was instituted July 24, 1729, to the vicarage of St. Margaret's, Rochester, but this he resigned, on taking possession of the rectory of Lambeth, Nov. 27, 1731, through the patronage of archbishop Wake. He died August 5, 1767, and was buried in the south transept of Rochester cathedral. His widow survived him upwards of thirteen years, dying on the 3d of December, 1780.

The historian of his college says very justly, that whether

[1] Ath. Ox. vol. I.—Coates's Hist. of Reading.

Dr. Denne is to be considered as the minister of a parish, or as a governor in the church, he never failed, by an uncommon degree of application, to acquit himself with credit in each station. His abilities as a scholar and divine may be estimated from his printed sermons, amounting to sixteen, preached on occasional subjects; a "Concio ad Clerum," 1745; "Articles of inquiry for a parochial Visitation," 1732; "The State of Bromley College, in Kent;" and "A Register of Benefactions to the parish of Shoreditch," drawn up in 1745, with notes, but not printed till 1772, 4to. His assiduity and usefulness in promoting what he conceived to be for the interest and credit of this parish, were conspicuous, in his successful researches after the benefactions, and the application of them; in the business of rebuilding the church from its origin to the completion; and in establishing upon the present plan the vegetable lecture* founded by Mr. Fairchild.

Dr. Denne was yet more frequently useful by his researches as an antiquary, and the valuable assistance he contributed to many eminent antiquaries in the publication of their works. At the time of his becoming a member of the chapter of Rochester, not a few of its muniments and papers were in much confusion; these he digested, and by that means rendered the management of the affairs of the dean and chapter easy to his contemporaries and their successors. He was particularly conversant in English ecclesiastical history; and this employment afforded him an opportunity of extending his knowledge to many points not commonly accessible. His attention to such matters began at a very early period; whilst a fellow of Corpus Christi college, he transmitted to Mr. Lewis, from MSS. in the libraries of the university of Cambridge, many useful materials for his "Life of Wicliff," and when that learned divine was afterwards engaged in drawing up his "History of the Isle of Thanet," he applied to Mr. Denne for such information as could be collected from archbishop Parker's MSS. in his college. He also collated Hearne's edition of the "Textus Roffensis," with the original at Rochester,

* This lecture was founded by Mr. Thomas Fairchild, a gardener, who bequeathed a sum of money for a sermon on Whitsun Tuesday, to be preached on "The wonderful works of God in the Creation," or "On the Certainty of the Resurrection of the Dead, proved by the certain changes of the animal and vegetable parts of the creation." Among the preachers' names, we find those of Dr. Denne, Dr. Stukeley, rev. Anselm Bayley, rev. Dr. Henry Owen, rev. Dr. Morell, and the rev. William Jones of Nayland.

and transcribed the marginal additions by Lambarde, Dering, &c. carefully referred to the other MSS. that contain these instruments, as Reg. Temp. Roff. and the Cotton library, with all which he furnished the late venerable Dr. Pegge. It was evidently his intention to have written a history of the church of Rochester, and his reading and inquiry were directed to that object, which, however, he delayed until his health would not permit the necessary labour of transcription and arrangement.[1]

DENNE (SAMUEL), youngest son of the preceding, was born at the deanry in Westminster, Jan. 13, 1730; admitted of Corpus Christi, or Bene't college, 1748, where he proceeded B. A. 1753, M. A. 1756, and was elected F. S. A. 1783. He was presented in 1754 by the dean and chapter of Rochester, to the vicarage of Lamberhurst, in Kent; and in 1767 to that of Wilmington, near Dartford; and the same year to the vicarage of Darent, having resigned Lamberhurst. For nearly forty years of his life he was afflicted with a bilious complaint, which frequently interrupted his studies, and gradually impaired his constitution. For the last two months he was confined to a chair in his library, in which he was supported by a pillow, and although frequently sinking under an oppressive languor, his faculties remained entire to the last. He died Aug. 3, 1799, and was interred near his father in Rochester cathedral.

Like his father, much of his life was devoted to researches into ancient history and antiquities. The only publications of his not of this kind, were "A Letter to sir Robert Ladbroke, &c. on the confinement of Criminals in separate apartments," &c. 1771, and an anonymous pamphlet signed Rusticus, relative to the hardships experienced by the families of clergymen who happen to die just before the time of harvest. The "History and Antiquities of Rochester," published by T. Fisher in 1772, was avowedly his compilation; and in 1795, he published "Historical particulars of Lambeth parish and Lambeth palace, in addition to the Histories of Dr. Ducarel in the Bibliotheca Topographica Britannica." The works which he assisted by valuable contributions of essays, dissertations, &c. are the "Archæologia," vols. VI.—XIII.; Thorpe's "Custumale Roffense;" Gough's "Sepulchral Monuments;" Hasted's Kent; "Biblioth. Topog.

[1] Masters's Hist. of C. C. C. C.—Ellis's Hist. of Shoreditch.—Nichols's Bowyer.

Britannica;" Nichols's "Illustrations of the Manners and Expences of ancient times in England;" Atterbury's "Epistolary Correspondence;" the "Topographer;" Ellis's "History of Shoreditch;" and the Gentleman's Magazine, to which he was a very frequent contributor, from vol. XLI. to the time of his death; his signatures were T. Row, and W and D, the initials of his two livings Wilmington and Darent. Many of his as well as his father's books, were illustrated with manuscript notes, and are now dispersed in various libraries. One of these, a copy of Letsome's "Preacher's Assistant," filled with additions by him and his father, is now in the possession of the rev. Robert Watts, librarian of Sion college, who is preparing a new edition of that very useful work.[1]

DENNER (BALTHASAR), a portrait painter of considerable eminence, for minuteness of labour at least, if not of genius, was born at Hamburgh in 1685, and after studying his art at Altena and Dantzic, improved himself by copying the best pictures in the latter city, and also studied diligently after living models. His first great attempt was the portrait of Duke Christian Augustus, administrator of Holstein Gottorp, which he executed in miniature with such success as to establish his credit at that court, where he also painted, in one very large picture, twenty-one portraits of the family of that prince, and introduced his own. He was principally employed by the princes of Germany; and the king of Denmark, and George I. having seen some of his works at Hanover, promised to sit to him, if he would come over to England. Denner accordingly arrived here, but succeeded so ill in the pictures of two of the king's favourite German ladies, that he did not obtain the footing he had expected at court. His fame, however, rose very high, on his exhibiting the head of an "Old Woman," that he brought over with him, about sixteen inches high, and thirteen wide, in which the grain of the skin, the hairs, the down, the glassy humour of the eyes, were represented with the most exact minuteness; but it gained him more applause than custom, for a man could not execute many works who employed so much time to finish them. The emperor of Germany, however, gave him six hundred ducats for the picture. He finished here an "Old Man," as a companion to it, which he had begun at Hamburgh;

[1] Nichols's Bowyer.

and also painted himself, his wife, and children, with the same circumstantial detail. Mr. Fuseli very justly remarks of him that he was born to be a fac-similist, and not a painter. With the most anxious transcription of parts, he missed the whole, and that air of life which is the result of imitation. He left England in 1728, and died, probably in his native country, in 1747. His "Old Woman" has been exhibited, or a copy from it, within these few years in London. Lord Orford adds that "the portrait of John Frederic Weichman of Hamburgh, painted by him, is said to be in the Bodleian library at Oxford." But in the catalogue of pictures there, this is stated to have been *painted* as well as given by Weichman himself.[1]

DENNIS (JOHN), a poet, a political writer, and a critic, was born in the city of London in 1657. His father was a sadler, and a citizen of reputation; who determining to give him a liberal education, sent him to Harrow-on-the-Hill, where he received his grammatical instruction under Dr. William Horn, a school-master in high esteem for piety and literature. In the eighteenth year of his age he was removed to the university of Cambridge, where he was entered of Caius college, January 13, 1675, and continued there till he took his bachelor's degree in 1679; after which he became a member of Trinity-hall, and in 1683, was admitted to the degree of master of arts. It is related, by the author of the Biographia Dramatica, that he was expelled from college, for literally attempting to stab a person in the dark, which has been since confirmed by Dr. Farmer, by an extract from the Gesta book of Caius college: by this it appears that he was expelled March 4, 1680, for assaulting and wounding one Glenham with a sword. This accounts for his removing to Trinity hall.

Not satisfied with obtaining the best education his own country could afford, Mr. Dennis determined to improve his understanding, and increase the extent of his knowledge abroad, and made the tour of France and Italy; in the course of which it is said that his observations on the evil effects arising from despotic government, greatly contributed to strengthen in him those principles of whiggism, and that zeal for liberty which he had early imbibed, and which he invariably maintained to the close of his life. On his return to England, such was the opinion entertained of

[1] Descamps, vol. IV.—Pilkington, edit. 1805.—Walpole's Anecdotes.

his accomplishments, that he found an easy admission into the company of several of the most distinguished men of the age for genius, wit, and learning, particularly the earls of Pembroke and Mulgrave, Charles Montague, esq. afterwards earl of Halifax, Walter Moyle, esq. Mr. Wycherley, and the celebrated poets Dryden, Congreve, Southern, and Garth. All these thought highly of his talents; but certainly had not the same reason to think well of his discretion; his pride and passion hurrying him into actions which were injurious to his reputation. It is related, that on his first introduction to Charles Montague, esq. he got intoxicated with some very fine wines, to which he had not been accustomed, and becoming impatient of contradiction, suddenly rose, rushed out of the room, and overturned the sideboard of plate and glasses as he went. Next morning, seeing Mr. Moyle, he told him, that he had forgotten every thing which had happened, and desired to know in what manner he went away. "Why," said Moyle, "You went away like the devil, and took one corner of the house with you."

If Dennis was originally designed for any particular profession, he was probably diverted from it by the company he kept, or, having some fortune left him by an uncle, he might determine to devote himself wholly to poetry, politics, and criticism. The greater part of his poems are printed in his select works, published by him, in two volumes, in 1718. The editor of the Biographia Britannica has bestowed much unnecessary criticism on this collection of poems, few of which will bear the test, either of originality, poetic spirit, or elegance, although verses not much superior have unquestionably been admitted into Dr. Johnson's and other bodies of English poetry. Few readers will now be disposed to make Dennis's poetry the object of their attention. Independently of its other deficiencies, the subjects to which it was devoted were not calculated to confer upon it any lasting degree of popularity. Political, and especially panegyrical poems are only fitted to excite a temporary admiration.

As a dramatic writer, his first performance was a comedy, entitled "A Plot and no Plot, or Jacobite Credulity," acted at the theatre royal in Drury-lane, in 1697, and intended as a satire on the party devoted to king James. In the story, Mr. Dennis justly claims the merit of original invention, and many of the scenes abound with wit; but

several of the incidents are very absurd and unnatural. His second dramatic production was "Rinaldo and Armida," a tragedy, acted at Lincoln's-inn Fields, in 1699; the hint of the chief characters is borrowed from Tasso's Gierusalemme. As, however, Mr. Dennis was not satisfied with the manners of that great Italian, he has taken the liberty to change them, and to form the characters according to what he apprehended to be more agreeable to the subject. The scene lies on a top of a mountain in the Canaries; and the musical entertainments that accompanied the work were composed by Mr. John Eccles, excepting a chorus in the fourth act, which is borrowed from Mr. Henry Purcell's frost scene. Another tragedy, "Iphigenia," was produced by our author in 1700, and brought on at the theatre in Little Lincoln's-inn Fields, where it was condemned; but although there are undoubtedly many irregular lines in it, and perhaps some passages savour of turgidity, upon the whole, it is a pathetic and interesting performance. It must not, however, be concealed that Mr. Dennis has derived his chief excellence from Euripides's Iphigenia in Tauris, whence his story is taken, and indeed his obligations to Euripides are so numerous, that he ought to have openly acknowledged them. With less merit than "Iphigenia," a comedy of Mr. Dennis's, which was produced by him in 1702, was somewhat more successful at the theatre. The title of it is, "The Comical Gallant, with the Amours of Sir John Falstaff," a very indifferent alteration of Shakspeare's "Merry Wives of Windsor." When it was published, a large essay was added of taste in poetry, and the causes of its degeneracy.

In 1704, our author brought out a tragedy, entitled "Liberty asserted," the scene of which is laid at Agnie (which name, he says, for the sake of a better sound, he has altered to Angie) in Canada; and the plot is an imagined one, from the wars carried on among the Indian nations. In the dedication to Anthony Henley, esq. Mr. Dennis owns himself to be indebted to that gentleman for "the happy hint upon which it was formed." This was by far the most successful of all our author's dramatic productions; having been represented many times at Lincoln's-inn Fields with very great applause. This was probably owing, in a considerable degree, not to its own merit, but to the abuse which is plentifully scattered through it upon the French nation, which, during a season of war,

was congenial to the feelings of the auditory. Its success, however, produced an odd effect on Dennis's imagination, which was never well regulated. Thinking that the severity of the strokes against the French could never be forgiven, and consequently, that Louis XIV. would not consent to a peace with England, unless he was delivered up a sacrifice to national resentment, he carried this apprehension so far that when the congress for the peace at Utrecht was in agitation, he waited on the duke of Marlborough, who had formerly been his patron, to entreat his interest with the plenipotentiaries, that they should not consent to his being given up. With great gravity the duke informed him, that he was sorry it was out of his power to serve him, as at that time he had no connexion with the ministry, adding, that he fancied his case not to be quite so desperate as he seemed to imagine; for that, indeed, he had taken no care to get himself excepted in the articles of peace; and yet he could not help thinking that he had done the French almost as much damage as even Mr. Dennis. Another instance of our author's terror, arising from his self-importance, is thus related. Having been invited down to a gentleman's house on the coast of Sussex, where he was very kindly entertained, as he was walking one day near the beach, he saw a ship sailing, as he imagined, towards him. Upon this, supposing that he was betrayed, he immediately made the best of his way to London, without even taking leave of his host, whom he believed to have been concerned in the plot against him, and to have decoyed him to his house, with no other view than to give notice to the French, who had fitted out a vessel on purpose to carry him off, if he had not luckily discovered their design.

Mr. Dennis's next dramatic attempt was in a comedy, entitled "Gibraltar, or the Spanish Adventure;" and which was performed in 1705, at the theatre royal in Drury-lane; but without success. "Orpheus and Eurydice," a masque, which was produced by our author in 1707, does not appear to have been acted. It is printed in the "Muse's Mercury," for the month of February in that year. In 1709, Mr. Dennis brought upon the stage, at Drury-lane, "Appius and Virginia," a tragedy, which was not very successful; but is remarkable for a circumstance little connected with its literary merit. Dennis, expressly for the use of this play, had invented a new spe-

cies of thunder, which was approved of by the actors, and is the sort at present used in the theatre. Some nights after his tragedy had been laid aside, Dennis being in the pit at the representation of Macbeth, heard his own thunder made use of; upon which he rose in a violent passion, and exclaimed, with an oath, that it was his thunder. "See," said he, "how these rascals use me! They will not let my play run; and yet they steal my thunder!" Our author's last dramatic production was "Coriolanus, the Invader of his country; or, The Fatal Resentment;" a tragedy, altered from Shakspeare's Coriolanus. After it had been represented three nights, the managers Wilks, Cibber, and Booth, who were not satisfied with the profits derived from it, to the astonishment and indignation of Mr. Dennis, gave out another play for the next evening. Upon this he published his tragedy, with a dedication to the duke of Newcastle, at that time lord chamberlain of his majesty's household, in which he has given full scope to his resentment against the patentees, and especially against Mr. Cibber. The last gentleman, instead of the author's epilogue, had substituted one of his own, which was spoken by Mrs. Oldfield, an additional cause of offence to our poet, who, in an advertisement, has represented it as a wretched medley of impudence and nonsense; and, indeed, it does not appear to be entitled to commendation.

Dennis, as already noticed, derived some fortune from an uncle; but that was probably spent in a little time. As he wrote for government when the whigs were in power, and was patronised by lord Halifax, there can be no doubt, but that he occasionally received pecuniary gratifications, either from the bounty or through the interest of that nobleman. For his poem on the battle of Blenheim the duke of Marlborough rewarded him with a present of a hundred guineas. But, previously to the writing of that poem, he had experienced his grace's patronage in a much more important instance; for the duke had procured for him the place of a waiter at the Custom-house, worth a hundred and twenty pounds a year. This office he held for six years; during which he managed his affairs with so little discretion, that, in order to discharge some pressing demands, he was obliged to dispose of his waitership. The earl of Halifax, having heard of his design, sent for him, and, in the most friendly manner, expostulated with him upon the folly and rashness of disposing of his place, by

which his lordship told him that he would soon become a beggar. In reply, our author represented the exigencies to which he was reduced, and the importunate nature of the demands that were made upon him. The earl, however, insisted, that, if he must sell his place, he should reserve to himself an annuity out of it for a considerable term of years; such a term as his lordship thought Mr. Dennis was not likely to survive; yet this he did survive, and was exposed in his old age to great poverty. With such a disposition as Mr. Dennis possessed, it is not surprizing that he was often liable to arrests from his creditors. An instance of sir Richard Steele's friendship to him in this respect he is said to have ill-repaid. Sir Richard, if the story be true, once became bail for him, and afterwards was arrested on his account; but, when he heard of it, he only exclaimed, "'Sdeath! why did he not keep out of the way, as I did?" In the latter part of our poet's life, he resided within the verge of the court, for the security of his person, but one Saturday night, he happened to saunter to a public-house, which, in a short time, he discovered to be out of the verge. As he was sitting in an open drinking-room, a man of a suspicious appearance entered, about whom Mr. Dennis imagined there was something that denoted him to be a bailiff. Being seized with a panic, he was afraid that his liberty was now at an end, and sat in the utmost solicitude, but durst not offer to stir, lest he should be seized upon. After an hour or two had passed in this painful anxiety, at last the clock struck twelve; when Mr. Dennis, addressing himself to the suspected person, cried out in an extacy, "Now, sir, bailiff or no bailiff, I don't care a farthing for you—you have no power now." The man was astonished at his behaviour; and, when it was explained to him, was so much affronted with the suspicion, that, had not our author been protected by his age, he would probably have taken personal revenge.

On Mr. Dennis's character as a political writer it is not necessary to enlarge. It is probable that, in this capacity, he may have been the author of several tracts, which are now forgotten, and with regard to which there would be no utility in endeavouring to rescue them from oblivion. In his select works are inserted the productions of this kind which he himself thought of the most consequence, and the most worthy of preservation. The first of them was

published in 1702, and is an answer to a discourse of the famous Henry Sacheverell, called "The Political Union." Dennis's piece is entitled "Priestcraft dangerous to Religion and Government;" and is a defence of low-church principles and toleration. In 1703 he printed "A Proposal for putting a speedy End to the War, by ruining the commerce of the French and Spaniards, and securing our own, without any additional expence to the nation." The scheme was, to form such a junction of the English and Dutch fleets, and such a combination and disposition of a large number of smaller armed vessels, as should effectually carry into execution the purpose intended. Our author has explained his project with sufficient ingenuity; but, like many other projects which voluntary politicians have been so ready to contrive for the public good, it met with no degree of regard. Indeed, the views and measures of the then subsisting ministry were more directed to exertions by land than at sea. In 1711 he produced "An Essay upon Public Spirit; being a Satire, in prose, upon the manners and luxury of the times, the chief sources of our present parties and divisions," a violent and not very judicious declamation against the vices of his own age, in contrast with the virtues of our remote ancestors.

The last political production of Mr. Dennis appeared in the beginning of king George the First's reign, and is entitled, "Priestcraft distinguished from Christianity;" but this, perhaps, may rather be considered as a theological than a political work, and was principally intended to expose those high claims of churchmen, and those arbitrary principles of government, which were hostile to the interests of the house of Hanover.

We are now to consider Mr. Dennis in his critical capacity, in which he so frequently exerted himself that he came to be called the Critic, by way of distinction. For sustaining this character he was not ill qualified by his knowledge, learning, and judgment. He maintained it likewise with reputation for some time; but at length he displayed this talent with so little judgment or delicacy, and against men of such eminence and superiority, that they succeeded in reducing him to a low degree of estimation with the public. His first criticism was entitled "Observations on Blackmore's Prince Arthur;" the third edition of which poem was printed in 1696, and which might afford sufficient scope for a variety of strictures; but that

in this instance he was more mild than usual, is probable, from his afterwards corresponding with sir Richard Blackmore on very friendly terms. In 1696 or 1697, he published "Letters upon several occasions," written partly by himself, and partly by Mr. Dryden, Mr. Wycherley, Mr. Moyle, and Mr. Congreve. The subjects of them are in some degree miscellaneous; but chiefly critical; and, among other things, they contain Mr. Congreve's Observations concerning Humour in Comedy. A very high opinion of our author was at this time entertained by Dryden and Congreve. In 1701 he gave to the public a critical discourse, entitled "The Advancement and Reformation of modern Poetry," divided into two parts; the design of the first of which is to shew, that the principal reason why the ancients excelled the moderns in the higher species of poetry was, because they mixed religion with it. In the second, Mr. Dennis endeavours to prove, that by joining poetry with the religion revealed to us in sacred writ, the modern poets might equal the ancient. Whether he has entirely succeeded in the positions he maintains, may, perhaps, be doubtful; but he has supported them with some ingenuity and ability.

In the beginning of 1704 our author distinguished himself as an antagonist of the famous Jeremy Collier. That gentleman had made his first attack upon the stage in 1698; and, upon occasion of the great storm which happened on the 27th of November 1703, renewed his attack, in a pamphlet entitled "A Dissuasive from the Play-house; written by way of letter to a Person of Quality." The design of this piece was to represent the tempest as a judgment upon the nation for the enormities of the theatre. On this Dennis wrote "The Person of Quality's Answer to Mr. Collier's Letter: containing a Defence of a regulated Stage," in which he had the prudence to confine himself to the vindication of a theatre under proper regulations; freely giving up the licentiousness and profaneness by which it had formerly been so greatly dishonoured, and which rendered the greater part of Collier's writings unanswerable.

In 1706 our author published "An Essay on the Operas, after the Italian manner, which are about to be established on the English Stage; with some reflections on the damage which they may bring to the public." His opinions here had been adopted by the most eminent writers of the time,

who had some cause for resentment in the cold reception that had been given to the English drama. Our author declares, however, in his preface, that his treatise is only levelled against those operas which are entirely musical; since those which are dramatical may be partly defended by the examples of the ancients.—Another of Mr. Dennis's critical publications, but of what date we are not able to ascertain, is preserved in his select works, "The Grounds of Criticism in Poetry," a sequel to the sentiments which he had maintained in his "Advancement and Reformation of modern Poetry." Here he again insists upon the immense scope which religion affords for poetic excellence. Under the word religion he includes the whole system of supernatural machinery, the introduction of superior beings, and all the noble fictions, sentiments, addresses, and images, that may be derived from the knowledge of revelation. In the beginning of 1711 our author produced another tract, which added farther to his reputation as a critic; his three "Letters on the Genius and Writings of Shakspeare," in which he has drawn the poetical character of our immortal dramatist with sagacity and judgment; and has strongly supported the opinion of Shakspeare's learning, which has since more decisively been maintained by Dr. Farmer.

Thus far Mr. Dennis pursued his critical inquiries without giving any peculiar offence. He might, indeed, occasionally deliver with freedom his sentiments concerning the writings of his contemporaries, and in some few instances might express himself with severity. But still he did not run into such excesses as to bring on any material personal controversy, until in 1711, soon after the commencement of the Spectator, he entered into a contest with Addison, Steele, and Pope. He imagined himself to be attacked so early as in the second or third number of that paper; and was particularly displeased with the thirty-ninth and fortieth numbers, in which a doctrine was advanced, with regard to poetical justice, very different from what he had always maintained. Accordingly, he addressed a letter to the Spectator on the subject, at the conclusion of which he says, "Thus—I have discussed the business of poetical justice, and shewn it to be the foundation of all tragedy; and therefore, whatever persons, whether ancient or modern, have written dialogues which they call tragedies, where this justice is not observed, those persons have

entertained and amused the world with romantic lamentable tales, instead of just tragedies, and of lawful fables." That our critic was extremely anxious in support of this point, is apparent from several other parts of his works. He has particularly insisted upon it in a letter to sir Richard Blackmore on the moral and conclusion of an epic poem; and has certainly conducted his argument with great ingenuity. Another opportunity which the Spectator afforded Mr. Dennis for the exercise of his critical skill, was by the illustrations in the seventieth and seventy-fourth numbers of the ballad of Chevy Chase, though the subject was scarcely important enough to deserve an elaborate discussion of nearly thirty pages. A farther attack upon the Spectator was particularly levelled at sir Richard Steele. That gentleman, it is said, had promised our critic to take some opportunity of mentioning his works in public with advantage, and thereby of promoting his reputation. It however unfortunately happened, that Mr. Addison, who perhaps knew nothing of sir Richard's engagement, quoted, in his paper upon Laughter, the two following lines, which he calls humourous and well-expressed, from Mr. Dennis's translation of a satire of Boileau's:

> "Thus one fool lolls his tongue out at another,
> And shakes his empty noddle at his brother."

Mistaking this quotation for the performance of sir Richard Steele's promise, our author published a letter to the Spectator full of resentment, and which strongly marks the irritability of his disposition. What particularly displeased him was, that some far superior specimen was not exhibited of his poetic excellence; and he pointed out a passage in his poem on the Battle of Ramillies, which he thinks might have been preferred to the forementioned couplet.

Mr. Dennis's contest with the Spectator was speedily followed by his more unfortunate attack upon Mr. Pope; occasioned by the publication of the "Essay on Criticism." In that essay were some lines, which our author considered as having a reference to himself, and wrote a pamphlet, of which Dr. Johnson says, that it is such as rage might be expected to dictate. In a few instances his strictures were just; but in general his desire to do mischief was greater than his power. The only extenuation of the personal abuse he threw out against Mr. Pope was his conviction of

that gentleman's having given the first offence. "Thus," observes Dr. Johnson, "began the hostility between Pope and Dennis, which, though suspended for a short time, never was appeased. Pope seems, at first, to have attacked him wantonly; but, though he always professed to despise him, he discovers, by mentioning him very often, that he felt his force or his venom." Dennis afterwards criticized several of Mr. Pope's other poems; but without success; and that he should upon that account have a place assigned to him in the "Dunciad," is no more than what might have been expected. He took his revenge, such as it was, by writing against the "Rape of the Lock," remarking that the machinery is superfluous; and that, by all the bustle of preternatural operation, the main event is neither hastened nor retarded; but the "Rape of the Lock" was not to be thus assailed, and Dennis never discharged his critical artillery with less effect. What, indeed, could be more ridiculous, than his pretending to find a latent meaning in the incidents of this inimitable poem, and therefore accusing Pope of being an enemy to his king and country? This, however, produced a piece of exquisite humour, "The Key to the Lock."

In 1713, Mr. Addison's Cato was produced upon the stage with a degree of applause, which, we believe, was never before given to any dramatic composition. But though the play was acted in the cause of whiggism, and Dennis himself was so zealous a whig, he could not bear the success with which it was attended. That in this he was actuated by personal animosity, cannot be denied; since it is acknowledged by himself, in a letter to the duke of Buckingham, that the motive which induced him to write his remarks upon Cato was, his having been attacked in several numbers of the Spectator. His principle of action we condemn; but the abilities with which he has executed his purpose are unquestionable. "He found," says Dr. Johnson, "and shewed many faults: he shewed them, indeed, with anger; but he found them with acuteness, such as ought to rescue his criticism from oblivion;" and Dr. Johnson has thought a large extract from this pamphlet worthy of transcription into his Life of Addison, who himself maintained a profound silence. Pope, however, took upon him to avenge his cause, in a pamphlet entitled "The Narrative of Dr. Robert Norris, concerning the strange and deplorable frenzy of Mr. John Dennis, an

officer in the custom house," a piece of humour which does little credit to Pope's heart, and must excite the disapprobation of every benevolent mind. Pope, however, left Dennis's objections to Cato in their full force, "and therefore discovered more desire of vexing the critic, than of defending the poet. Addison, who was no stranger to the world," says Dr. Johnson, "probably saw the selfishness of Pope's friendship; and resolving that he should have the consequences of his officiousness to himself, informed Dennis by Steele, that he was sorry for the insult; and that whenever he should think fit to answer his remarks, he would do it in a manner to which nothing could be objected." Mr. Dennis, having been successful in displaying the faults of Cato, with regard to the probability of the action, and the reasonableness of the plan, proceeded, in the pride of conquest, to attack the sentiments of the play in seven letters. But here his strictures are, in general, trifling and insignificant; containing such petty cavils, and minute objections, as the malignity of criticism, united with some degree of sagacity, might be capable of exercising against the most perfect productions of the human mind.

In 1718, Mr. Dennis published, in two volumes, 8vo, his "Select Works;" and printed, likewise, in the same year, by subscription, in two volumes, large 8vo, "Original Letters, familiar, moral, and critical," a collection which does credit to our author's abilities. Among the pieces not yet mentioned, he has made some ingenious remarks upon the *vis comica*, with the want of which Terence was charged by Julius Cæsar; and there are several other disquisitions that are not unworthy of a perusal. In a letter to Mr. Jacob Tonson, senior, on the conspiracy against the reputation of Mr. Dryden, our author has manifested a high regard for the honour of that great poet. The character, however, which Mr. Dennis gives of himself, in the same letter, is very different from what the public, both at that time and ever since, has entertained. "Whatever," says he, "the mistaken world may think, I am always willing to be pleased; nay, am always as greedy of pleasure as any Epicurean living; and whenever I am naturally touched, I give myself up to the first impression, and never look for faults."

The relief which Mr. Dennis obtained by these publications, though considerable, was not permanent. Being

much distressed very near the close of his life, it was proposed to act a play for his benefit, and Thomson, Mallet, Mr. Benjamin Martin, and Pope, took the lead upon the occasion. The play, which was "The Provoked Husband," was represented at the Little Theatre in the Haymarket, December 18, 1733; and Pope wrote a prologue, which was spoken by Theophilus Cibber. Dennis had at this time become blind. Mr. Pope's benevolence was not so pure as could be wished; for his prologue was throughout a sneer upon the poor old critic, who happily, either from vanity, or the decay of his intellects, did not perceive its tendency. Warburton styled it "benevolent irony." Mr. Dennis survived this assistance only twenty days, dying on the 6th of January, 1733-4, in the seventy-seventh year of his age.

The character of Mr. Dennis must in general be sufficiently apparent from what has already been said. Ill-nature has been ascribed to him with too much shew of reason; though perhaps it belonged to him more as a writer than as a man. In a letter to a friend he has endeavoured to vindicate himself from the charge; but not, we think, with entire success. This at least is certain, from several transactions, that he was very irritable in his temper. Till he was five and forty, he was intimately conversant with the first men of the age, both with respect to rank and abilities; and when he retired from the world, he continued to preserve some honourable connections. Such was the estimation in which he was held, that he experienced the patronage of gentlemen whose political principles were extremely different from his own. George Granville, esq. in particular, afterwards lord Lansdowne, behaved to him with distinguished generosity, as did the earl of Pembroke, bishop Atterbury, and sir Robert Walpole.[1]

DENNY (Sir Anthony), knt. one of the gentlemen of the privy chamber to king Henry VIII., was the second son of Thomas Denny, of Cheshunt, in the county of Hertford, esq. by Elizabeth, daughter of Thomas Mannock. He had his education in St. Paul's school, London, under the celebrated grammarian Lilly; and afterwards in St. John's college, Cambridge; in both which places

[1] Biog. Brit.—Dr. Johnson's Works, and Bowles's edition of Pope's Works; see Indexes.—Malone's Life of Dryden, vol. I. p. 540.—Nichols's Atterbury.—Gent. Mag. XXXVIII. 563. LXV. 105.—See an ingenious but more unfavourable sketch of Dennis's character, in D'Israeli's "Calamities of Authors."

he so improved himself, that he became an excellent scholar, as well as a person of great worth. His merit having made him known at court, he was constituted by Henry VIII. one of the gentlemen of the bed-chamber, groom of the stole, and a privy counsellor; and likewise received the honour of knighthood from that prince; with whom being in great favour *, he raised a considerable estate on the ruins of the dissolved monasteries. In 1537, Henry gave him the priory of Hertford, together with divers other lands and manors; and in 1539, Dec. 15, the office of steward of the manor of Bedwell and Little Berkhamstead, in Herts; besides which sir Anthony also obtained the manor of Butterwick, in the parish of St. Peter in St. Alban's, the manors of the rectory and of the nunnery, in the parish of Cheshunt; and of Great Amwell, all in the county of Hertford. In 1541, there was a large grant made to him by act of parliament, of several lands that had belonged to the abbey of St. Alban's, lately dissolved; and not content with all this, he found means to procure a thirty-one years' lease of the many large and rich demesnes that had been possessed by Waltham-abbey, in Essex; of which his lady purchased afterwards the reversion. In 1544 the king gave him the advantageous wardship of Margaret, the only daughter and heir of Thomas lord Audley, deceased. On the 31st of August, 1546, he was commissioned, with John Gate and William Clerk, esquires, to sign all warrants in the king's name. Though somewhat rapacious, he was liberal; in this reign he did eminent service to the great school of Sedberg in Yorkshire, belonging to the college wherein he had received his education; the building being fallen to decay, and the lands appropriated thereto sold and embezzled, he caused the school to be repaired, and not only recovered, but also settled the estate so firmly, as to prevent all future alienations. He was also a more faithful servant than his brother courtiers, for when Henry VIII. was on his death-bed, he had the courage to put him in mind of his approaching end, and desired him to raise his thoughts to heaven, to think of his past life, and to call on God for mercy through

* At the sale of the earl of Arran's curiosities in 1759, the gloves given by Henry VIII. to sir Anthony, were sold for 38*l.* 17*s.*; the gloves given by K. James I. to his son Edward Denny, esq. for 22*l.* 1*s.*; and the mittens given by queen Elizabeth to sir Edward Denny's lady, for 25*l.* 4*s.* All these were purchased for sir Thomas Denny, of Ireland, a lineal descendant.

Jesus Christ. So great an opinion had that capricious monarch of him, that he appointed him one of the executors of his will, and one of the counsellors to his son and successor Edward VI. and bequeathed him a legacy of 300*l.* He did not live long after this; for he died in 1550. By his wife Joan, daughter of sir Philip Champernon, of Modbury, in Devonshire, a lady of great beauty and parts, he had six children; of whom, Henry, the eldest, was father of Edward Denny, knighted in 1589, summoned to parliament in 1605, and advanced Oct. 24, 1626, to the dignity of earl of Norwich. Of sir Anthony Denny's personal character, one of his contemporaries informs us, that his whole time and cares were employed about religion, learning, and the care of the public, and has highly commended him for his prudence and humanity. He was the early friend and patron of Matthew Parker, afterwards archbishop of Canterbury. The learned Henry Howard, earl of Surrey, wrote an excellent epitaph for him some years before his decease; and sir John Cheke, who had a great esteem for him, honoured his memory with an elegant heroic poem.[1]

DENORES (JASON), was born at Nicosia, in the island of Cyprus, of one of the principal families in that country, and which, according to his account, was originally from Normandy. When Cyprus was taken by the Turks in 1570, he lost all his property, and retired into Italy, where he had before made some stay; and, settling at Padua, was appointed professor of moral philosophy, 1577. He died in that city, 1590, of grief, occasioned by the banishment of his only son, who had killed a noble Venetian in a quarrel. Denores was well acquainted with the peripatetic philosophy, and had a superstitious veneration for Aristotle. He engaged in a dispute with Guarini about pastoral tragi-comedies, and published a great number of his own works; some in Latin, some in Italian. Possevin esteems his rhetoric. His Italian works are, "Poetica," Padua, 1588, 4to; "Dell'ottima republica," Venice, 1578, 4to, which he models by that of Venice. "Del Mondo," Venice, 1571, 8vo; "Della Retorica," Venice, 1584, 4to. His Latin works are, "Institutio in Philosophiam Ciceronis," Patavii, 1576, 8vo; "De arte dicendi," Ve-

[1] Biog. Brit.—Knight's Life of Colet, p. 392.—Strype's Life of Parker, p. 22.—Annual Register for 1759, p. 84.

netiis," 1553, 8vo; Parisiis, 1554, 8vo. "De Constitutione Philosophiæ Aristotelis," Patavii, 1584, 4to; and "In Epistolam Q. Horatii de Arte Poetica," Venice, 1553, 8vo; Paris, 1554, 8vo, the first and preferable edition, but both are very rare.[1]

DENTON (JOHN), an English divine, author of some small controversial pieces, was born in 1625, and educated at Clare-hall, Cambridge, and was admitted sizar and pupil to Mr. David Clarkson, on the 4th of May, 1646, as appears from the register of the college. He was ejected by the act of uniformity in 1662, from the living of Oswaldkirk, near Helmsley, in Yorkshire, and not from that of Bolton, as Dr. Calamy affirms in his account, p. 818, who has rectified that mistake in his Continuation, p. 950, though, as it seems, without knowing that it was a mistake, it being indeed Mr. Nathan, and not Mr. John Denton, who was ejected from Bolton upon Dearn, or more properly Darwent. Mr. John Denton afterwards conformed; and being re-ordained by Dr. Thomas Barlow, bishop of Lincoln, was collated to the living of Stonegrave, within two miles of Oswaldkirk, and a prebend of the church of York, both which he held till his death, January 4, 1708, in the eighty-third year of his age, as is evident from the inscription on his tomb-stone in the church of Stonegrave, in which living he was succeeded by his son, Mr. Robert Denton, who was educated at Catherine-hall, in Cambridge, and died about 1748. Mr. John Denton having contracted an intimate friendship with Mr. Tillotson, at Clare-hall, they kept up a constant correspondence during his grace's life.[2]

DENTON (THOMAS), a clergyman who is entitled to a place in this Dictionary, as having been a contributor to the first edition of it, was born at Sebergham, in Cumberland, of an ancient family, in 1724, and was educated under the rev. Josiah Ralph, of whose poems he superintended a handsome edition published by subscription. From school he went to Queen's-college, Oxford, when he took his master's degree June 16, 1752. On leaving college, he became curate to the rev. Dr. Graham, of Netherby, at Arthuret, and Kirkandrews; and here he printed a local poem, entitled "Gariston," which is now scarce,

[1] Moreri.—Niceron, vol. XL.—Dict. Hist. in Nores.
[2] Birch's Life of Tillotson.

as he only circulated a few copies among his friends. In 1753, Dr. Graham removed him to be his curate at Ashted, in Surrey, in which living, upon the doctor's resignation, Mr. Denton succeeded him. He died here June 27, 1777, leaving three sons and four daughters. As he had had no opportunity to make much provision for this family, the late lord Suffolk generously gave his widow the next presentation to the living, which bounty was so well managed by a judicious friend, as to secure a very comfortable annuity to her and her children. Mr. Denton was a man of unassuming, modest manners; serene and placid, rather than cheerful; and a facetious man, rather than a man of humour. In discharging the duties of his profession, he was exemplarily decent, and his parishioners loved him when living, and lamented him dead. Early in life he reformed, and published a very useful manual of devotions, entitled "Religious retirement for one day in every month," from the original of Gother, a popish writer. This he undertook "to free from the peculiarities of the Romish church, and to fit it for the use of Protestants." He is, however, better known by two well-written poems, "Immortality, or the Consolation of human life, a Monody," printed separately in 4to, 1755, and afterwards reprinted in Dodsley's Collection; and "The House of Superstition," a vision, 1762, 4to, afterwards prefixed by Mr. Gilpin to his "Lives of the Reformers." In both he has proved himself no unsuccessful imitator of the style of Spenser. He also compiled the supplemental volume to the first edition of the Biographical Dictionary, in which the lives are given with equal candour and accuracy.[1]

DENTON (William), the youngest son of sir T. Denton, of Hillesden, in Buckinghamshire, was born at Stow, in April 1605. He received his education at Magdalen-hall, in Oxford, where he was initiated into the practice of medicine, under Dr. Henry Ashworth. In 1634 he took his degree of doctor, and going to reside in London, he was appointed physician to the king Charles I. in 1636, and attended his majesty to Scotland in 1639. During the troubles which succeeded, he continued to practise in London, without interfering in the factions of the time; and on the restoration of Charles II. was made one of his physicians in ordinary, and was soon after admitted fellow

[1] Hutchinson's Hist. of Cumberland, vol. II. p. 419.

of the college of physicians. He lived to the accession of king William and queen Mary, to whom, in 1689, he dedicated "Jus Regiminis," being a justification of defensive arms in general, shewing that the revolution was the just right of the kingdom. He died at his house in Covent-garden, on the 9th of May, 1691, and was buried at Hillesden. His daughter was married to George Nicholas, son of sir Edward Nicholas, sometime secretary of state under the kings Charles I. and II. His works are all on political subjects: 1. "Horæ Subsecivæ, or a treatise shewing the original, grounds, reasons, and provocations, necessitating our sanguinary Laws against Papists, made in the days of queen Elizabeth," 1664, 4to. 2. "The Burnt Child dreads the Fire, or an examination of the merits of the Papists, relating to England, mostly from their own pens, in justification of the late act of parliament for preventing dangers which may happen from popish recusants," London, 1675, 4to. 3. "Jus Cæsaris et Ecclesiæ vere dictæ," 1681, fol. to which he added, on a single sheet, "An Apology for the Liberty of the Press."[1]

D'EON (CHEVALIER DE). This extraordinary person, who is styled in the register of St. Pancras, where he was buried, CHARLES GENEVIEVE LOUISE AUGUSTE ANDRE TIMOTHEE D'EON DE BEAUMONT, is now known to have been the son of a gentleman of an ancient and respectable family at Tonnerre in Burgundy, where he was born Oct. 2, 1728. Although the register of his baptism, which bears date Oct. 5, distinctly states the child to have been a male, some have conceived that the sex was originally doubtful, and that family reasons induced the parents, who had not long before the birth of the chevalier lost their then only son, to educate the infant as one of that sex to which nature eventually proved that he belonged. In the early part of his life, he was educated under his father's roof, whence at the age of thirteen, he was removed to the Mazarin college at Paris. He had scarcely finished his studies, when the sudden death of his father, and of an uncle from whom the family had great expectations, left him doubly an orphan, and threw him on the world dependent on his own exertions for advancement. He was, however, at this period fortunate in obtaining the patronage of the prince de Conti, who had long known and

[1] Ath. Ox. vol. II.

esteemed his father, and by the prince's means was introduced to Louis XV. who presented him with a cornetcy of dragoons. Soon after this D'Eon was placed in the office of mons. Bertier de Savigny, intendant of the generalité of Paris, where he gave great satisfaction to his superiors, by the industry and talent he displayed in the office, and gained considerable credit by one or two small publications on finance.

In 1755 he was employed under the chevalier Douglas, in transacting a negociation of the most delicate and important nature at the court of Petersburgh, by which, after many years suspension of all intercourse, a reconciliation was effected between the courts of France and Russia. After some years residence at Petersburgh, D'Eon joined his regiment, then serving under marshal Broglio on the Rhine, and during the campaign of 1762, acted as aid-du-camp to that celebrated officer. When the duke de Nivernois came over to England, as ambassador, to negociate the peace of 1763, D'Eon appeared as his secretary; and so far procured the sanction of the government of England, that he was requested to carry over the ratification of the treaty between the British court and that of Versailles, in consequence of which the French king invested him with the order of St. Louis. He had also behaved, in the character of secretary, so much to the satisfaction of the duke, that that nobleman, upon his departure for France, in May 1763, procured D'Eon to be appointed minister-plenipotentiary in his room. In October following, however, the count de Guerchy having arrived here as ambassador from the court of Versailles, the chevalier received orders, or rather was requested, to act as secretary or assistant to the new ambassador. This, we are told, mortified him to such a degree, that, asserting that the letter of recall, which accompanied it, was a forgery, he refused to deliver it; and by this step drew on himself the censure of his court. On this, either with a view of exculpating himself, or from a motive of revenge, he published a succinct account of all the negociations in which he had been engaged, exposed some secrets of the French court, and rather than spare his enemies, revealed some things greatly to the prejudice of his best friends. Among other persons very freely treated in this publication was the count de Guerchy, for which D'Eon was prosecuted and convicted in the court of King's Bench, in July 1764.

It was but natural that this conduct should draw down the resentment of the court of France, and the chevalier either feared or affected to fear the greatest danger to his person. Reports were spread, very probably by himself, that persons were sent over here to apprehend him secretly, and carry him to France. On this occasion he wrote four letters, complaining of these designs, as known to him by undoubted authority. The one he sent to lord chief justice Mansfield, the second to the earl of Bute, the third to earl Temple, and the fourth to Mr Pitt. Of these personages he requested to know, whether, as he had contracted no debt, and behaved himself in all things as a dutiful subject, he might not kill the first man who should attempt to arrest him, &c.? In March 1764 he took a wiser step to provide for his safety, if there had been any cause for his fears, by indicting the count de Guerchy for a conspiracy against his life, but this came to nothing; and the chevalier, not having surrendered himself to the court of King's-bench to receive judgment for the libel on the count de Guerchy, was, in June 1765, declared outlawed. The chevalier, however, still continued in England until the death of Louis XV.

About the year 1771, certain doubts respecting his sex, which had previously been started at Petersburgh, became the topic of conversation, and, as usual in this country, the subject of betting; and gambling policies of assurance to a large amount were effected on his sex; and in 1775, more policies on the same question were effected. In July 1777, an action was brought on one of these before lord Mansfield. The plaintiff was one Hayes, a surgeon, and the defendant Jaques a broker, for the recovery of 700*l.*; Jacques having some time before received premiums of fifteen guineas *per cent.* for every one of which he stood engaged to return an hundred, whenever it should be proved that the chevalier was a woman. Two persons, Louis Le Goux, a surgeon, and de Morande, the editor of a French newspaper, positively swore that D'Eon was a woman. The defendant's counsel pleaded that the plaintiff, at the time of laying the wager, was privy to the fact, and thence inferred that the wager was unfair. Lord Mansfield, however, held that the wager was fair, but expressed his abhorrence of the whole transaction. No attempt having been made to contradict the evidence of the chevalier's being a woman, which is now known to be

false, Hayes obtained a verdict with costs. But the matter was afterwards solemnly argued before lord Mansfield in the court of King's-bench, and the defendant pleading a late act of parliament for non-payment, it was admitted to be binding, by which decision all the insurers in this shameful transaction were deprived of their expected gains. In the mean time, the chevalier, who was now universally regarded as a woman, was accused by his enemies as having been an accomplice in these gambling transactions, and a partaker of the plunder. In consequence of repeated attacks of this nature he left England in August 1777, having previously asserted in a newspaper his innocence of the fraud, and referred to a former notice, inserted by him in the papers in 1775, in which he had cautioned all persons concerned not to pay any sums due on the policies which had been effected on the subject of his sex, and declared that he would controvert the evidence exhibited on the above trial, if his master should give him leave to return to England. It is in vain now to inquire why he should delay for a moment disproving what a moment would have been sufficient to disprove.

On his return to France, however, we find him confirming the rumours against him by assuming the female dress. In excuse for this we are told that this was not a matter of choice, but insisted on by the French court, and submitted to on his part with much reluctance. Monstrous as this absurdity seems to be on the part of the French government, it is now ascertained that whilst the business of the policies was going on in this country, the celebrated Caron de Beaumarchais was actually employed by that government in negociating with D'Eon, not only for the delivery of some state-papers in his possession, and his return to France, but for the immediate assumption of the female dress and character. When D'Eon returned to France, he shewed no disposition to comply with the wishes or injunctions of his royal master, but continued for some time to wear the military uniform; and it was not till after an imprisonment of some weeks in the castle of Dijon, that the apprehension of consequences still more unpleasant, and on the other hand, a promise of the most substantial marks of court favour, induced him to assume the female character and garb, which having once adopted, he ever after continued to support, maintaining the most inviolable secrecy on the subject of his sex to the day of his death. In

consequence of this compliance with the pleasure of his court, the pension formerly granted by Louis XV. was continued, with permission to retain the cross of St. Louis; a most flattering acknowledgment was made of past services, civil and military, and the metamorphosed chevalier was even appointed to a situation in the household of the queen of France.

In 1785 he returned to England, where he continued to reside till his death. He was deprived of his pension in consequence of the French revolution, although in June 1792, he presented a petition to the national assembly (as *madame* D'Eon) desiring to be employed in their service as a soldier, to have his seniority in the army, and permission to raise a legion of volunteers for the service of his country. This petition was probably disregarded, as he remained in England, where his circumstances became embarrassed. For a few years he gained a subsistence by the sale of part of his effects, and by a public exhibition of his skill in fencing, which was the greater object of curiosity, from the general belief that it was a female performance. When incapable of these exertions by years and infirmities, he was relieved by occasional contributions. For the two last years, he scarcely ever quitted his bed, his health gradually declined, and at length an extreme state of debility ensued, which terminated in his death, May 21, 1810. Immediately after, the corpse being examined by professional gentlemen and others, was discovered to be that of a man, yet it is said that there were peculiarities in his person which rendered the doubts that had so long subsisted respecting his sex the less extraordinary, and appeared to have given facility to his occasional assumption of the female character before his final adoption of it. He had assumed the female character at Petersburgh for the purposes of political intrigue about the year 1750, when only twenty-two years of age, and had occasionally adopted it during his first residence in England; but it may be doubted whether all this will be sufficient to explain the mysteries of the chevalier's conduct, or the more strange conduct of the court of France. The chevalier D'Eon, who was distinguished as a scholar, and was well acquainted with the ancient and most of the modern languages, had a very valuable library, part of which he sold for the relief of his necessities, and part has been sold since his death. His works according to the Dict. Historique are: 1. "Memoires," 8vo and 4to, relative to his

disputes with the count de Guerchy. 2. "Histoire des Papes." 3. "Histoire politique de la Pologne." 4. "Recherches sur les royaumes de Naples et de Sicile." 5. "Recherches sur le Commerce et la Navigation." 6. "Pensees sur le Celibat, et les maux qu'il cause a la France," against the celibacy of the French clergy. 7. "Memoires sur la Russie et son Commerce avec les Anglois." 8. "Histoire d'Eudoxie Fœderona." 9. "Observations sur le royaume d'Angleterre, son government, ses grands officiers," &c. 10. "Details sur l'Ecosse, sur les possessions de l'Angleterre en Amerique." 11. "Sur la regie de blés en France, les mendians, les domains des rois," &c. 12. "Details sur toutes les Parties des Finances de France." 13. "Situation de la France dans l'Inde avant la paix de 1763." 14. "Loisirs du Chevalier D'Eon," 1775, 13 vols. 8vo, a brief statistical account of the principal countries in Europe. He left behind some MSS. among which are ample materials for a life of himself. These are now in the hands of a gentleman who is preparing them for publication, and who communicated some particulars to Mr. Lysons, of which we have partly availed ourselves in this sketch. This intended biographer concludes a very favourable character of the chevalier in these words: "In religion, Mons. D'Eon was a sincere catholic, but divested of all bigotry: few were so well acquainted with the biblical writings, or devoted more time to the study of religious subjects. The shades in his character were, the most inflexible tenacity of disposition, and a great degree of pride and self-opinion; a general distrust and suspicion of others; and a violence of temper which could brook no opposition. To these failings may be traced the principal misfortunes of his life; a life in which there was much labour and suffering, mixed with very little repose."—The French editor of his life, in noticing the poverty in which he died, adds, that it does him the more honour as he had refused the offers of the English government to turn their manifestoes against his country into French.[1]

DEPARCIEUX. See PARCIEUX.

DERHAM (WILLIAM), an excellent philosopher and divine, was born at Stoughton near Worcester, Nov. 26, 1657; and educated in grammar-learning at Blockley in

[1] Lysons's Supplemental volume to the Environs.—Gent. Mag. vol. LXXX, and see Index.—Dict. Hist.

that county. In May 1675 he was admitted of Trinity college, Oxford; and when he took his degree of B. A. was already distinguished for his learning and exemplary character. He was ordained deacon by Compton bishop of London, in May 1681; priest by Ward bishop of Salisbury, in July 1682; and was the same month presented to the vicarage of Wargrave in Berkshire. August 1689, he was presented to the valuable rectory of Upminster in Essex: which living, lying at a moderate distance from London, afforded him an opportunity of conversing and corresponding with the most eminent philosophers of the nation. Here in a retirement suitable to his contemplative and philosophical temper, he applied himself with great eagerness to the study of nature, and to mathematics and experimental philosophy; in which he became so eminent, that in 1702 he was chosen F. R. S. He proved one of the most useful and industrious members of this society, frequently publishing in the Philosophical Transactions curious observations and valuable pieces, as may be seen by their Index. In his younger years he published separately, "The artificial Clock-maker; or, a treatise of watch and clock-work, shewing to the meanest capacities the art of calculating numbers to all sorts of movements; the way to alter clock-work; to make chimes, and set them to musical notes; and to calculate and correct the motion of pendulums. Also numbers for divers movements: with the ancient and modern history of clock-work; and many instruments, tables, and other matters, never before published in any other book." The fourth edition of this book, with large emendations, was published in 1734, 12mo. In 1711 and 1712 he preached "Sixteen Sermons" at Boyle's lectures; which, with suitable alterations in the form, and notes, he published in 1713 under the title "Physico-theology; or, a demonstration of the being and attributes of God from his works of creation," 8vo. In pursuance of the same design, he published, in 1714, "Astro-theology; or, a demonstration of the being and attributes of God from a survey of the heavens," illustrated with copper-plates, 8vo. These works, the former especially, have been highly and justly valued, translated into French and several other languages, and have undergone several editions. In 1716 he was made a canon of Windsor, being at that time chaplain to the prince of Wales; and in 1730 received the degree of D. D. from

the university of Oxford by diploma, on account of his learning, and the services he had done to religion by his culture of natural knowledge—"Ob libros," as the terms of the diploma run, "ab ipso editos, quibus physicam & mathesin auctiorem reddidit, & ad religionem veramque fidem exornandam revocavit." When Eleazer Albin published his natural history of birds and English insects, in 4 vols. 4to, with many beautiful cuts, it was accompanied with very curious notes and observations by our learned author. He also revised the "Miscellanea Curiosa," published in three volumes, 1726, 8vo. He next published "Christo-theology; or, a demonstration of the divine authority of the Christian religion, being the substance of a sermon preached at Bath, Nov. 2, 1729, and published at the earnest request of the auditory, 1730," 8vo. The last work of his own composition was "A Defence of the Churches right in Leasehold Estates. In answer to a book called 'An Inquiry into the customary estates and Tenant-Rights of those who hold lands of the Church and other Foundations,' published under the name of Everard Fleetwood, esq." 1731, 8vo. But, besides his own, he published some pieces of Mr. Ray, and gave new editions of others, with great additions from the author's own MSS. To him the world is likewise indebted for the "Philosophical Experiments and observations of the late eminent Dr. Robert Hooke, and other eminent virtuosos in his time, 1726," 8vo; and he communicated to the royal society several pieces, which he received from his learned correspondents.

This great and good man having thus spent his life, making all his researches subservient to the cause of religion and virtue, died, in his 78th year, April 5, 1735, at Upminster, where he was buried. He left behind him a valuable collection of curiosities; among the rest, a specimen of insects, and of most kinds of birds in this island, of which he had preserved the male and female. It may be necessary just to observe, that Dr. Derham was very well skilled in medical as well as physical knowledge; and was constantly a physician to the bodies as well as souls of his parishioners.

The late Dr. Kippis, in his additions to the life of this excellent man, says, "It sometimes happens that clergymen of the greatest wisdom, learning, and merit, are far from being good preachers. Dr. Derham is understood to have made but a very poor figure in this respect; and to

his other defects in the pulpit, was added some disadvantage with regard to his person, for he was wry-necked." Lord Kaimes accuses Dr. Derham of not having paid sufficient attention to one subject which properly came before him in his "Physico-theology," namely, the natural history of animals with relation to pairing, and the care of their progeny. "M. Buffon," says he, "in many large volumes, bestows scarcely a thought on that favourite subject, and the neglect of our countrymen, Ray and Derham, is still less excusable, considering that to display the conduct of Providence was the sole purpose of their writing natural history." This defect lord Kaimes has endeavoured to supply by some ingenious observations of his own; which, however, he considers as hints merely tending to excite farther curiosity.

Dr. Derham, by Anne his wife, had several children, the eldest of whom William Derham, D. D. died president of St. John's college, Oxford, in 1757.[1]

DERING (EDWARD), a puritan divine of the sixteenth century, was a native of the county of Kent, and related to the Derings of Surrenden. He was educated at Christ's college, Cambridge, of which he was chosen fellow in 1668, and then took his degree of bachelor of divinity. The year before, according to Mr. Cole, he was admitted lady Margaret's professor of divinity. He was also one of the preachers at St. Paul's, and in 1569 obtained the rectory of Pluckley in the diocese of Canterbury, and became chaplain to the duke of Norfolk. On Dec. 20, 1571, he was presented by the queen to the prebend of Chardstoke in the cathedral of Salisbury. He was much celebrated for his eloquence in the pulpit, and for his general learning and acuteness as a disputant, of which last he gave a proof, in a work written against the popish Dr. Harding, entitled "A Sparing Restraint of many lavish Untruths," &c. 1568, 4to. But at length he not only adopted the sentiments of Cartwright and others on the subject of habits and ceremonies, but contended in the pulpit for the entire change of church government by bishops, &c. for which he was, after a long examination and controversy, suspended from preaching in 1573. Strype has given a particular account of his prosecution and answers. He died June 26, 1576, lamented for his piety and usefulness. But he appears

[1] Biog. Brit.

to have carried his resistance to the established religion to a greater height than most of his brethren, and did not spare the queen herself. Once when preaching before her majesty, he told her, that when she was persecuted by queen Mary, her motto was *tanquam ovis* ("like a sheep"), but now it might be *tanquam indomita juvenca* ("like an untamed heifer"). The queen, however, retained so much of her milder character as only to forbid his preaching at court; to which Neal, who quotes Fuller for this anecdote, adds that "he lost all his preferments in the church," although no such words are to be found in Fuller. His principal works are, 1. "A Lecture or Exposition upon a part of the fifth chapter of the Epistle to the Hebrews, as it was read in St. Paul's, Dec. 6, 1572," Lond. 1581, 16mo. This work was extended to "Twenty-seven Lectures or Readings upon part of that Epistle," 1576. 2. "A Sermon preached before the Queen's Majesty, Feb. 25, 1569," Lond. 1584. 3. "A Sermon preached at the Tower of London, Dec. 11, 1569," ibid. 1584. These three are noticed, with extracts, in the Bibliographer, vol. I. 4. "Certain godly and comfortable Letters, full of Christian consolation," &c. no date, 4to, all which, with some other tracts of Dering's, were collected and printed in one vol. 8vo, by Field in 1595. His correspondence with lord Burleigh may be seen in Strype's Annals.[1]

DERMODY (Thomas), a young man who acquired a short-lived reputation as a poet, was born in the south of Ireland, January 1775. His father, who was a schoolmaster at Ennis for some years, is said to have employed his son, when only in his ninth year, in the situation of Greek and Latin assistant at his own school, and to increase the wonder, we are told that he had written as much genuine poetry at ten, as either Cowley, Milton, or Pope had produced at nearly double that age. At ten, too, he ran away to Dublin, where he acquired the patronage of a Dr. Houlton, in whose house he resided about ten weeks, giving astonishing proofs of his acquaintance with the Greek and Roman classics, and producing poetical translations *ad aperturam libri*. This gentleman, when obliged himself to leave Dublin, gave him some money, which he soon spent, and wandered through the streets without a

[1] Tanner.—Strype's Annals.—Strype's Parker, 326. 379. 413. 426 [448, 452] 469.—Fuller's Church Hist. Book IX. p. 109.—Cole's MS Athenæ in Brit. Mus.

settled home, until he found an asylum with a scene-painter belonging to the theatre. The scene-painter introduced him to the players, and some attempts were laudably made by them to place him in a situation where he might prosecute his studies; but the depravity of his disposition appears to have been as early wonderful as his poetical talents. The latter, however, procured him one patron after another, all of whom he disgusted by his ingratitude and licentious conduct. At length, abandoned by every person of character, he entered as a private in the 108th regiment, commanded by the earl of Granard, and behaving with some decency under the check of military discipline, he was progressively advanced to the ranks of corporal and serjeant; and in September 1794, in the nineteenth year of his age, embarked with the regiment for England. He accompanied it afterwards abroad in the expedition under the earl of Moira, and appears to have behaved so well, that his lordship promoted him to a second-lieutenancy in the waggon corps, but on the reduction of this army, Dermody was put on the half-pay list.

He now came to London, and soon dissipated his money and other supplies which lord Moira generously contributed, in the same low vices he had practised in Ireland, until he was arrested, and sent to the Fleet prison. From this situation lord Moira released him, with a threat, however, to withdraw his protection, unless he amended his conduct: but all admonition was in vain. Dermody could feel his disappointments for the moment, but there does not appear to have been a corner in his heart for repentance. His resources being now exhausted, he took shelter in a garret in Stratton-street, Westminster, where he represents himself as "stabbed by the murd'rous arts of men," although he had found a kind friend in every man to whom he was known, and had mocked the liberality of every friend he found. His biographer, Mr. Raymond, relieved him on this occasion, and assisted him in the publication of a volume of poems. "The zeal," says that gentleman, "of the few friends who were now acquainted with his distresses, soon procured him a number of advocates. His story became extensively known; and among the arbiters of wit, and the admirers of poetical compositions, his talents and situation were frequent subjects of discourse. The force of his genius was universally acknowledged; and from many who interested themselves in

his behalf, he reaped more solid advantages than praise and admiration. But neither poverty, experience, nor the contempt of the world, had yet taught him prudence: he had no sooner excited their compassion, and profited by their generosity, than he neglected their advice." He thus went on from one scene of low depravity to another, until his constitution was undermined; and at length, wasted with disease, the consequence of habitual intemperance, he died at an obscure hovel near Sydenham, July 15, 1802, in the twenty-eighth year of his age.

Such are the outlines of a life which his biographer has extended to two volumes, of considerable size, without affording a period or an incident on which the mind can dwell with any pleasure. The whole, indeed, forms a most disgusting picture of early and uniform depravity, a character wholly formed of shade, and comparable to nothing we remember. As a poet, Dermody cannot be allowed to rank very high. With a happy ear for versification, he gives us only common ideas and common images variously applied; whether he might have produced any work of a superior kind, had he been regular and studious, cannot now be ascertained. The early age at which he produced many of his pieces affords no ground of probability. If, according to his biographer, he wrote as well at the age of ten, as Cowley, Milton, or Pope, it is certain that he sunk as much below them afterwards.

Dermody's first publication was a small volume of poems, written in his thirteenth year, and printed in 1792. In 1793 he published a pamphlet on the subject of the French revolution, entitled "The Rights of Justice, or Rational Liberty," to which was annexed a poem called "The Reform." At this time, we are told, "his state became so desperate that he would have undertaken to defend or promote any cause which promised to afford the least immediate supply." During his residence in London, he published a volume of poems in 1800, a second in 1801; and afterwards a poem called "The Battle of the Bards," occasioned by the rencounter between Dr. Wolcot, *alias* Peter Pindar, and a brother bard. In 1806, Mr. James Grant Raymond published 2 vols. cr. 8vo, "The Life of Thomas Dermody," to which we are indebted for the particulars in the above sketch.[1]

[1] Life as above.

DERRICK (SAMUEL), a native of Ireland, was born in 1724. Being intended for trade, he was some time placed with a linen-draper in Dublin; but disliking his business, he quitted it and his country about 1751, and commenced author in London. Soon after he arrived at the metropolis, he indulged an inclination which he had imbibed for the stage, and appeared in the character of Gloucester in "Jane Shore," but with so little success, that he never repeated the experiment. After this attempt he subsisted chiefly by his writings; but being of an expensive disposition, running into the follies and excesses of gallantry and gaming, he lived almost all his time the slave of dependence, or the sport of chance. His acquaintance with people of fashion, on beau Nash's death, procured him at length a more permanent subsistence. He was chosen to succeed that gentleman in his offices of master of the ceremonies at Bath and Tunbridge. By the profits of these he might have been enabled to place himself with œconomy in a less precarious state; but his want of conduct continued after he was in the possession of a considerable income, by which means he was at the time of his death, March 7, 1769, as necessitous as he had been at any period of his life. He translated one piece from the French of the king of Prussia, called "Sylla," a dramatic entertainment, 1753, 8vo; "A Voyage to the Moon," from the French of Bergerac, 1753; "Memoirs of the Count de Beauval," from the French of the marquis d'Argens," 1754, 12mo; "The third Satire of Juvenal translated into English verse," 1755, 4to; and he edited an edition of Dryden's poetical works, with a life and notes, 1762, 4 vols. 8vo, a beautifully printed work, which had very little success. In 1759 he published a "View of the Stage," under the name of Wilkes; in 1762, "The Battle of Lora," a poem; in 1763, "A Collection of Voyages," 2 vols. 12mo, and some other compilations, with and without his name, which, indeed, in the literary world, was of little consequence. The most amusing of his works, was his "Letters written from Liverpool, Chester, &c." 2 vols. 12mo. Derrick lived rather to amuse than instruct the public, and his vanity and absurdities were for many years the standing topics of the newspaper wits. A few, not unfavourable, anecdotes of Derrick are given in Boswell's Life of Johnson.[1]

[1] Biog. Dram.—Boswell's Life of Johnson.—Isaac Reed's MS Anecdotes, 3 vols. 8vo, in the possession of the Editor.

DESAGULIERS (JOHN-THEOPHILUS), an eminent experimental philosopher, was born at Rochelle, in France, on the 12th of March 1683. He was brought to England when about two years of age, by his father, the rev. Mr. John Desaguliers, who, being a French protestant, was obliged to quit his native country in consequence of the persecution which followed upon the revocation of the edict of Nantes, which took place in 1685. He was instructed in grammar learning by his father, and read the classics under him; after which he was sent to Christ Church college, Oxford, where he took the degree of B. A. and entered into deacon's orders in 1710. The same year he read lectures in experimental philosophy at Hart-hall, whither he had removed from Christ Church, in the room of Mr. Keill (afterwards Dr. Keill) who at this time accompanied the Palatines to New England, in consequence of his being appointed their treasurer. In 1712 he married Miss Joanna Pudsey, daughter of William Pudsey, esq. and, on the third of May the same year, took the degree of M. A. The following year he removed to the metropolis, and settled in Channel-row, Westminster, where he continued his courses of experimental philosophy several years.

On the 29th of July 1714, he was elected a fellow of the royal society, of which he became a very useful member, and was much respected by the president, sir Isaac Newton. His first paper which appeared in the Philosophical Transactions, was published in the 348th number, and contained an account of some experiments of sir Isaac Newton on light and colours, which had been repeated by Mr. Desaguliers, in order to confirm sir Isaac's theory. He soon after communicated to the society (Transactions, No. 361) a method by which myopes might use telescopes without eye-glasses. Of some experiments which he made with Mr. Villette's burning-glass, in conjunction with Dr. J. Harris, an account was also published in the Transactions. In 1716 he published a piece entitled "Fires improved; being a new method of building Chimnies, so as to prevent their smoaking." This was a translation from the French, and involved him in some dispute with Edmund Curll, whom he had employed as his publisher, and admitted to have a share in the book. Curll, in order to promote the sale, had puffed it off in a very gross manner; which induced Mr. Desaguliers to publish a letter in a

periodical paper, called "The Town-Talk," begun at that time by sir Richard Steele, in which he informed the public, that, whenever his name hereafter "was, or should be printed, with that egregious flatterer Mr. Curll's, either in an advertisement, or at the title-page of a book, except that of Fires improved, he entirely disowned it."

The merit of our experimental philosopher had now attracted the notice of the duke of Chandos, who had before taken Dr. Keill under his patronage, and who became also a patron to Mr. Desaguliers, making him his chaplain, and presenting him, about 1714, to the living of Stanmore parva, or Whitchurch. In 1717 he went through a course of his lectures on experimental philosophy, before king George I. at Hampton Court; with which his majesty was so well pleased, that he intended to have conferred upon him the valuable living of Much Munden, in Hertfordshire; but that benefice was obtained for another person by the earl of Sunderland, who prevailed with a friend to present him with a living in Norfolk, the revenue of which, however, amounted only to 70*l.* per annum. On the 16th of March 1718, he accumulated the degrees of bachelor and doctor of laws at Oxford. On the 30th of June 1720, he made an experiment before the royal society, to prove that bodies of the same bulk do not contain equal quantities of matter; and, therefore, that there is an interspersed vacuum. He likewise made some experiments before the society on the 30th of March 1721, relating to the resistance of fluids, an account of which was published in the Philosophical Transactions, No. 367. In 1728 he shewed before the royal society a machine for measuring any depth in the sea, with great expedition and certainty, which was invented by the rev. Mr. Stephen Hales (afterwards Dr. Hales) and himself; and of which an account was published in the Philosophical Transactions, No. 405. He continued, from time to time, to exhibit various philosophical experiments before the royal society, and for which he received a salary.

In 1734 he published, in two volumes, 4to, "A Course of Experimental Philosophy*." On the 30th of January,

* In 1719 was published, in 4to, a work under the following title: "A System of Experimental Philosophy, proved by Mechanics; wherein the principles and laws of physics, mechanics, hydrostatics, and optics, are demonstrated and explained at large, by a great number of curious experiments; with a full description of the air pump, and the several experiments thereon: as also of the different species of barometers, thermometers, and hy-

the following year, he communicated to the royal society an attempt to explain the phenomenon of the horizontal moon appearing bigger than when elevated many degrees above the horizon, supported by an experiment. He likewise published this year, in 8vo, the second edition of "Dr. Gregory's Elements of Catoptrics and Dioptrics," translated into English by Dr. Brown; to which he added an appendix, containing an account of reflecting telescopes, &c. In February 1738, he made some electrical experiments before the royal society; and, in April the same year, he performed some electrical experiments at the prince of Wales's house at Cliefden; of which an account was published in the Philosophical Transactions, No. 454. In 1739 he communicated to the royal society some thoughts and conjectures concerning the cause of elasticity, which were published in the Philosophical Transactions, No. 454, and contributed various other papers, which were also published in the Transactions. He had the honour of reading his lectures before king George II. as well as the rest of the royal family; and he exchanged the living which he had in Norfolk for one in Essex, which he obtained on the presentation of his majesty. He was likewise made chaplain to Frederick prince of Wales.

When Channel row, in which he had lived for some years, was ordered to be taken down to make way for the new bridge at Westminster, Dr. Desaguliers removed to lodgings over the Great Piazza in Covent Garden, where he carried on his lectures till his death. He is said to have been repeatedly consulted by parliament, upon the design of building that bridge; in the execution of which, Mr. Charles Labelye, who had been many years his assistant, was appointed a supervisor. He likewise erected a ventilator, at the desire of parliament, in a room over the house of commons. In 1742 he published a "Dissertation on Electricity," by which he gained the prize of the academy at Bourdeaux. "This prize," Dr. Priestley observes, "was a medal of the value of 300 livres, proposed, at the request of monsieur Harpez de la Force, for the best essay on electricity; and shews how much this sub-

drometers; as shewn at the public lectures in a course of experimental philosophy. As performed by J. T. Desaguliers, M. A. F. R. S." But when Dr. Desaguliers published his "Course of Experimental Philosophy," he disavowed this work, which appears to have been published by a person of the name of Paul Dawson, who attended Dr. Desaguliers's lectures, and dedicated the work to sir Richard Steele.

ject engaged the attention of philosophers at that time. The dissertation is well drawn up, and comprizes all that was known of the subject till that period." Dr. Desaguliers, who is styled by Dr. Priestley "an indefatigable experimental philosopher," died Feb. 29, 1744, at the Bedford coffee-house, Covent Garden, where he had lodgings, and was buried March 6th, in the Savoy. He was the first who introduced the reading of lectures in experimental philosophy at the metropolis; and was a member of several foreign academies, and corresponding member of the royal academy of sciences at Paris. His personal figure was not very promising; for he was thick and short, not well-shaped, his features irregular, and extremely near-sighted. In the former part of his life he lived very abstemiously; but in his latter years was censured for an indulgence in eating to excess, both in the quantity and quality of his diet. He translated into English, from the Latin, Gravesande's "Mathematical Elements of Natural Philosophy." This work was published by his son J. T. Desaguliers, in two volumes, 4to. He left two other sons: Alexander, who was bred to the church, and had a living in Norfolk, where he died in 1751; and another, named Thomas, who became colonel of the royal regiment of artillery, and equerry to his present majesty, and rose to the rank of major-general.

In Dr. Desaguliers's character as a divine*, we find only one publication by him, a single sermon, in octavo, preached before the king in 1717, from Luke xiii. 5. "I tell you nay; but except you repent, you shall all likewise perish." It was a thanksgiving-sermon; but on what particular occasion it was delivered we are not informed.

If credit is to be given to Mr. Cawthorn, Dr. Desaguliers was in very necessitous circumstances at the time of his decease. In the poem entitled "The Vanity of Human Enjoyments," Mr. Cawthorn laments his fate in these lines:

"How poor, neglected Desaguliers fell!
How he, who taught two gracious kings to view

* The following anecdote is recorded of his respect for the clerical character. Being invited to an illustrious company, one of whom, an officer, addicted to swearing in his discourse, at the period of every oath asked Dr. Desaguliers' pardon: the doctor bore this levity for some time with great patience, but at length silenced the swearer with the following rebuke: "Sir, you have taken some pains to render me ridiculous, if possible, by your pointed apologies; now, sir, I am to tell you, that if God Almighty does not hear you, I assure you I will never tell him."

All Boyle ennobled, and all Bacon knew,
Died in a cell, without a friend to save,
Without a guinea, and without a grave."[1]

DES ARGUES. See ARGUES.

DESAULT (PETER), a French physician, was born at Arsac, in Chalosse, in 1675, and died at Bourdeaux, in 1737, where he acquired great reputation as a practitioner, and was author of several useful practical works, which are still sought for, on the gout, and on the venereal disease, which latter he professed to cure without salivation. In his "Dissertation sur la Pierre des reins et de la vessie," 1736, 3 vols. 12mo, he is averse to cutting for the stone in the bladder; which he says may be dissolved by giving the patients the water of Bareges to drink, and by injecting it into their bladders, and although it is now known the waters do not dissolve the stone, they are still used for their power in appeasing pain. In the second volume the author treats of the management of persons bitten by rabid animals, and opposes, with propriety, opinions once very prevalent, that persons in hydrophobia attempt biting their attendants, and that they make a noise resembling the barking of a dog, which certainly never occur. He left behind him a manuscript on the epilepsy. The publication entitled "Nouvelles decouvertes en medicine," 1727, has been attributed to him without sufficient authority. Caillau, a physician of Bourdeaux, published in 1800 a very interesting account of the life and writings of Desault, which we have not yet seen.[2]

DESAULT (PETER JOSEPH), principal surgeon to the Hotel-Dieu in Paris, and a great improver of the art, was born Feb. 6, 1744, at Magny Vernois, a village in the province of Franche Comté. He was educated among the Jesuits, and intended by his father for the church; but evincing a stronger inclination for the medical profession, he was sent to Befort, where he spent three years in the military hospital there. To his medical studies he added that of the mathematics, in which he made great progress; but fell into one of the many errors so common among the physicians of that day, namely, a false application of the rules of geometry to the laws of the animal œconomy. He not only perused with avidity the treatise of Borelli, "De Motu Animalium," but translated the whole of it,

1 Biog. Brit.—Lysons's Environs, vol. III.
2 Dict. Hist.—Rees's Cyclopædia.

and added a commentary more abundant in calculation than that of his author. In 1764, at the age of nineteen, he came to Paris, where surgery at that time flourished under Lafaye, Morand, Andouillet, and Louis. Animated by the fame they had acquired, and desirous to emulate them, Desault pursued his anatomical studies with the greatest ardour, and was continually employed in dissections, or in witnessing the operations performed in the hospitals. In the winter of 1766, he commenced a course of lectures on anatomy, and soon reckoned 300 pupils, most of them older than himself, who were attracted by the clearness of his demonstrations, the methodical arrangement of his descriptions, and, above all, by his indefatigable zeal as a teacher. After some opposition from the jealousy of the other lecturers, whose schools became deserted, he was admitted in 1776 into the corporation of surgeons, and allowed to pay the usual fees when convenient; a circumstance which, however honourable to their liberality, shews that his celebrity had not yet been attended with much pecuniary advantage. After becoming a simple member, and then a counsellor of the perpetual committee of the academy of surgery, he was appointed chief surgeon to the hospital of the college, and consulting surgeon to that of St. Sulpice, neither of which added any thing to his fortune, but increased his experience. In 1779 he invented the bandage now in use for fractures, by means of which, the fragments being kept in a state of perpetual contact, become consolidated, without the least appearance of deformity; an almost inevitable consequence of the former mode.

On his appointment to the place of surgeon-major to the hospital de la Charité, in 1782, he introduced a new method of treatment in oblique fractures of the thigh-bone, and substituted new bandages in fractures of the humerus and clavicle, never recurring to amputation but in extreme cases. On the death of Ferrand, chief-surgeon of the Hotel-Dieu, and of Moreau, the whole charge of the hospital devolved on him; and in 1788, he succeeded, although against some opposition, in establishing a clinical school, for which a spacious amphitheatre was erected; and more than 600 auditors, composed of all nations, constantly attended to learn a new system, consisting of a simple mode of treatment, disengaged from ancient prejudices, and a complex incoherent practice. In 1791 he published his

"Journal de Chirurgerie," which described the most interesting occurrences in his school, and detailed the improvements he was introducing. In the multiplicity of these labours, and although obliged to attend four hundred sick persons twice a day, he nevertheless employed more than four hours in visiting private patients. In 1792, when he had been appointed a member of the council of health, he was denounced in the revolutionary societies, as an *egotist*, an *indifferent*, &c. cant phrases introduced at that time, and was imprisoned in the Luxemburgh; but, the tyrants of the day finding that the business of the Hotel-Dieu, and of the clinical school, now in its highest reputation, could not be conducted without him, he was released. The subsequent atrocities, of which he was a painful witness, affected his mind, and are said to have brought on a malignant fever and delirium, which ended in his death, June 1, 1795. Other accounts state that he was appointed to visit Louis XVII. then in the prison of the Temple, and that he was poisoned, either to conceal the brutal conduct which he had witnessed respecting that young prince, or because he refused to yield to the views entertained against his life. The French republic, however, eager to pay homage to his memory, presented his widow with a pension of 2000 livres per annum. His eloge was written by Bichat, one of his pupils, and his coadjutor in the "Journal de Chirurgie;" and by Petit, chief surgeon of the hospital of Lyons. Desault left but one work behind him, in which the name of his friend Chopart is joined with his own; it is entitled "Maladies Chirurgicales et des Operations qui leur conviennent," 1780, 2 vols. 8vo. This has lately been translated into English by Mr. Turnbull.[1]

DE SAUSSURE. See SAUSSURE.

DES BARREAUX (JAMES VALLEE, LORD), a French nobleman, born at Paris in 1602, was, like the English lord Rochester, a great wit, a great libertine, and a great penitent. He made a vast progress in his studies under the Jesuits, who, perceiving his genius, endeavoured to get him into their society; but his family would not listen to their proposal, and he soon himself began to treat them with ridicule. While very young, his father procured him

[1] Gleig's Supplement to the Encycl. Britannica.—Dict. Hist.—Biographie Moderne.

the place of a counsellor in the parliament of Paris, where his wit was admired; but he would never report a cause; for he used to say that it was a sordid occupation, and unworthy of a man of parts, to read wrangling papers with attention, and to endeavour to understand them. It is said, indeed, that on one occasion, when his clients were urgent for a decision, he sent for both parties, burnt the papers before them, and paid down the sum that was the cause of the dispute, to the amount of four or five hundred livres. One account says, that he left this place from the following cause. Cardinal Richelieu falling in love with the celebrated beauty Marion de Lorme, whose affections were entirely placed on our Des Barreaux, proposed to him by a third hand, that if he would resign his mistress, he should have whatever he should desire. Des Barreaux answered the proposal in a jesting way, feigning to believe the cardinal incapable of so much weakness. This enraged the minister so highly, that he persecuted Des Barreaux as long as he lived, and forced him not only to quit his place, but even to leave the kingdom. But another account says that his resignation of the bar was voluntary, and with a view to become a man of pleasure, which appears to be more probable. During his career, however, he made a great number of Latin and French verses, and some pleasing songs; but never pursued any thing seriously, except good cheer and diversions, and being very entertaining in company, he was in high request with men of wit and taste. He had his particular friends in the several provinces of France, whom he frequently visited; and it was his practice to shift his quarters, according to the seasons of the year. In winter, he went to seek the sun on the coasts of Provence; and passed the three worst months in the year at Marseilles. The house which he called his favourite, was that of the count de Clermont de Lodeve, in Languedoc; where, he used to say, good cheer and liberty were on their throne. Sometimes he went to Balzac, on the banks of the Charante; but his chief residence was at Chenailles on the Loire. His general view in these ramblings was to search out the best fruits and the best wines in the climates; but sometimes, to do him justice, his object was more intellectual, as, when he went into Holland, on purpose to see Des Cartes, and to improve by the instructions of that great genius.

His friends do not deny that he was a great libertine; but pretend, that fame, according to custom, had said more of him than is true, and that, in the latter part of his life, he was convinced of the reality of religion. They say, that he did not disapprove the truths of Christianity, and wished to be fully convinced of them; but he thought nothing was so difficult to a man of wit as to be a true believer. He was born a catholic, but paid little attention either to the worship or doctrines of the Romish religion; and he used to say, that if the Scriptures are to be the rule of our actions and of our belief, there was no better religion than the protestant. Four or five years before his death, we are told that he entirely forsook his vicious courses, paid his debts, and, having never been married, gave up the remainder of his estate to his sisters; reserving to himself for life an annuity of 4000 livres. He then retired to Chalon on the Soane, which he said was the best and purest air in France; hired a small house, and was visited by the better sort of people, particularly by the bishop, who afterwards spoke well of him. He died in that city, May 9, 1673, having made the famous devout sonnet two or three years before his death, which begins, "Grand Dieu, tes jugemens," &c. But Voltaire has endeavoured to deprive him of the merit of this, by ascribing it to the abbé de Levau. It is, however, the only one of Des Barreaux's poems, which in general were in the style of Sarazin and Chapelle, that has obtained approbation. Dreux du Radier, in his "Recreations historiques," asserts that it is an imitation of a sonnet by Desportes, who published it in 1603; and if so, the imitation must be allowed greatly to surpass the original.[1]

DESBILLONS (FRANCIS JOSEPH TERRASSE), an elegant Latin poet, was a native of France, and born at Chateauneuf, in Berri, Jan. 25, 1711, and entered the order of the Jesuits, in whose schools he taught rhetoric for some years. When invited to Paris, to the college of Louis-le-Grand, he acquired great fame by his Latin poetry, which was thought so pure, that he was usually styled *ultimus Romanorum*. On the abolition of the order of the Jesuits in France, Desbillons found an honourable asylum with the elector palatine, who gave him a pension of a thousand crowns, and a place in the college of Manheim,

[1] Dict. Hist.—Biog. Universelle, in Barreaux.—Gen. Dict.

where he died March 19, 1789. He wrote Latin Iambics with great ease, and even wrote his will in that measure, in which he bequeathed his valuable library to the Lazarists. His works are: 1. "Fabulæ libri XV." Paris, 1775, and 1778, elegantly printed by Barbou; but it is rather singular that the first five books of these fables were originally printed at Glasgow in 1754, and a second edition at Paris, in 1756; at which time the author acknowledged the work, and added five more books, the whole then containing about three hundred and fifty fables. The greater part are translated or paraphrased from the writings of the most eminent fabulists, ancient and modern, particularly among the moderns, La Fontaine; but there is a considerable number of originals. He afterwards increased the number of books to fifteen, as in the edition first mentioned. They have been also reprinted in Germany, and the author himself translated them into French, with the Latin text added, which edition, usually reckoned the best, was published at Manheim, 1769, 2 vols. 8vo. His Latin style is peculiarly chaste and unaffected. 2. "Nouveaux eclaircissemens sur la vie et les ouvrages de Guillaume Postel," 1763, 8vo. 3. "Histoire de la vie et des exploits militaires de madame de St. Balmont," 1773, 8vo. 4. "Ars bene valendi," 1788, 8vo; a Latin poem in Iambics, on the preservation of health, in which the author inveighs against hot liquids, especially chocolate, tea, and coffee. Besides these, Desbillons published a very correct edition of "Phædrus," with three dissertations on the life, fables, and editions of Phædrus, and notes, Manheim, 1786, 8vo, and an edition of Thomas à Kempis. He wrote also some dramatic pieces in Latin, and a history of the Latin language, which is still in manuscript. In 1792 his "Miscellanea Posthuma" were published at Manheim, 8vo, containing a fifteenth and sixteenth book of Fables; "Monita Philosophica," against the modern French philosophers; and a Latin comedy, "Schola Patrum, sive Patrum et Liberorum indoles emendata."[1]

DESBOIS (Francis Alexander Aubert de la Chesnaie), a laborious Dictionary maker, at a time when in France all knowledge was to be communicated by dictionaries, was born at Ernée in the Maine, June 17, 1699, and was for some time a capuchin. Returning again to the

[1] Dict. Hist.—Month. Rev. vol. XXI.—Brit. Crit. vol. I.

world, he was employed by Desfontaines and Granet in their journals, 'making extracts, &c. for them, which they polished for the press. He then commenced his manufactory of dictionaries, of which the following is a list: 1. "Dictionnaire Militaire," 1758, 3 vols. 8vo. 2. "Dictionnaire d'Agriculture," 1751, 2 vols. 8vo. 3. "Dictionnaire universel et raisonné des Animaux," 1759, 4 vols. 4to. 4. "Dictionnaire Domestique," 1762, and 1763, 3 vols. 8vo, of which he compiled only the two last. 5. "Dictionnaire historique des mœurs, usages, et coutumes des Francois," 1767, 3 vols. 8vo. 6. "Dictionnaire de la noblesse, contenant les genealogies, histoire et la chronologie des familles nobles de la France," 1773, &c. 12 vols. 4to, with a supplement in 3 vols. In this voluminous work he bestows his attention chiefly on the families which paid him best, and to which it was most difficult to give celebrity, omitting or slightly noticing some of the most ancient and honourable. With all the advantages he derived from this and his other works, we are told that he died at last in indigence, in one of the hospitals of Paris, Feb. 29, 1784.[1]

DES BROSSES. See BROSSES.

DES CARTES (RENE), a modern philosopher of high distinction, was born at La Haye in Tourain, France, April 1, 1596, of an ancient and noble family. Whilst yet a child, he discovered an eager curiosity to inquire into the nature and causes of things, which procured him the appellation of the young philosopher. At eight years of age he was committed to the care of Dinet, a learned Jesuit, under whom he made uncommon proficiency in learning. But an habit of close and deep reflection soon enabled him to discover defects in the books which he read, and in the instructions which he received, which led him to form the ambitious hope that he should, in some future time, carry science to greater perfection than it had ever yet reached. After spending five years in the diligent study of languages, and in reading the ancient poets, orators, and historians, he made himself well acquainted with the elements of mathematics, logic, and morals, as they had been hitherto taught. His earnest desire of attaining an accurate knowledge of every thing which became a subject of contemplation to his inquisitive mind,

[1] Dict. Hist.

did not, however, in any of these branches of science meet with full satisfaction. Concerning logic, particularly, he complained, that after the most diligent examination he found the syllogistic forms, and almost every other precept of the art, more useful in enabling a man to communicate to others truths already known, or in qualifying him to discourse copiously upon subjects which he does not understand, than assisting him in the investigation of truths, of which he is ignorant. Hence he was led to frame for himself a brief system of rules or canons of reasoning, in which he followed the strict method of the geometricians, and he pursued the same plan with respect to morals. But after all his speculations, he was not able to attain the entire satisfaction which he so earnestly desired; and, at the close of eight years' assiduous application in the Jesuits' college at La Fleche, he returned to his parents, lamenting that he had derived no other benefit from his studies, than a fuller conviction that he, as yet, knew nothing with perfect clearness and certainty. Despairing of being able to discover truth in the paths of learning, he now bade adieu to books, and resolved henceforth to pursue no other knowledge than that which he could find within himself, and in the great volume of nature.

In his seventeenth year, his father sent him to Paris, leaving him to his own discretion, which, however, was not at first to be trusted, as youthful vanity and the love of pleasure betrayed him into excesses that might have been fatal to his literary progress, had not some learned friends, to whom he was introduced, recalled his attention to mathematical studies, which he again prosecuted in a solitary retirement of two years. Still, however, dissatisfied with the result of his speculations, he entered as a volunteer in the Dutch army, in which he thought he would have opportunities of conversing with the world; but even here his natural propensity to study returned; and he engaged in mathematical disquisitions with an eminent master of that science at Breda, and wrote a philosophical dissertation, in which he attempted to prove that brutes are *automata*, or mere machines. From the Dutch army he went into the Bavarian service, and while in winter-quarters, being informed of the high pretensions of the Rosicrucians, he endeavoured to discover their mysteries; but finding this impossible, or rather that there was nothing to be discovered, he returned to the humble path of rational

inquiry. Wherever he went he conversed with learned men, and rather appeared in the character of a philosopher than a soldier. At last he quitted the military profession, and after a tour through the northern parts of Germany, returned to his own country in 1622, with no other profit from his travels, as he himself confesses, than that they had freed him from many prejudices, and rendered his mind more fit for the reception of truth, an advantage of no small importance, if he could have availed himself of it.

Des Cartes now for a while made Paris his place of residence, and returned to the study of mathematics, not as an ultimate object (for he thought it a fruitless labour to fill the head with numbers and figures) but in hopes of discovering general principles of relations, measures, and proportions, applicable to all subjects, by means of which truth might be with certainty investigated, and the limits of knowledge materially enlarged. But not at present succeeding according to his wishes in this speculation, he turned his attention chiefly to ethical inquiries, and attempted to raise a superstructure of morals upon the foundation of natural science; for he was of opinion, that there could be no better means of discovering the true principles and rules of action, than by contemplating our own nature, and the nature of the world around us. This investigation produced his treatise "On the Passions."

Having employed a short time in these studies, Des Cartes spent about two years in Italy, conversing with eminent mathematicians and philosophers, and attending to various objects of inquiry in natural history. He then returned into France; but his mind remaining in an unsettled and sceptical state, he found it impossible to pursue any regular plan of life, till in 1629 he determined to withdraw from his numerous connexions and engagements in Paris, and retire into some foreign country, where he might remain unknown, and have full leisure to complete his great design of framing a new system of philosophy. The country he chose for this purpose was Holland; and he went thither with so much secrecy, that the place of his retirement was for some time known only to his intimate friend, Marsenne, at Paris. He at first resided near Amsterdam, but afterwards went into the more northern provinces, and visited Deventer and Lewarden; he at last fixed upon Egmond, in the province of Friesland, as the place of his more stated residence.

In this retirement, Des Cartes employed himself in investigating a proof from reason, independent of revelation, of those fundamental points in religion, the existence of God, and the immortality of the soul. This he brought forward in his "Meditationes philosophicæ de prima philosophia." At the same time he pursued the study of optics, cultivated medicine, anatomy, and chemistry, and wrote an astronomical treatise on the system of the world; but hearing of the fate of Galileo, he did not publish it. His philosophical tenets were first introduced into the schools at Deventer in 1633, by Henry Rener, professor of philosophy, and an intimate friend of Gassendi. Not long afterwards, when he published a specimen of his philosophy in four treatises, the number of his admirers soon increased at Leyden, Utrecht, and Amsterdam: but some divines opposed his doctrines, from the dread of innovation, and even attempted to excite the civil magistrate against Des Cartes. In England, however, he was more successful, and sir Charles Cavendish, brother to the earl of Newcastle, gave him an invitation to settle in England. Charles I. also gave him reason to expect a liberal appointment; but the rebellion frustrated this design, and Des Cartes remained in Holland. In his native country, his doctrine was at first well received, but a strong party soon rose against it among the Jesuits. Bourden, one of the fraternity, attacked his dioptrics in the public schools, and a violent contest was long kept up between the Jesuits and Cartesians. In the course of the disputes which the Cartesian philosophy occasioned, Des Cartes himself appeared earnestly desirous to become the father of a sect, and discovered more jealousy and ambition than became a philosopher.

During the course of Des Cartes' residence in Holland, he paid three visits to his native country; one in 1643, when he published an abstract of his philosophy, under the title of "Specimina Philosophica," the second and third, in 1647 and 1648, when he was amused with a promise of an annual pension of three thousand livres, which he never received. His chagrin upon this disappointment was, however, relieved by an invitation which, through the hands of the French ambassador, he received from Christina, queen of Sweden, to visit Stockholm. That learned princess had read his treatise "On the Passions" with great delight, and was earnestly desirous to be instructed by

him in the principles of his philosophy. Des Cartes, notwithstanding the difficulties which he apprehended from the severity of the climate, was prevailed upon to accept the invitation, and arrived at Stockholm in 1649. The queen gave him a respectful reception; and the singular talents which he discovered, induced her earnestly to solicit this eminent philosopher to remain in her kingdom, and assist her in establishing an academy of sciences. But Des Cartes had not been more than four months in Sweden, when a cold which he caught in his early morning visits to the queen, whom he instructed in philosophy, brought on an inflammation of the lungs, which soon put a period to his life. The queen is said to have lamented his death with tears. His remains were interred, at the request of the French ambassador, in the cemetery for foreigners, and a long historical eulogium was inscribed upon his tomb. Des Cartes died Feb. 11, 1650. His remains were afterwards, in 1656, carried from Sweden into France, and interred with great pomp in the church of St. Genevieve du Mont.

Des Cartes' writings prove him to have possessed an accurate and penetrating judgment, a fertile invention, and a mind superior to prejudice; but he would have been more successful had he been less desirous of applying mathematical principles and reasonings to subjects which do not admit of them; had he set less value upon mere conjectures; and had he been less ambitious of the honour of founding a new sect in philosophy. Brucker, to whom, or to the Cyclopædia, we refer for a sketch of the Cartesian philosophy, remarks that although some parts of it appear to have been derived from the Grecian philosophy, particularly the notion of innate ideas, and of the action of the soul upon the body, from Plato; the doctrine of a plenum from Aristotle; and the elements of the doctrine of vortices from the atomic school of Democritus and Epicurus; Des Cartes must, nevertheless, be confessed to have discovered great subtlety and depth of thought, as well as fertility of imagination, and to have merited a distinguished place among the improvers of philosophy. But his labours would have been more valuable, had he not suffered himself to be led astray into the romantic regions of hypothesis by the false notion, that the nature of things may be better understood by endeavouring to account for appearances from hypothetical principles, than by inferring

general principles from an attentive observation of appearances. His fondness for hypothesis led him to confound the ideas of attribute and substance, as in his definition of matter and space; and those of possibility and probability, as in his doctrine of vortices. Even his celebrated argument for the existence of God (which by the way, was maintained before his time by the scholastic Anselm) confounds the idea of an infinite being with the actual existence of that being, and substitutes a mere conception of the meaning of a term, in the place of the idea of a being really and substantially existing. Hence, though Des Cartes is by no means to be ranked among the enemies of religion, as he was by many of his contemporaries; though it be even true, that his whole system is built upon the knowledge of God, and supposes his agency; it must nevertheless be regretted, that in establishing the doctrine of deity, he forsook the clear and satisfactory ground of final causes, and had recourse to a subtle argument, which few can comprehend, and with which fewer still will be fully satisfied. The system of Des Cartes, notwithstanding its defects, had so much subtlety, ingenuity, and originality, that it not only engaged the universal attention of the learned, but long continued, in the midst of all the opposition which it met with from the professed enemies of innovation, to be zealously defended by many able writers, and to be publicly taught in the schools, throughout all Europe, until at length the more sober method of philosophising, introduced by lord Bacon, began to be generally adopted.

We shall now subjoin some additional testimonies to his character. M. Baillet, in his account of his life, &c. highly commends him for his contempt of wealth and fame, his love of truth, his modesty, disinterestedness, moderation, piety, and submission to the authority of the church. Dr. Barrow, in his "Opuscula," tells us, that he was undoubtedly a very good and ingenious man, and a real philosopher, and one who seems to have brought those assistances to that part of philosophy which relates to matter and motion, which, perhaps, no other had done; that is, a great skill in mathematics, a mind habituated both by nature and custom to profound meditation, a judgment exempt from all prejudices and popular errors, and furnished with a considerable number of certain and select experiments, a great deal of leisure, entirely disengaged by his own choice from

the reading of useless books, and the avocations of life, with an incomparable acuteness of wit, and an excellent talent of thinking clearly and distinctly, and expressing his thoughts with the utmost perspicuity. Dr. Halley (see Wotton's Reflections upon Ancient and Modern Learning) says, "As to dioptrics, though some of the ancients mention refraction as a natural effect of transparent media, yet Des Cartes was the first who, in this age, has discovered the laws of refraction, and brought dioptrics into a science." Wotton (ubi supra) though he degrades him in comparison with lord Bacon, whom he soon succeeded, and censures him for too precipitately drawing conclusions without a sufficient number of previous experiments, observes nevertheless, that "to a vast genius he joined an exquisite skill in geometry, so that he wrought upon intelligible principles in an intelligible manner, though he very often failed in one part of his end, namely, a right explication of the phænomena of nature; yet, by marrying geometry and physics together, he put the world in hopes of a masculine offspring in process of time, though the first productions should prove abortive." Dr. Keil, in the introduction to his "Examination of Burnet's Theory of the Earth," animadverting on Wotton's reflections, &c. tells us, that Des Cartes was so far from applying geometry and observations to natural philosophy, that his whole system is but one continued blunder on account of his negligence in that point; which he could easily prove by shewing, that his theory of the vortices, upon which the whole system is grounded, is absolutely false; and that sir Isaac Newton has shewn, that the periodical times of all bodies, which swim in a vortex, must be directly as the squares of their distances from the centre of the vortex. But it is evident, from observations, that the planets, in turning round the sun, observe quite another law; for the squares of their periodical times are always as the cubes of their distances; and, therefore, since they do not observe that law, which they necessarily must, if they swim in a vortex, it is a demonstration that there are no vortices, in which the planets are carried round the sun:—with more to the same purpose. Mr. Baker, considering the natural philosophy of Des Cartes, observes, that "though it would be very unjust to charge Des Cartes with the denial of a God, who is supposed by him to have created matter, and to have impressed the first motion upon it, yet he is blameable,

that after the first motion is impressed, and the wheels set a-going, he leaves his vast machine to the laws of mechanism, and supposes that all things may be thereby produced without any further extraordinary assistance from the first impressor. The supposition is impious; and, as he states it, destructive of itself; for, not to deny him his laws of motion, most of which have been evidently shewn to be false, and consequently so must all be that is built upon them, his notion of matter is inconsistent with any motion at all; for, as space and matter are with him the same, upon this supposition there can be no motion in a plenum." Dr. Keil condemns Des Cartes for encouraging the presumptuous pride of the modern philosophers; who think they understand all the works of nature, and are able to give a good account of them. Mr. Leibnitz, whilst he acknowledges that Des Cartes was a very learned man, and had read more than his followers imagine, and that he was one of those who has added most to the discoveries of their predecessors, observes, that those who rest entirely in him, are much mistaken in their conduct; and this, he says, is true, even with regard to geometry itself. He also remarks, that Des Cartes endeavoured to correct some errors with regard to natural philosophy, but that his presumption and contemptuous manner of writing, together with the obscurity of his style, and his confusion, and severe treatment of others, are very disagreeable. Rapin, in his "Reflexions de Physique," after observing that Des Cartes's principles of motion, figure, and extension, are almost the very same with those of Democritus and Epicurus, tells us, that father Mersenne mentioned in an assembly of learned men, that Des Cartes, who had gained great reputation by his geometry, was preparing a system of natural philosophy, in which he admitted a vacuum; but the notion was ridiculed by Roberval and some others; upon which Mersenne wrote to him, that a vacuum was not then in fashion at Paris, which induced Des Cartes to change his scheme, in complaisance to the natural philosophers whom he studied to please, and admit the plenum of Leucippus; "so that," says father Rapin, "the exclusion of a vacuum became one of his principles, merely from political considerations." Rapin produces no authority for this story; and it should be recollected, that he was a very zealous Aristotelian, extremely prejudiced against any new systems of philosophy.

Des Cartes, it is said, imagined it possible to prolong life very considerably beyond the common period, and thought he had discovered the method of doing it. In conversation with sir Kenelm Digby, Des Cartes assured him that, having already considered that matter, he would not venture to promise to render a man immortal; but that he was very sure it was possible to lengthen out his life to the period of the patriarchs. It seems evident to me, says he, in a letter written to M. de Zuylichem from Egmond, in 1638, when he had attained the age of forty-two years, that if we only guarded against certain errors, which we are accustomed to commit in the course of our diet, we might, without any other invention, attain to an old age, much longer and more happy than now we do. However, twelve years after this declaration was made, our philosopher died. Des Cartes was never married, but had one natural daughter, named Francina, who died at five years of age. Of his works there have been several editions; particularly a Latin edition, Amst. 1701—1715, 9 vols. 4to. That published at Paris comprehends 15 volumes in 12mo, and their contents are as follow; viz. "Lettres de M. Des Cartes, ou l'on a joint le Latin de plusieurs lettres, qui n'avoient été imprimeés qu'en François, avec une traduction François de celles, qui n'avoient jusqu'a present paru qu'en Latin," 1724, 6 vols. "Les Meditations metaphysiques touchant la premiere philosophie," 1724, 2 vols. "Discours de la methôde, pour bien conduire sa raison, et chercher la verité dans les sciences. Plus la dioptrique, les meteores, la mechanique, et la musique," 1724, 2 vols. "Les Principes de la Philosophie," 1724, 1 vol. "Les Passions de l'Ame. Le Monde, ou traité de la lumiere. Edition augmentée d'un discours sur le mouvement local et sur la fievre, sur les principes du même auteur," 1728, 1 vol. "L'Homme de René Des Cartes, et la formation du fœtus; avec les remarques de Louïs de la Forge," 1722, 1 vol.

In reference to the dispute between his friends and those of Harriot, as to the priority of their discoveries, we shall here add an anecdote told by Dr. Pell, and recorded by Dr. Wallis in his "Algebra." Sir Charles Cavendish, then resident at Paris, had a conversation with M. Roberval concerning Des Cartes's geometry, then lately published, to this purport: "I admire," says Roberval, "that method of Des Cartes, of placing all the terms of the

equation on one side, making the whole equal to nothing, and how it occurred to him: "The reason why you admire it," said sir Charles, "is, because you are a Frenchman; for if you were an Englishman, you would not admire it." "Why so?" asked Roberval. "Because," replied sir Charles, "we in England know whence he had it; namely, from Harriot's Algebra." "What book is that?" says Roberval; "I never saw it." "Next time you come to my chamber," said sir Charles, "I will shew it to you;" which, some time after, he did; and, upon perusal of it, Roberval exclaimed with admiration, *Il l'a vu! Il l'a vu!* He had seen it! He had seen it! finding all that in Harriot which he had before admired in Des Cartes, and not doubting that Des Cartes had it from thence. Besides, as Harriot's "Artis Analyticæ Praxis" was published in 1631, and Des Cartes was in England about this time, and as he follows the manner of Harriot, except in the method of noting the powers, it is highly probable that he was more indebted to the English algebraist than his partial advocates are willing to allow.[1]

DESGODETZ (ANTHONY), a very eminent French architect, was born at Paris in 1653, and in 1674 was commissioned by Colbert to go to Rome with some other academicians, but in the voyage they had the misfortune to be taken by a pirate and carried into Algiers, where they remained for sixteen months, until redeemed by the king of France's orders. He then went with his companions to Rome, where he applied with singular assiduity to the survey of the ancient buildings of that metropolis. He informs us, that when he undertook to measure the antiquities of Rome, his chief intention was, to learn which of the authors in most esteem ought to be followed, as having given the most accurate measures; but he soon found reason to be convinced that they were all extremely defective in point of precision. This fault, however, he candidly imputes not to those authors themselves, but to the workmen who had been employed in their service. To prevent his being led into the same errors, he took the measures of all the ancient structures exactly, with his own hands, and repeated the whole several times, that he might arrive at an absolute certainty; causing such of the buildings as

1 Brucker.—Moreri.—Baillet Vie de Descartes.—Rees's Cyclopædia, &c.—Saxii Onomast. in art. Cartesius.

were under ground to be cleared, and erecting ladders and other machines to get at those which were elevated. When he returned to Paris he communicated his drawings to the members of the royal academy of architecture, and Colbert recommended them to the king, who caused them to be published at his own expence, in a splendid folio volume, 1682, and allotted all the profits to the author. The plates of this work remained in the family of a connoisseur until 1779, when they were purchased of his heirs for a new edition; but before this, in 1771, Mr. Marshal published a splendid edition at London, with the descriptions in French and English. In 1776 "Le Lois des Batimens" was printed from his manuscripts. In 1680 Colbert promoted him to the office of comptroller of the royal buildings at Chambor, but in 1694 he was recalled to hold the same office at Paris. In 1699 he was made king's architect, with a pension of 2000 livres. In 1719 he succeeded M. de la Hire as professor of architecture, and commenced a course of lectures in June of that year, which he continued with great applause and success until his death, May 20, 1728. He was a man of an amiable and estimable character in private life.[1]

DESHAIS (JOHN BAPTIST HENRY), an ingenious French painter, was born at Rouen in Normandy, in 1729. He received the first elements of design from his father, and afterwards practised at Paris, under M. Vermont; but learned from Restout those excellent principles which he afterwards cultivated with so much success, and soon obtained many of the medals which the academy gave as prizes for design. In a journey he took to Rouen (his native place), he obtained several commissions for historical pieces, several of which he executed while under M. Restout. His picture of Potiphar's wife, which he painted as a candidate for the academy's prize, procured him the friendship of M. Boucher, at that time principal painter to the king, and Restout consented to yield the young Deshais, as an eleve of that artist. In 1751 he carried the first prize of the academy; and in consequence became a disciple of the king's school, under the direction of M. Carlo Vanloo; and during three years he profited much by the instructions he received from that great master, executing many pieces of great merit. After this, he re-

[1] Moreri.—Dict. Hist.

sided some time at Rome; and in spite of very bad health, prosecuted his profession with unremitting diligence, and great success. On his return to Paris, he married the daughter of M. Boucher, and was received into the academy with universal approbation: the pictures which he presented on that occasion were of such merit as to give very sanguine hopes that he would one day become one of the greatest of the French artists. Every successive exhibition at the Louvre proved in the clearest manner, that his reputation was fixed on the surest foundation: but he died in the midst of his career, in the beginning of 1765. The principal of his works are, the History of St. Andrew, in four large pictures, at Rouen; the Adventures of Helen, in nine pieces, for the manufactory of Beauvais; the Death of St. Benet, at Orleans; the Deliverance of St. Peter, at Versailles. The Marriage of the Virgin is a subject simple in itself, but is nobly elevated by the painter. The grand priest is standing up, and turned towards the sacred spouse; his arms are extended, and his countenance directed towards the illuminated glory. Scarce any thing can be more expressive than the air of this head. The grandeur and the majestic simplicity of the virgin's head are also finely conceived; and her whole figure admirable. The picturesque composition of the groupe is very well managed—the draperies are in a bold and elegant taste—the lights and shades finely imagined, melting into all the happy effects of the clear obscure.—His Resurrection of Lazarus is full of expression: the different emotions of surprise, terror, and admiration are most ingeniously varied, and finely characterised in the three apostles. The two women who behold the miracle, display the invention of the painter; one of them is full of astonishment, mixed with terror, at the idea of the sight before her—the other falls prostrate to the ground, adoring the divine worker of the miracle: the whole piece is full of character and expression. His picture of Joseph's Chastity is one of the finest that ever issued from his happy pencil: Potiphar's wife is represented darting herself from the bed, and catching Joseph by his garment. The crime, hope, and fear of her passion, are expressed in the most lively manner in her eyes and countenance. The figure of Joseph is well designed; but it was on the woman that the painter, with great justness, bent all the efforts of his imagination, and his art. Among his other works are the Combat of

Achilles against the Xanthus and Simoïs; Jupiter and Antiope, in which the figure of the woman is wonderfully delicate and pleasing. A small piece representing Study, very fine. Artemisia at the tomb of her husband, &c.[1]

DESHOULIERES. See HOULIERES.

DESIRÉ (ARTHUR), a fanatical priest, who, destitute of genius, thought to supply that defect by buffooneries and plots against the Calvinists. He was arrested on the Loire 1561, charged with a petition of the monks to Philip II. that he would succour religion, which was in great danger. The parliament sentenced him to the *amende honorable*, and five years' confinement among the Carthusians. He was living in 1578. His works are numerous, and as dull as their titles promise: "Dispute de Guillot le Porcher, contre Jean Calvin," 1568, 16mo; "Les grands jours du Parlement de Dieu, publié par St. Matthieu;" "Les Ravages et le Déluge des Chevaux de louage, avec le retour de Guillot le Porcher;" "Sur les Miseres et les Calamités du Régne present;" "Les Combats du fidele Papiste, contre l'Apostat Antipapiste," Lyons, 1555, 16mo.[2]

DESLANDES (ANDREW FRANCIS BOUREAU), a French writer, who might have been an able coadjutor, in the cause of infidelity, to the D'Alemberts, Diderots, and Voltaires of France, was born at Pondicherry in 1690. His father, who resided here, was a director of the French East India company, and died at St. Domingo in the office of commissary-general of the marine. He was the author of a work entitled "Remarques historiques, critiques, et satiriques d'un cosmopolite," printed by his son at Nantes, although Cologne is on the title, 1731, 12mo. His son, the object of this article, became commissary-general of the marine at Rochefort and Brest, and a member of the royal academy of Berlin. These employments and honours he resigned in his latter days, and died at Paris in 1757. In 1713 he came to London, for what reason we have not been able to discover, where he was seized with the small pox. In that year he published in London his "Litteratum Otium," in which he has very successfully imitated Catullus. He had previously printed at Paris his "Reflexions sur les grands hommes qui sont morts en plaisantant," which was immediately translated by Boyer, and

[1] Dict. Hist.—Cochin's Essai sur la vie de M. Deshais.
[2] Moreri.—Niceron, vol. XXXV.

published at London under the title of "A Philological Essay, or Reflections on the death of Freethinkers, with the characters of the most eminent persons of both sexes, ancient and modern, that died pleasantly and unconcerned," 1714, 12mo. It would appear from an article in the Guardian, No. 39, that he had expressed some compunction during his sickness for having written this book; but on his recovery he took equal pains to prove that he was as unconcerned as ever. The work itself is sufficiently contemptible, and in the opinion even of his countrymen, some of his great men are very little men: and, what is of more importance, he confounds the impiety of Doletus and Vanini with the intrepidity and firmness of Thuanus and Montmorency, and others, whose heroism was founded on religion. At the conclusion he has some random thoughts on suicide, and the gallantry of it, and informs us of a curious fact, that at one time a poisonous draught was kept at Marseilles, at the public expence, ready for those who desired to rid themselves of life. All the absurdities and impiety in this work are said to have been refuted by the author himself, who on his death-bed, by a solemn act in writing, manifested his sincere repentance. Such is the report in an edition printed at Rochefort in 1758, but this is flatly contradicted by the editors of the Dict. Hist. who assure us that he persevered in his infidelity to the last, which they prove by some despicable verses written by him when near his death. His other works were, 1. "Histoire critique de la Philosophie," 4 vols. 12mo, the first three published at Amsterdam in 1737. In this, which is poor in respect of style, and not to be depended on in point of fact, he grossly misrepresents the opinions of the philosophers in order to accommodate them to his own. 2. "Essai sur la Marine et le Commerce," which was translated and published at London, under the title, "Essay on Maritime Power and Commerce," 1743, and was rather more valued here than in France. 3. "Recueil de differents traités de physique et d'histoire naturelle," 3 vols. 12mo, an useful collection. 4. "Histoire de Constance, minister de Siam," 1755, 12mo. This missionary he represents as a mere adventurer, the victim of his ambition, contrary to the representation given by father Orleans, who, in the life of Constance, published in 1690, maintains that he was a pious zealot. Deslandes' other works, less known, are "Pygmalion," 12mo; "Fortune," 12mo;

"La Comtesse de Montserrat," 12mo; all of the licentious kind.[1]

DESMAHIS (JOSEPH FRANCIS EDWARD DE CORSEMBLEU), was born at Sully-sur-Loire in 1722, and died Feb. 25, 1761, in the 38th year of his age. He was a man of great talents, and his heart was as excellent as his understanding: no man took a greater participation in the suffering of his fellow creatures. More devoted to his friends than to himself, he always anticipated their desires. "When my friend laughs," said he, "it is his business to inform me of the reason of his joy; when he weeps, it is mine to discover the cause of his grief." He never solicited either favours or rewards. Contented with the common necessaries of life and health, he was unconcerned about the rest. It was a maxim with him, that, if harmony reigned among literary men, notwithstanding the smallness of their number, they would be the masters of the world. Somebody once read to him a satirical piece of poetry, for his advice, "Give up this wretched turn for ever," said he, "if you would retain any connexion with me. One more satire, and we break at once." Modest in the midst of prosperity, he sometimes said to his friends: "Content to live on terms of friendship with the distinguished characters of my times, I have not the ambition to wish for a place among them in the temple of memory." Very early in life he gave proofs of the facility of his genius, and had the art of blending study and philosophy with pleasure. He wrote the comedy of the "Impertinent," which was much applauded. It is not indeed in the style of Moliere; but it contains good pictures of real life, ingenious turns of wit, judicious sentiments, and the principal character is well drawn. 2. Miscellaneous works. A soft and light vein of poetry, an easy and harmonious versification, a lively colouring, delicate and well-turned thoughts, are the characteristics of this collection, in which the "Voyage de Saint-Germain" rises superior to the rest. It is easy to perceive that the author had taken Voltaire for his model, and is not unsuccessful in his imitation. A complete edition of his works, from his own manuscripts, appeared in 1777, with a life of the author, Paris, 2 vols. 12mo.[2]

DESMAISEAUX, or DES MAISEAUX (PETER), a fellow of the royal society of London, was born in

[1] Dict. Hist.—Malone's Dryden, vol. I. p. 343. [2] Dict. Hist.

Auvergne, in France, in 1666, and was the son of a protestant clergyman. He came over in his youth to England, and appears to have led the life of a man of letters, continually employed in composing or editing literary works. In 1720 he was elected F. R. S. and from his numerous letters in the British Museum, appears to have carried on a very extensive correspondence with the learned men of his time, especially St. Evremont and Bayle. He died at London in June 1745. Bayle he assisted with many articles and remarks for his Dictionary, and published his "Letters" at Amsterdam, 1729, 3 vols. 12mo, with a variety of observations, which shew an extensive knowledge of modern literature. He also wrote the life of Bayle, which was prefixed to the edition of his Dictionary published in 1730, and was reprinted at the Hague in 2 vols. 1732, 12mo. By a letter in the beginning from Desmaiseaux to M. la Motte, it appears that the latter had induced him to undertake this life of his friend. In 1732 he edited Bayle's Miscellaneous Works in 4 vols. folio, and probably was likewise the author of the "Nouvelles Lettres de Pierre Bayle," Hague, 1739, 2 vols. 12mo. His intimacy and friendship for St. Evremond led him to publish the life and works of that writer, in 1709, 3 vols. 4to and 8vo, often reprinted and translated into English. He also published the lives of Boileau in French, and of Chillingworth and Hales of Eton in English, which he wrote fluently. For some time it is said he was engaged in an English Dictionary, historical and critical, in the manner of Bayle, but no part of it appears to have been published, except the above-mentioned Life of Hales, in 1719, which was professedly a specimen of the intended Dictionary. In 1720 he published some pieces of Locke's which had not been inserted in his works; and the same year "Recueil de diverses pieces sur la philosophie, la religion naturelle, l'histoire, les mathematiques, &c." by Leibnitz, Clarke, Newton, and others; Amst. 2 vols. 12mo. He appears likewise to have been the editor of the "Scaligerana, Thuana, Perroniana, Pithoeana, et Colomesiana," Amst. 1711, 2 vols. Besides these, and his translation of Bayle's Dictionary, he was a frequent contributor to the literary Journals of his time, particularly the "Bibliotheque Raisonné" and "The Republic of Letters."[1]

[1] Moreri.

DESMARAIS. See REGNIER.

DESMARES (TOUSSAINT), priest of the oratory, famous for his sermons, was born in 1599 at Vire in Normandy. He first studied at Caen, put himself under the direction of cardinal de Berulle, and entered into his congregation. He afterwards devoted himself to the study of the Holy Scriptures and the fathers, and became a very celebrated preacher. He was sent to Rome to defend the doctrine of Jansenius; where he pronounced a discourse on that subject before Innocent X. which may be seen in the "Journal de Saint-Amour." His attachment to the opinions of Jansenius was the cause or the pretext of search being made after him in order to convey him to the Bastille, but he escaped the pursuit, and retired for the rest of his days to the seat of the duke de Liancourt, in the diocese of Beauvais. One day, when Louis XIV. happened to be there, the duke presented Desmares to him. The old man said to the monarch, with an air of respect and freedom: "Sir, I ask a boon of you." "Ask," returned Louis, "and I will grant it you." "Sir," replied the old man, "permit me to put on my spectacles, that I may contemplate the countenance of my king." Louis XIV. declared that of all the variety of compliments that had been paid him, none ever pleased him more than this. Desmares died in 1687, at the age of 87, after having composed the "Necrologe de Port-royal," printed in 1723, 4to, to which a supplement was added by Le Fevre de St. Marc, in 1735; "Description de l'abbaye de la Trappe," Lyons, 1683, and various theological and controversial works, enumerated by Moreri.[1]

DESMARETS. See MARETS.

DESMOLETS (PETER NICOLAS), librarian of the house of the oratory in the rue St. Honoré, Paris, was born in 1677, and appears to have devoted much of his time to literary history, and became the friend and correspondent of most of the eminent scholars of France, by whom he was admired not more for his extensive knowledge than his amiable manners. He died at Paris April 26, 1760. His principal work is a continuation of Sallengre's "Memoires de litterature," 1726—1731, 11 vols. 12mo. The abbé Gouget had some hand in this collection, which contains many curious articles. Desmolets also published

[1] Moreri.—Dict. Hist.

"Recueil de pieces d'histoire et de litterature," Paris, 1731, 4 vols. 12mo, and was editor of father Lami's treatise "De Tabernaculo fœderis," Paris, folio, and of other works.[1]

DESMOUSTIER, or DEMOUSTIER (CHARLES ALBERT), a French dramatic and miscellaneous writer, a member of the national institute, the philotechnic society, that of letters, sciences, and arts, and of the Athenæum at Paris, was born at Villers-Coterets, March 11, 1760. After studying with assiduous application and success at the college of Lisieux, he for some years followed the profession of an advocate, which he then quitted to give up his whole time to general literature and a country life. In this retreat he wrote the greater part of his published works, and was meditating others, when death snatched him away at the age of thirty-eight, March 2, 1801. He died in the arms of his mother, to whom he was exceedingly attached, and often mentioned, with tender regard, how much her company had contributed to his happiness. Nor was he less happy in the society of some friends of his youth, whose affection he preserved to the last by his amiable disposition. He published, 1. "Lettres à Emilie sur la Mythologie," 1790, 6 vols. 18mo, an agreeable and familiar system of mythology, which has gone through several editions, and which has no fault but what is common with young writers of great promise, rather too much glitter and finery. 2. Several comedies and operas, printed at different times, and all performed with great success, particularly "Le Conciliateur." 3. "Le Siege de Cythere," a poem, 1790. 4. "La Liberté du Cloitre," a poem. He left several manuscripts, among which the "Cours de morale, addressé aux Femmes," a work partly in prose, and partly in verse, read at the Lycæum, is highly praised. He had also begun a long work which was to have been entitled "Galerie du dixhuitieme Siecle," in which the great characters that illustrated the close of the reign of Louis XIV. were to have been pourtrayed; but he had composed only some parts of this work, which were read in some of the literary societies, of which he was a member.[2]

DESPAUTER, or DESPAUTRE, or VAN PAUTEREN (JOHN), a celebrated grammarian, and styled the

[1] Dict. Hist. [2] Dict. Hist.—Memoirs of the National Institute, vol. IV.

Priscian of the Netherlands, was born at Ninove, a town of Flanders situated on the Dender, towards the latter part of the fifteenth century. He was educated at Louvain under John Custos Brechtan; and in 1501 obtained his degree of master of arts. He afterwards kept school at the college of Lys, at Bois-le-duc, at Berg St. Winox, and at Comines, at which last place he died in 1520. Three epitaphs are on record, which were made on him; one of them,

> "Hic jacet unoculus visu præstantior Argo,
> Nomen Joannes cui Ninivita fuit."

Another contains one of the puns so common in those days:

> "Grammaticam scivit, multos docuitque per annos,
> *Declinare* tamen non potuit tumulum."

The word *inoculus*, in the first of these, alludes to his having the sight of only one eye, which when Christopher Massæus objected to him, calling him Polyphemus, Despauter replied with rather more warmth than was justified by the provocation; and with some degree of vanity, added, "You call me Polyphemus. I am Polyphemus and Euphemus too. Italy, France, and Germany applaud my diligence, while you can expect hereafter to be ranked among the Cacophemi, the Zoilus's, the Bavius's, &c." Vossius supports this character so far as to declare that Despauter saw clearer into the grammatical art with one eye, than all his contemporaries with two. It is certain that his grammar was long the only one used in the schools on the continent, and has been republished in an hundred abridged forms, for the use of scholars of every country; but has received so many successive improvements and alterations, that little of the original remains. His fame, as a grammarian, to those who study the history of that art, will be found to rest on his very scarce work, entitled "Joan. Despauterii Ninivitæ Commentarii Grammatici," Paris, printed by Robert Stephens, 1537, folio. This is the finest and most complete edition, and forms a collection of all the treatises which he had published separately; viz. 1. "Rudimenta." 2. "Syntaxis." 3. "Ars versificatoria." 4. "De accentibus." 5. "De carminum generibus." 6. "De Figuris." 7. "Ars Epistolica;" and 8. "Orthographia," which is not quite finished. Although his grammar is now in less estimation, he deserves to be

remembered among the most useful scholars of his time, and among the benefactors to learning on its revival.[1]

DESPEISSES (ANTHONY), an eminent French lawyer, and a protestant, was born at Montpelier, in 1594. Being admitted to the bar, he pleaded in the parliament of Paris. Having communicated his ideas on the subject to his friend and countryman Charles de Bouques, they resolved to labour conjointly in the explanation and illustration of the civil law, and the first fruits of their labours was a "Traité des successions testamentaires et ab intestat," Paris, 1623, fol. dedicated to the son of the chancellor de Sillery, who patronized both authors, and encouraged them in the prosecution of their work. De Bouques was removed by death, and the undertaking would have been discontinued, had not Despeisses taken the whole upon himself, and made it the employment of nearly forty years of his life. He was about to have sent it to press, when he died almost suddenly, in 1658. The work, however, appeared under the title, "Les Œuvres d'Antoine Despeisses, ou toutes les matieres les plus importantes du droit Romain sont expliquées et accommodées au droit Francois," 4 vols. fol. The last edition was printed in 1750, 3 vols. fol. It is a work of vast labour, but according to Bretonnier, not exact in the quotations. It is recorded of Despeisses, that at one time of his life he returned to Montpellier, with a view to practice at the bar, but was diverted from it by an incident very trifling in itself. As he was addressing the court, with many digressions from the main subject, which was then the fashion, he happened to say something of Ethiopia, on which an attorney, loud enough to be heard, said, "He is now got to Ethiopia, and he will never come back." Despeisses was so much hurt at this, and probably at the laugh which it occasioned, as to confine himself afterwards to chamber-practice, and the compilation of his great work.[2]

DESPIERRES (JOHN), a learned Benedictine, was a native of Flanders, born in 1597. In 1640 he took his degree of D. D. at Douay, where he was prefect and superior of the college belonging to his monastery, and lastly, grand prior and official of the spiritual court of Anchin. He was most celebrated for mathematical know-

[1] Moreri.—Foppen Bibl. Belg.—Clement Bibl. Curieuse.—Baillet Jugemens.—Fabric. Bibl. Med. Lat. vol. II.

[2] Moreri.

ledge, and on this account was requested by his majesty to teach that science at Douay, where he died March 28, 1664. He was not only a good author, but an ingenious instrument maker, and constructed an iron sphere, with curious clock-work, to shew the motions of the heavenly bodies. His principal works are, 1. "Gloria sanctissimi monachorum patriarchæ Benedicti." 2. "Calendarium novum ad legendas horas canonicas, secundum ritum breviarii Romani." 3. "Vindiciæ Trithemianæ, sive specimen steganographiæ Joannis Trithemii, quo auctoris ingenuitas demonstratur, et opus superstitione absolvitur," Doway, 1641, 4to. 4. "Auctoritas Scripturæ sacræ Hebraicæ, Græcæ, et Latinæ, hoc est textus Hebraici, versionis septuaginta interpretum, et versionis vulgatæ," ibid. 1651, 4to. 5. "Commentarius in psalterium Davidicum, quo sensus litteralis tam textus Hebraici quam vulgatæ breviter exponitur." 6. "Calendarium Romanum novum, et Astronomia Aquicinctina (Anchin)," ibid. 1657, fol.[1]

DESPORTES (FRANCIS), an eminent painter, was born at the village of Champigneul, in Champagne, in 1661; and being a disciple of Nicasius, a Flemish painter, imitated his manner of painting. The subjects he selected were flowers, insects, animals, and representations of the chace, which he designed and coloured with much truth; his local colours being very good, and the aërial perspective well managed. He was chiefly employed in the service of Lewis XIV.; and accompanied the French ambassader, the duke d'Aumont, to London, where he was much encouraged, particularly by the duke of Richmond and lord Bolingbroke. The hotels of Paris, and the palaces of Versailles, Marli, &c. contain many specimens by this artist, who died at a very advanced age, in 1743. The present Imperial Museum has his portrait, which was engraved by Poullain, and three pictures by him, of great merit.[2]

DESPORTES (JOHN BAPTIST RENE' POUPPE'E), physician to the king of France, and corresponding member of the royal academy of sciences at Paris, was a native of Vitre, a town in Bretagne, where he was born Sept. 28, 1704, and was the fifth of his family who had distinguished themselves in the medical art. After practising with great

[1] Moreri.—Foppen Bibl. Belg.
[2] Argenville.—Pilkington.—Dict. Hist.

reputation for some years at Paris, he was appointed physician to the island of Domingo, where he died, after a residence of about ten years, in 1748. He left an interesting and curious work, "Histoire des Maladies de Saint Domingue," which was printed in 1770, 3 vols. 12mo. Besides an account of the diseases common in Domingo, it contains descriptions of all the plants which the author found in the island. In this he has corrected several errors in the accounts left by Plumier and Barrere, and has added, where he could obtain them, the names by which they were known by the native Caribbees; also a pharmacopœia, giving the qualities or virtues of the plants.[1]

DESPORTES (PHILIP), a poet to whom much of the improvement of the French language is attributed, was born at Chartres in 1546, whence he went to Paris. Attaching himself there to a bishop who was going to Rome, he gained an opportunity of visiting that city, and acquiring a perfect knowledge of the Italian language. When he returned to France, he applied himself entirely to French poetry, and was one of the few poets who have enjoyed great affluence, which he owed in part to the great liberality of the princes by whom he was protected. Henry III. of France gave him 10,000 crowns, to enable him to publish his first works. Charles IX. presented him with 800 crowns of gold for his poem of Rodomont. The admiral de Joyeuse gave him an abbey for a sonnet. Besides which, he enjoyed benefices to the amount altogether of 10,000 crowns a year. Henry III. even honoured him with a place in his council, and consulted him on the most important affairs. It is said that he refused several bishoprics; but he loved solitude and retirement, which he sought as often as he could. He was very liberal to other men of letters, and formed a large library, to which he gave them the utmost freedom of access. Some, who were envious of his reputation, reproached him with having borrowed freely from the Italian poets, which he was far from denying; and when a book appeared upon the subject, entitled "Rencontre des Muses de France et d'Italie," he said, "If I had known the author's design, I could have furnished him with many more instances than he has collected." After the death of Henry III. he joined himself for a time to the party of the League, but afterwards repented, and

[1] Dict. Hist.—Rees's Cyclopædia.

laboured zealously to serve the interests of Henry IV. in Normandy, and succeeded in obtaining the friendship and esteem of that liberal monarch. He died in 1606. Desportes is acknowledged to have been one of the chief improvers of the French language. His works consist of sonnets, stanzas, elegies, songs, epigrams, imitations, and other poems; some of which were first published in 4to, by Robert Stephens, in 1573. A translation of the Psalms was one of his latest works, and one of the most feeble. A delightful simplicity is the characteristic of his poetry, which is therefore more perfect when applied to amorous and gallant, than to noble subjects. He often imitated and almost translated Tibullus, Ovid, and other classics. A few sacred poems are published in some editions of his Psalms, which have little more merit than the Psalms to which they are subjoined.[1]

DESROCHERS (Andier Stephen John), engraver to the French king, was born at Lyons, and settled at Paris, where he died in 1741, at a very advanced age. He engraved subjects from the ancient mythology, especially after the paintings of Correggio. But the greatest of all his performances is a long series of portraits in busts, of persons signalized by their birth, in war, in the ministry, in the magistracy, in the sciences, and in the arts. This series amounts to upwards of seven hundred portraits, with verses at bottom, the greater part of them by Gacon. The emperor Charles VI. recompensed des Rochers with a fine golden medal for some impressions of the portrait of his imperial majesty, which this engraver had sent him.[2]

[1] Moreri in Portes.—Dict. Hist.

[2] Dict. Hist. in Andier.



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TO THE

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Those marked thus * are new.

Those marked † are re-written, with additions.

END OF THE ELEVENTH VOLUME.

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